

THE
SPIRITUAL MAGAZINE,

WITH WHICH IS INCORPORATED THE

CHRISTIAN SPIRITUALIST.

EDITED BY

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SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognizes a *continuous* Divine inspiration in man; it aims, through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.

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THE
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JANUARY, 1876.

MAN A SPIRITUAL BEING.*

By GEORGE SEXTON, LL.D.

“There is a spirit in man.”—*Job xxxii. 8.*

THE universe is now declared to be composed of atoms which by some mysterious process have arranged themselves into the condition of things as we find them to-day, despite the admirable harmony which is seen to prevail everywhere in nature. Low forms of living things are said to have been evolved out of inorganic materials, and man out of apes and chimpanzees, whilst life has come from, heaven knows where, to be superadded to organization, and the intelligence has sprung from electricity or heat, or some other form of force, to which it is again hereafter to return. God is consequently dispensed with, immortality flatly denied, conscience said to be simply a higher development of some primitive faculty to be found in horses and dogs, or even in animals lower still in the scale of being, and the actions of man affirmed to be simply automatic, resulting from forces over which he has no control, and very much on a par, therefore, with the tickings of the clock, or the movements of the steam engine. This is no exaggeration, but a plain statement of the teachings of many scientific men at the present day. Elevated on his small and insignificant pedestal of what he is pleased to term modern discovery, the professor of to-day attempts to sweep all the grand and awful mysteries out of God's universe, as though they were so many cobwebs; to measure the tremendous phenomena of nature by his plumb-line and level, denying everything upon which he cannot bring to bear his test-tubes and crucibles;

* A Discourse delivered in the Cavendish Rooms, London, on Sunday evening, December 12th, 1875.

searching for the essence of life with the scalpel; and reducing human actions to a mathematical formula, and the intelligence from which they spring to a mode of motion. He thus proceeds to make matter the be-all and end-all of existence; and spirit, and spiritual laws, vague whims of a disordered brain.

Of course the Bible has no weight with these men; that grand old book which has been read and prized though so many ages of the past, and is the forerunner of civilization in all countries at the present, must be pushed aside with contempt. The one conspicuous doctrine which runs through its pages is that man is the child of God, and the heir of immortality, which can in no sense be made to square with nineteenth century Materialism. Law does everything according to the modern Gospel, though what law is no one tells us, and how there can be law without a lawgiver is also left as an unsolved problem. Intelligence and life at some time or other were superadded to matter, though how they could have been superadded when they had no existence no one ever attempts to inform us. Everything is explained by evolution; that is, if you are content to accept meaningless words in the place of ideas—since, if you demand to know what evolution is, how it has operated, and the nature of the power which must have played the part of evolver in the process, science is dumb, and has no reply to make. The position that we take is that, whatever may have been the process by which things were created, and whatever the nature of the *modus operandi* by which they have reached their present position, one truth is clear with regard to them, which is that they are the result of the operation of an intelligent power whose nature and essence is spirit. And with respect to man, we maintain that whatever may have been the origin of his physical frame, there is within him a spiritual power, which not only originates his actions, and is responsible for his conduct, but which is in truth his real self. All the material portions of my body I call mine, not me—my head, my feet, my arms, my trunk, &c., every part of which I speak of as something which belongs to myself. But what is that *myself*, the Ego, the individual I, to which all the rest appertain, and to which they appear to belong as so much property? This is really the spiritual man, and is in truth the real man.

In dealing with this question, I lay down the following propositions, the truth of which I shall endeavour to establish as I proceed:—

I.—Man is a Spiritual Being.

II.—Man even in this world is largely subject to the operation of Spiritual Laws.

III.—There is a Spiritual World.

I shall make a few remarks on each of these heads, but of course have not time in a single discourse to treat the subject in an exhaustive manner.

I.—MAN IS A SPIRITUAL BEING.

A great variety of arguments have been adopted at different times by writers on this topic, with a view to prove that man possesses some spiritual power. Without following these into every branch of the subject, I may briefly point out the two or three kinds of evidence which I think exist of man being something more than a mere material compound of bones, blood vessels, nerves, and other tissues. I have elsewhere said, in a discourse which is in print, that I do not attach very much importance to physiology as likely to furnish any very conclusive proofs of human immortality. In the dissecting room, with the brain of the dead man before me, I have often endeavoured to think what lesson could be learned from its variety of convolutions, depths of sulci, its grey matter, and other peculiarities; but failed to see how it could teach the doctrine of immortality. Clearly, however, the whole course of procedure is wrong which attempts to find in death the laws of life. Still there is a fact which cannot but impress itself upon the mind of the student with the dead body before him, and that is what constitutes the difference between the living and dead organism. If, as Professor Huxley would have us believe, all the manifestations of vitality, and all the wondrous achievements of intelligence, be simply the product of protoplasm, what has become of these powers, forces, and marvellous capacities, after death, when the protoplasm is still preserved intact? It is not a question of the difference between inorganic and organic matter, for that might be differentiated by some chemical law, even though its exact nature had not been discovered—but between protoplasm living and the same protoplasm dead. What is the nature of the energising power that has passed away, leaving the frame so empty and so lifeless? No sooner has what we call death occurred than dissolution seizes the protoplasmic mass, winds it in its cold embrace, tears it to shreds, and distributes its elements to the winds of heaven. Now what has been taken away to leave the body in this powerless condition? At one moment there is intelligence beaming in the eye, affection and love radiating from every part of the countenance—an expression which bespeaks the feeling of the inmost depths of the soul, indicated by the features—the hand grasps yours in firm friendship, the voice speaks words of wisdom or of love; in a word, you have before you in every sense of the term a living, thinking, active man. A struggle, a shudder, a sigh, a heavy expiration, and

there lies before you a lifeless mass of earth, from whose mouth comes no speech, on whose lip no smile plays, and in whose eyes there is no light. You say the man is dead, but that explains nothing. The man—what man? Every attribute to which you gave that name, except the mere material shape, is gone. Love, wisdom, intelligence, thought, capacity of moving and acting are gone. In truth the man himself is gone, and what is left is a mere mass of clay, which took its shape for a time from his spiritual form, which very shape it has now no longer power to retain.

The changes which are continually taking place in the body during the lifetime of the individual do not appear to extend to the mind. From our birth to our death every particle of matter of which the body is made up is subject to the perpetual law of change. Mutation, is, in fact, the distinguishing characteristic of all material things. The heaviest metal, the hardest rock, in common with the lightest and most volatile substances with which we are acquainted, are every moment subject to this everlasting law of change. The granite mountain, preyed upon by atmospheric agencies, melts down, and fills up the valleys into which it is washed. Animal and vegetable forms are made up of particles which are in a state of perpetual motion; and the body of man is no exception to the rule which operates everywhere else. During the lifetime of an ordinary human being, every particle of matter—with trifling and unimportant exceptions—of which his body is made up, has been changed again and again, so that, materially speaking, he is an entirely different individual at fifty to what he was at twenty. Now these changes do not extend to the mind, as is clearly proved by the fact that he remembers circumstances to the latest period of his life in which he played a part in the days of his boyhood. Consciousness remains the same throughout the entire lifetime of the individual, and he feels and knows that he continues the same person, preserving his identity amidst the perpetual transformations of every portion of his physical organism.

The difference between mind and body is apparent in the fact that one is simple and the other is complex. The material organization is made up of a large number of elements, and a large number of equivalents of each element, whilst every one knows from his experience and feeling, that consciousness is an integer. And on this fact alone might be based an argument of some weight, against the destruction of mind. Some persons have maintained that to preserve the analogy between the body and the soul, that as the one becomes decomposed, and the materials of which it is made up are handed back to the great mass from which they originally came, preliminary to entering

into new combinations and appearing in other forms, so the other should return and become absorbed into the fountain of spirit, from which it may again emerge when required. A moment's reflection, however, will show that no such analogy is possible, since consciousness, being an integer, can undergo no such change without ceasing to be. The absorption of the individual mind into the infinite spirit, unless its consciousness be preserved, ends in reality in its destruction, and to say that the consciousness is preserved under such circumstances is to deny the very absorption contended for. Now men who never tire of pointing out the impossibility of the destruction of a single atom of matter, are assuredly guilty of terrible inconsistency when they maintain that mind, which is far higher than matter, will at death be utterly destroyed. To argue—as some do—that the mind itself is not annihilated, although the individual consciousness ceases, is paradoxical, because that very consciousness is essential to the mind's existence—a mind without consciousness being an impossibility. Unless, therefore, mind be entirely destroyed, in which case the analogy contended for breaks down, consciousness must be preserved, and with it thought, love, conscience, volition, and the other qualities which are always associated with the spiritual part of man's nature. As far as we can judge, matter is of itself everywhere dormant and inactive, and only capable of being moved when operated upon by some dynamic power. Force, whatever may be its true character, is now regarded as something distinct from matter, and that by means of which matter is put into motion, and consequently eventuates in the phenomena with which we are familiar. Now man is essentially an active power, who by his volition puts forth forces to mould and change material things. These do not originate in any part of his body, which is simply an instrument employed by the mind, but in his spiritual nature, which is in reality his true self. The action of mind upon and through the body, manifests the operation of a conscious force, which can have originated in nothing but spirit, and the cessation of the operation of that force, and the negation of consciousness, it is utterly impossible to conceive. Let any man try if he can imagine himself non-existent, and he will speedily find that he has set himself an impossible task. No one can imagine himself dead, that is, dead in the sense of being entirely annihilated. It is but fair, therefore, to conclude that such annihilation is impossible, and that the force springing from consciousness is perpetuated for ever. "It belongs," says a well-known modern writer, "to material growths to ripen, loosen, decay; but what is there in sensation, reflection, memory, volition, to crumble into pieces and rot

away? Why should the power of hope, and joy, and faith, change into inanity and oblivion? What crucible shall burn up the ultimate of force? What material processes shall ever disintegrate the simplicity of spirit? Earth and plant, muscle, nerve, and brain, belong to one sphere, and are subject to the temporal fates that rule there; but reason, imagination, love, will, belong to another, and, immortally fortified there, laugh to scorn the fretful sieges of decay." These attributes of mind all indicate the existence of something higher than the material framework, through which they are here manifested. That which men usually call the ideal, which is the spiritual, and consequently the most real of all, must always precede that which is material. In the range of our own experience, every material thing is preceded by an ideal upon which it is moulded and formed. A work of art manufactured by human ingenuity is but a copy of an idea which existed in the brain of the inventor before he had put forth a single power to carry out his design. How else could anything be designed and constructed? Chairs, tables, steam engines, up to the very highest products of genius in works of art, were all conceived of in mind before they assumed a material shape. In other words, they had an ideal existence, and were of spiritual origin. There is another fact here worth naming. The ideal, in these cases, is always higher than the real. Ask the painter who has transferred the fruits of his genius to the canvas, the musician, or the poet, who has put down his lofty thoughts upon paper, or the sculptor who has breathed his very soul into the dead and inanimate marble, whether their greatest works have ever been equal to the conceptions they had first formed of what they intended to do. They will unanimously answer in the negative. Genius can never become wholly embodied in the material work in which she is engaged; and for the most obvious of all reasons, that its origin is spiritual, and its character higher than any condition of matter.

Even imagination, of which we hear so much talk, as though it were occasionally the wildest of all wild delusions, does it not clearly shew a spiritual side to man's nature? What is imagination? What but the power to call up before the mind scenes and visions unlike anything that has fallen within the experience of the person in whom it exists, and yet which to him are more real than the sternest of his material surroundings? Imagination has been described as the capability of giving—

To airy nothings
A local habitation and a name.

But this is really creation, and of itself an evidence that the power in which it resides does not belong to material nature.

Of course, it will be argued that the results of imagination are subjective, whilst material things are objective, but it will require a large amount of reasoning to show that the subjective is not the higher of the two. All knowledge is subjective, and objective things can only be known when an idea of them—which is subjective—has made its way to the mind.

The whole range of the moral and religious faculties all show clearly that man has a spiritual nature. The powers which human beings feel that they possess, and the tremendous responsibility which these powers involve, demonstrate, beyond the shadow of a doubt, the spiritual character of the being in whom they reside. Moral freedom belongs to man and to man alone, and whatever may be said in favour of the doctrine of circumstances, each one of us feels that he is free to take one out of many paths that may present themselves before us. Conscience, that powerful vicegerent of God, which illumines with brightest light or covers with densest darkness our entire being; which cheers and consoles the good man amidst trouble, and sorrow, and direst oppression, and depresses the bad man, though surrounded with gaudy splendour, tells of a righteous judgment to come, when material things shall have passed away. The yearnings of the soul after God, the ardent longing for a life hereafter, the aspiration towards a higher degree of moral perfection than can by any possibility be reached on this side of the grave, all go to prove not only that man has spiritual capacities, but that his whole nature is spiritual, and can be satisfied with nothing short of thorough and entire spiritual surroundings. And these ardent aspirations after the spiritual state become deeper and more intense as we approach its precincts, which fact is of itself a strong argument in favour of the reality of that after which it aspires. In accordance with the universal adaptation that we find everywhere in nature, we should expect that if there were no future life, man's inclinations towards it, and aspirations after it, would become diminished as old age crept over him, and disappear completely when the tomb threw its black shadow across his path. Is this the case? Certainly it is not; the nearer we come to death, the stronger become all the religious faculties of the mind. The desire to live again increases, the love of God strengthens, and the whole religious nature deepens; facts which I think can hardly be explained upon any materialistic hypothesis of annihilation at death.

The difficulties which most persons experience with regard to their conceptions of the spiritual, is that it must be something destitute alike of form, shape, and of everything by which it can be cognized. Matter, they suppose, to be real, tangible,

and substantial, while spirit they imagine to be a vague indefinite something, lacking every conceivable attribute by which it can be perceived and known. Nothing can be more erroneous than this view. I have said that the spiritual man is the real man, and such it will be seen to be, when the material frame has been thrown off. The senseless discussions of the schoolmen, as to how many angels could stand on the point of a needle, and whether a spirit could pass from one spot to another without going over the intermediate space, were not much more absurd than the notions entertained by some modern philosophers on the nature of the soul, and the disputes which take place now-a-days as to the part of the body in which it is located. The general idea seems to be that the spirit is a sort of shapeless force, which passing away from the body, retains none of the characteristics of a man, save its consciousness and mental faculties; whereas, the truth is, that it was from the spirit that the body took its shape, which shape is, of course, still retained, when its material covering has passed away. The spiritual body, then, is a real body, and the spiritual man a real man, retaining all the characteristics by which he was known when clothed with the material garb. Throughout the Scriptures, whenever spiritual beings are spoken of as visiting the earth, they are always described as men, and so real were they, that very frequently they were mistaken for human beings still in the flesh. This accords, both with reason and our experience. Spiritual men are men in bodies formed of spiritual substance, with organs in every respect of the same character that they had while in the material condition. Man is, even whilst here, literally a spirit, but clothed in a material garb, which at death he throws off, without, however, affecting in any way his form, his organs, or his general appearance. "There is a natural body and there is a spiritual body," and when the former is thrown off, the latter stands forth in all its own peculiar loveliness and beauty.

II.—MAN, EVEN IN THIS WORLD, IS LARGELY SUBJECT TO THE OPERATION OF SPIRITUAL LAWS.

Emerson very wisely remarks:—"For all our penny wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life, they love to be heard, they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had in the dreary year of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave

us leave to be what we inly were." There are spiritual laws and spiritual forces, to which we are perpetually subject, even whilst encased in material bodies, and surrounded by material things. As a matter of course, these do not operate as powerfully as they would do in a region of pure spiritual existences, being interfered with by the conditions of our surroundings. Still they occasionally make themselves felt, and sometimes operate so powerfully as to overcome and subjugate all material forces. Were we in the habit of living a more spiritual life, and being less engrossed by material and worldly things, we should leave our minds open to a larger influx of spiritual light and truth, in which case the operation of these laws would be much more apparent, and much more general. Spiritual forces pervade the world, and it is not easy to discover how much is due to their operation.

The potent influence in man, of the mind over the functions of the body—subjugating, and sometimes completely arresting their action—is of itself an admirable illustration of the potency of the action of soul. Medical literature is full of cases of the most marvellous character, illustrative of the power of the soul over the body. Hope, fear, terror, anxiety, grief, joy, and other passions, frequently change the whole condition of the material frame, even sometimes causing sudden death. A man sits down to dinner with his appetite sharpened by previous exercise and long abstinence. The sight of the food increases his desire to partake of it, when just as he is about to take the first mouthful, relishing intensely by anticipation the pleasure of the repast, a messenger arrives, or a letter is delivered, bringing the news that some terrible calamity has happened to him, and the result every one knows. His keen appetite disappears with the rapidity of a lightning's flash, the very appearance of the food produces nausea, and he moves from the table with no inclination to touch the richest viands that could be placed before him. Now what explanation can we give of this, except that the psychical forces were so powerful as to completely subjugate and overcome the functions of the material body? Broussais, and many other physiologists of eminence maintain that intense rage is capable of so changing the secretions in the body, as to result in the production of a virulent poison, which fact indeed, quite accords with general belief. The power of fear to influence the secretion of saliva is shown in a remarkable degree in the method still employed in India for detecting theft amongst servants. When a robbery has been committed, a professional magician is sent for, who having made elaborate preparations, calls in all the suspected persons, and requires them to masticate a certain portion of boiled rice, and then spit

it out upon separate leaves of plants for inspection. This done, he examines the rice and immediately points out the culprit, from the fact that in the case of all the others the rice has been well mixed with saliva, while in his case it is quite dry. It is easy to see that the cause of this is the fear of detection experienced by the guilty person. This same passion has been frequently known to cure disease, to produce disease, and to result in death. It is related that an officer in the Indian army, who had long been confined to his bed with asthma, and was only capable of breathing in an erect posture, was one day surprised by a party of Mahrattas, who broke into his camp and threatened him with death. Under the excitement of the moment, he jumped out of bed, mounted his horse, and used with great force the sword which a few hours before he had been utterly incapable of drawing from its scabbard. Hildanus mentions a case in which a man disguised as a ghost so frightened another who was suffering badly from the gout, that the disease entirely disappeared; and Dr. Zimmerman mentions the fact that at the great fire in Hamburgh in 1842, many persons who had long been confined to their beds by illness, arose and displayed great activity, several of them remaining permanently cured. John Hunter, the celebrated anatomist, attributed the disease of the heart, from which he ultimately died, to the intense fear that he experienced on one occasion, of having caught hydrophobia, while dissecting the body of a person who had died of that disease. And anent this subject of hydrophobia, there can be very little doubt that scores of persons who die of this malady are really the victims of fear, and of that alone. There is a case on record in medical works that will serve as an illustration of what is possible in these cases, in which a woman had her gown bitten by a dog, and became afterwards so thoroughly impressed by the idea that she was suffering from hydrophobia, that she died of symptoms so like those that usually accompanied that disease, that the physicians who attended her could not tell the difference. Bouchet relates a case which has been frequently quoted, of a criminal handed over, in accordance with an annual custom, to the physicians of Montpellier, for experimental purposes. They informed him that they would adopt the easiest method of taking his life, by opening a blood-vessel in warm water. They blindfolded the man, put his feet in warm water, slightly pinched his skin, and conversed with each other on the subject of the escape of the blood. Not the slightest external injury did the man receive, but he died nevertheless. These same or similar effects are produced on the body by every passion of the mind. Sudden joy will kill as certainly as sudden grief. Culprits stand-

ing under the gallows have received a free pardon, and have fallen suddenly dead in consequence, again and again. A word will paralyze, an idea will strike the strongest man dead in an instant, and even a look will unhinge every function of the body. Predictions of death at a particular time, and in a certain manner, almost invariably bring their own fulfilment. It is said that there is a sect in the Sandwich Islands who profess to have the power of praying people to death. "Whoever incurs their displeasure receives notice that the homicide litany is about to commence, and such are the effects of the imagination that the very notice is sufficient with these people to produce the effect." In scores of instances, too, persons have become impressed, sometimes from a dream, occasionally from other causes, with the idea that they would die at a particular hour on a certain day, and die at that time they most certainly did. There is one case which I remember to have read somewhere of a woman who was impressed that she would die on a particular day at twelve o'clock. At the advice of a physician the persons in attendance put on the clock an hour while she was sleeping. She awoke a little before twelve, and again repeated the statement that she should die at that hour. They ridiculed the notion that she had allowed to take possession of her mind, and pointing to the clock remarked that it was nearly an hour past the time. She looked at the clock, shook her head, murmured out something about a mistake, and died notwithstanding. Of course the Materialists will argue, these cases are simply the results of imagination. I reply, it is to illustrate that very fact that I have quoted them. What is this potent imagination that can thus paralyze every healthy function of the body, and bring sudden and unexpected death in its train? It is simply one form of spirit-action, and in its operation shows how largely we are subject to the influence of spirit-forces.

The sympathy and antipathy that we continually experience towards other persons without apparently any reason whatever, is another illustration of the operation of spiritual law. We see a man for the first time; we are attracted towards him, or repelled from him, our whole soul seems to blend in harmony with his own, or withdraw itself with a certain disagreeable feeling into our own bosoms as he approaches, and all without a shadow of reason, based upon any experience or knowledge of the man. We feel uncomfortable in the society of some people and happy in the presence of others without knowing at all why it is so; and these feelings are frequently directly opposed to the judgment that we should form based upon ordinary observation. There is perhaps no one living who has

not experienced this kind of feeling again and again. Some people are more sensitive to influences of this character than others, having a more ethereal or spiritual nature, but all are susceptible of it more or less. The instance in which a man selects a woman from all the rest of the women in the world, affords perhaps the best illustration of the operation of this law. The authoress of Adam Bede remarks:—"It's a deep mystery, the way the heart of man turns to one woman out of all the rest he's seen i' the world, and makes it easier for him to work seven years for her, like Jacob did for Rachel, sooner than have any other woman for the asking. I often think of those words, 'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.'" There is, after all, not so great a mystery in the matter as this writer would have us to believe, unless things are viewed exclusively from a materialistic standpoint. These spiritual laws have been so largely ignored that very little attention whatever has been bestowed upon them, and the consequence is that when, in some few cases their operation becomes more apparent than usual, we open our eyes and exclaim, "How very mysterious!" In the spiritual world the two sexes are the counterpart of each other, and must necessarily be brought together by some strong spiritual affinity. There is a vast amount of misery in this world occasioned by unhappy marriages; a large portion of which might be traced to the fact that these spiritual laws have been altogether disregarded, and motives of an essentially worldly character have been allowed to influence the union—or rather contract, for union there is none.

One circumstance which may be not unfrequently noticed, if looked for, in married life, is the bringing of the two minds so thoroughly into harmony the one with the other, that they may be well described by those admirable lines of the poet—

Two souls with but a single thought,
Two hearts that beat as one.

As a consequence of this, there occurs a still more remarkable circumstance, which is that the two bodies also approximate towards each other in appearance. Where there is that true unity of soul—without which legal marriage is a mockery, a delusion, and something very much worse—in the course of a long lifetime the features of the husband and wife will approximate towards each other so that the likeness between them may be easily noticed by a casual observer. This resemblance will extend to their habits and actions, and has frequently been observed in the carriage of the body, the gait, and even in the handwriting. Swedenborg states that in the spirit-world he saw a man and his wife approaching, and that in the distance

they looked like one person, the fact that there were two only becoming apparent as they came nearer to the spectator.

The spiritual aura that emanates from human beings largely influences all those who come within the sphere of its operation. This accounts for the wonderful power which public speakers sometimes exercise over their audiences. Great preachers hold their congregations spell-bound frequently while they utter the dreariest of all dreary platitudes, and not unfrequently noted platform orators charm their audiences by the veriest twaddle that was ever shaped into words. It may be said that this is because the composition is good, the voice melodious, and the elocution perfect, and that there is a charm in the manner, if not in the matter of the speaker. Not always is this the case. There may be inelegant composition, a discordant voice, and absence of elocution, and still a charm. Of course the lack of these artificial qualities will greatly diminish the power of the speaker, but what I am contending for is that his influence does not entirely depend upon them. Dr. George Moore remarks:—"I have seen a man so powerfully agitated by the preaching of a Welsh clergyman, as to tremble and shed tears, although he knew not a word that was spoken. His imagination put him in sympathy with the speaker. Rather wondering at him, I observed abruptly, 'Why, I thought you did not understand Welsh!' 'No,' said he, 'but I *felt* it.' This feeling explains the marvellous success of St. Bernard among the peasants of Germany. They knew not a word he spoke (he preached in Latin), but the multitude was vastly shaken by his sermons: his soul was in them." A great deal here probably would depend upon the earnestness of the preacher, but there is more in it than that. Every man gives off a certain amount of spiritual influence in the circle in which he moves, and in the case of great public speakers they are more highly favoured than other men in this respect.

III.—THERE IS A SPIRIT-WORLD.

If there be spiritual existences, then it is perfectly clear that there must be a region to which they are specially adapted. A denial of the spirit-world would, as a rule, be based upon a denial of spirit altogether. There are, however, not wanting persons who admit the possible existence of a spiritual world, but who at the same time declare that it is utterly impossible for us to form the slightest conception as to the locality in which it is situated, the character of its inhabitants, and the nature of its laws. And, on the other hand, there are persons who, believing in heaven, so materialize the whole of its associations,

that they require to locate it in a distant star or sun, in some far-off part of the universe. Based largely on this latter view, we trace the objection, so frequently urged by the sceptic, that the telescope has been pointed into space in all directions, but has never brought this domain into the field of vision. It is almost useless to say to these persons, that material instruments can only reveal material objects, and that spiritual beings may exist in large numbers in the very region which the telescope is exploring, and yet not become visible to the material eye. The notions entertained in general, in this age, are that matter is everything, and that that which is not matter is nothing at all. Sceptics and Materialists quietly overlook the fact that when human beings look at each other, the material form alone is seen—not the real man, that is, the spiritual man, which underlies, upholds, and supports it. The inner man, the true Ego, the individual self is not seen even in the present state of existence. The spiritual world is not located in some central sun or distant star, or remotest space, but lies close around the planet to which it belongs. The notion that heaven is somewhere up in the sky, and that hell is situated down deep in the earth, is an error arising from that tendency to materialize spiritual things so characteristic of the natural mind. Unbelievers have again and again made merry with the idea that if heaven exists, it must be beyond the most remote region into which the telescope has penetrated, and that therefore all the human beings who have died in past ages, even if they moved with the rapidity of light must every one of them be still on their journey towards it, the very first who started having millions of years yet to travel before he can possibly reach his destination. They have also jested about the difficulty that must arise in the case of two persons, say a man and his wife, who should die at different hours of the day, one, for example, at twelve o'clock at noon, and the other at twelve o'clock at night, supposing each to go upwards, as to the possibility of their ever meeting again anywhere in space. All this is utterly absurd when we remember the fact that the spiritual world lies closely round about us, and that, in fact, we are daily in the very midst of its inhabitants. The spirit-world is here, and we are actually in it, although often unconscious of the fact. If it required a sun or a planet in which to be located, then it would be material, not spiritual; but being spiritual, it is independent altogether of all material things. It may be asked why, if the spiritual world is so near, do we not see into it? I answer, thousands of persons have seen into it. In the Bible many instances are given of individuals still in the flesh who saw into the spirit-world and described what they saw. And in our own day scores of persons will testify that on many

occasions they have been blessed with the same happy privilege. That the great mass of mankind are not in a condition to partake of this experience is no proof whatever of the non-existence of the things which they do not perceive. The blind man has no conception of colours, and fails to comprehend what is meant by light. He may live daily in the full glare of the sun's rays, but he perceives them not. It would be folly to speak to him of going to some distant planet to seek for light, since he would no more find it there than here. What he does require is that the malady which blinded his eyes should be removed, and that done, the light would be perceived which had existed all along. So the spiritual eye is veiled by material causes, and the darkness made all the deeper by erroneous theories and false notions regarding spirit. A man asleep, to use another illustration, is completely surrounded by material things, but sees none of them. You may change his locality, but that in no way affects him. Only by being awakened does he become conscious of the objects by which he is surrounded. And this awakening closely corresponds to what happens to us all at death. We do not change our place, but putting off the material body, become suddenly awakened in the spirit-spheres, and the spiritual surroundings which had environed us all through, force themselves upon our view.

An error which also prevails very largely with regard to the future state, and which seems to be held, more or less, by great numbers of good and pious people, is that the spirit-world is so vague and shadowy that it is impossible for us either to define its nature, or even to form a conception of its characteristics. 'Tis true they speak of its golden streets, its gates, its vaulted arches, the crowns worn on the heads of its inhabitants, the robes with which they are to be adorned, the harps, and other musical instruments to be employed in the production of the celestial harmony that is to accompany the praises that are to be eternally sung, but all this they admit without hesitation is figurative, and never intended for accurate literal description. They sing occasionally—

Sweet fields beyond the swelling flood,
Stand dressed in living green,

but in literal truth they believe neither in floods nor fields, but in a vague and undefinable existence which by some mysterious process is to engender eternal peace and happiness in the soul. Now, I have said before that the spiritual is the real, and the material the shadow. All material things, therefore, must have a spiritual counterpart, to which, in truth, they owe their very existence. Spiritual things are not only real, but they are the only substantial things in existence. The spiritual world is con-

sequently a real world, the objects of which impress the spiritual senses very much as our material organs are affected by our surroundings here. We have every reason to believe that the spiritual earth is firm and solid to the tread of its inhabitants, its water fluid, and its atmosphere seriform. The country is doubtless diversified by mountains and valleys washed by rivers, adorned with flowers, shrubs, and trees, all, however, of a spiritual and permanent character. I do not doubt that there are woods and dales, beautiful landscapes spread out before the view, and everything that can charm the eye; divinest melody to fascinate the ear; and spiritual objects to gratify every spiritual sense. Its inhabitants are real men and women, living in a real world, and occupying themselves as their inclinations prompt, choosing their company and associates, forming their own society, cultivating their minds, and striving constantly to become more perfect.

I have not time on this occasion to dwell upon the state and condition of those persons who have entered upon their spiritual existence, and in fact to do so would be somewhat foreign to the purpose of the present Discourse. In conclusion, suffice it to say that the spiritual world is a region to which we are every one of us hastening, and that the position we shall occupy there will depend entirely upon the preparation we make whilst here. The inhabitants of that world are men and women who once lived in the flesh as we do now, and who made their place in the spirit-spheres by their conduct and character on earth. In that everlasting domain each man gravitates towards the position and company to which his affinities draw him, and where, therefore, such dispositions as he may have taken with him from this lower world will find room to develop themselves. Where these are evil his fate must be terrible beyond description; but where pure, virtuous, and holy, moulded upon the principles of the Gospel, and developing themselves in a life of piety and godliness, there will follow in their path those unspeakable joys of which the Apostle Paul speaks when he says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

THE JOURNEY TO THE TEMPLE OF TRUTH.— A VISION.

WISDOM, TRUTH, and FAITHFUL, the *Three Degrees of the Intellect.*

PART IV.

THE TRANSFIGURATION.

Faithful: I am with you again, Wisdom and Truth, for I felt the magnet drawing.

Wisdom: Your looks, Faithful, betray an internal trouble, for you are not, as heretofore, with countenance ruddy as the cherry and fair as the lily.

Faithful: The burden is heavier than I can bear alone, therefore I come to solicit your counsel and aid, for Truth, I see, is but another form of Wisdom, and though I use the words, yet it is the *forms* that puzzle me.

Wisdom: You have done well to come to us, for when you see Truth in its own light then it becomes Wisdom, for herein is the Trinity which exists in all things, and which can be seen, when the mental eye is open to see it, for now you have become one of us. But tell us the cause of your trouble.

Faithful: How shall I give it in words? for it lies concealed in a golden casket, which was brought to me by a stranger. With the casket he presented a key, telling me to apply it and turn it to the *left*, but as this is contrary to nature, I give it to you, and no doubt you will be able to open the casket. Although he came in the garb of a stranger, yet I could see that he was one of the mighty men of old, and although I struggled hard to obtain the name, yet he withheld it, saying that I should know hereafter; but with the casket he gave me a message, which was, that I call together the three wise men in the upper room, and there we were to wait, and listen to the voice of the Spirit unto the Church.

Wisdom: The mystery lies concealed in the golden casket, and the message we understand; but the upper room of which the stranger spoke lies a long way off, far above the region of earth, and we must journey thereto in the chariot of which Truth has spoken to me. Leave the casket with me, and in the meantime make preparation, for we must go with the sun, and as the shades of evening are now falling, come with the chariot and horses when the Aurora dawns.

MORNING.

Truth: All hail! Faithful, we were waiting your arrival.

Faithful: Hail, brothers Wisdom and Truth, I waited patiently for the day-dawn, and when I saw the Aurora I

yoked the horses to the chariot, and now we must away to the upper room, which lies on the confines of the boundary of the sun-world.

Wisdom: Where did you get this magnificent equipage, Faithful?

Faithful: I told you about the Stranger, and not the least among the strange things connected with his visit is the matter of this chariot and horses. He brought them to me, he said, as a present from the King of Kings, and that he would leave them with me as a token of his visit, and that I was to use them well, seeing that by and bye I should have to return them to the donor in person, that before the time appointed he would appear again, and that in the meantime I must be obedient to his commands.

Truth: When the Stranger gave you the chariot, seeing that he withheld his name, did you not enquire concerning the horses?

Faithful: There is nothing but strangeness in this strange affair; for when the equipage was presented I saw the names of the horses in illuminated letters: they are called Thunder and Lightning. You, I presume, will know the value of these names?

Truth: Yes, we know the value and meaning of the same; but we shall have much to say concerning them, as I perceive their home is not of this earth, for they are denizens of another world. But now that we are seated, I ask for your own sake, do you think the animals are to be trusted?

Faithful: With you and Wisdom as companions, I fear not; for I see these horses have understanding, and the voice is to them what the whip is to animals of a lower order, and I doubt not they will bear us in safety to the Holy Mountain; from whence, when our mission is done, we shall return in peace.

Wisdom: Well done, Faithful, we congratulate you, for as thou hast been faithful over few things, thou shalt be ruler over many; enter thou into the joy of thy Lord.

Faithful: May I request you, Wisdom, to talk plainly, and not copy the Stranger; whose words and actions are somewhat incomprehensible.

Wisdom: Like the casket containing the treasure, so are my words, the ideas within the words are spiritual and heavenly verities, and of necessity these can only assume the form of parable when presented to the natural degree of the mind. But as you ascend into loftier regions with us, you will see more clearly, and understand that spiritual things must be spiritually perceived. Hence it is written of One, who spake as never man spake, that to a certain few He spoke plainly, while to another He spoke only in parables; the reason for which is, that the latter were not in a state to understand pure truth, hence it

had to be veiled to them, so that seeing, they might not see, and hearing they might hear not; and this for a purpose which the Infinite Wisdom sees and knows to be best for the creatures He has made, so that it might appear to them as if the gaining of knowledge was by their own power.

Faithful: Although not as yet perceiving the full force of your words, yet I see the truth in part, that all is a question of degree, the more ultimate the life, the darker the light, and the higher the life the clearer is the perception of spiritual and heavenly truth; for our journey itself is a proof of that universal Trinity of which you have before spoken. I perceived the sphere lying nearest to the earth was the *Atmosphere*, the next through which we passed was the *Ether*, and now the third in which we now are is the *Aura*, and where I see the sun shining in its brilliancy and in which glorious regions I see that all the objects have quite changed in appearance, and require other than earthly language to express.

Wisdom: I perceive we are now at the Holy Mountain, for the speed indicates the rapidity of our ascent; gravitation has been replaced by levitation, and I can no longer see the horses though I hear the tramp of Thunder, and the cloud is now descending and enveloping us. Language is now useless, and the voice sounds, Listen O Earth and give ear O Heavens, while the glory of Jehovah shall pass before us.

Truth: I also know not what to say, for I am lost in wonder and praise. It is good for us to be here and let us build three tabernacles, one for each of us, that we may abide here for ever.

Faithful: Here language fails me, and I can only worship and adore the Great Jehovah; but I see now in vision, and that which passes before us is

THE TRANSFIGURATION.

(*Vision.*)

The planet Earth, dark and dense, rolling in clouds and vapour, with a huge serpent coiled round its upper surface; deprived of its sting it is no longer repulsive, but a thing of beauty and a joy for ever. As the sun's rays pierce through the surrounding clouds they break and flee away, and it is seen in full light. The earth quivers and leaps for joy, and its axis assumes a vertical position as it feels the touch of the Angel's foot, who with one foot upon the land and the other on the sea, speaks with a voice of seven thunders, "Time shall be no more, there shall be no more sea: behold, I make all things new."

The Angel of Love places her feet on the earth and stands thereon, with her head in heaven, bathed in rays of the glorious triune sun, in which one name is inscribed—*Jehovah*. On her

head a crown of gold with many gems; on her neck, arms, and ankles are precious rubies and sapphires, sparkling and resplendent with the glory of the new heaven—her robe of transparent gold revealing a form pure and beautiful, and stretching forth her right hand, breathes forth from the hundred and forty-four thousand who accompany her, blessings, peace, and joy, saying, not by words but by living power, "Behold me, for as I am so shall ye be."

Faithful: Once again, we draw near to earth, Wisdom, for the speed slackens, the sun is behind us, and 'gravitation' begins to act again; and now, that I breathe the *atmosphere*, I can use words, and put my thoughts into language. How glorious, Truth! for we see in vision more in an hour than we can learn in an age down on the plain. I remember that in a time far back, a similar experience is recorded concerning a former three, but to them the command was given, "See ye tell the vision to no man!" Is this vision also to be sealed, for I feel a longing to impart it, and to interpret for those who have not been so highly privileged?

Wisdom: Seal not the sayings of the Book! for I perceive that the "affection" can do what wisdom alone could not do. The former three only saw the man: we have seen the woman in the man; but as I know you have been in Egypt, and learned in the wisdom of the Egyptian, say what was the number of the man the former three saw in their vision, and then say what is the number of the angel we have seen?

Faithful: To answer you, and to work out the problem, I need the power of Truth, for in pure truth is wisdom. Then as to the first, the number of the man is six, six, six—or put in plain figures six hundred and sixty-six; and now with your permission I work it out. The spiritual value of six is labour and temptation, and includes all states which are necessary for preparation, and the three sixes are the state of the three degrees of *the man*, but this is not perfect because its best form is only the *triangle*, which is not the sign of the *beautiful*, it is the symbol only of the *true*;—the beautiful and true must be combined to form the angel. Hence in the sixth state, though the Man to appearance stands alone, yet the "Beautiful" unknown to him has progressed to the same state as himself, and in the sixth state the two are *betroted*.

Wisdom: So far, so good, Faithful, for the *man*; now let me see if you can measure the Angel; if so, you shall soon enter upon the seventh state.

Faithful: But, Wisdom, why did you introduce personality there? I was looking, not at self, but at the state of mankind, in general called the Church.

Truth : Don't you know, Faithful, that the Church is in the man, and while all go to make the "man" (and we must look at the whole as one), yet the whole is composed of parts, and the parts are "atoms" in the whole? And that is why Wisdom addressed *you* in the way he did.

Faithful : I thank you, Truth, for the admission and definition, for I now see that while the life of Jehovah is one, yet He continues the same for ever in *atomic* form; though the word "atom" has a different application, according to the states. But now I must answer Wisdom's second question as to the measurement of the angel; and here you see, another word is introduced: the man was *numbered*, but the word *measurement* applies to the Angel, although numbers have to be used in a subordinate way to get at the measurement. Now for the problem. The "Bride" is the new city. And to begin with, it lieth four-square; the length, and breadth and height are all equal to each other—that is two and two—or the *double*; or, in other words, the *duality* is *equality*, as seen in love and wisdom, goodness and truth, charity and faith, which are in equal proportion. The number, two, is therefore the root or radical, consequently the foundations are *twice six*—equalling twelve; there are three gates in four walls—equalling twelve, or twice six again; the same with the one protecting wall, it is twelve times twelve—144 furlongs; which contains the mystic whole of redeemed humanity—144 thousand. I could go on, but have said sufficient to show that I understand spiritual mathematics. Now, Wisdom, say, has Faithful been to Egypt for nothing?

Wisdom : "Out of Egypt have I called my Son," is written; the King's Son has there received his education, and to him shall be awarded the crown.

Faithful : But Wisdom, the chariot now rests on the earth, and the dulness and the perplexity returns. "O that I had the wings of the morning, then would I fly away and be at rest;" but our journey and the wonders we have seen took my thoughts away from the casket and its contents. What about these?

Wisdom : *You have had the secret revealed to you in form.* Are your eyes still closed and your ears still heavy, Faithful? What do you say, Truth?

Truth : I saw in that supernal light the lid of the casket opened and the mystery unveiled, and I see also that Faithful himself, true to his position in the wise man, hides his perceptions under "appearances," to which he holds so tenaciously; but I see through the appearance, and it is his special work to bring down our perceptions and thoughts from the mountain, and of necessity he must *clothe* them, hence his appearance; in so doing he is only faithful to his calling. I am persuaded from what I

saw in the mount, of the glory which has to be yet to be revealed, and I for my part commend his wisdom in drawing down the influx by questioning thoughts, for by them the *rapport* is established between heaven and earth.

Wisdom: Truth has spoken wisely and well, and before we part we will offer to the Great Jehovah the thanks and praises due to Him alone in sending to us the Stranger, and for the magnificent equipage that he has left with us. I see its purport: it is to be the *modus operandi* for the conveyance of life and light; and as the veil is now rent, a new and living way is opened, whereby we have access to the Shekinah, the temple of the living Jehovah. There is, however, another special journey it will have to take, but of this at present I forbear to speak until the further manifestation takes place, for the glory has yet to follow. I, like you, must obey the command of the Stranger, and wait to hear how the Spirit shall speak to the Church. Till we meet again, adieu, adieu. *Exit.*

Truth: Now that Wisdom has said adieu, although, brother Faithful, I have much to say, yet we are now in *time*, and I am beckoned away, so I must say adieu. *Exit.*

Faithful: So I am, for a time, alone again. While I was musing, the fire burned within me; then spoke I with my tongue and declared the glory of Jehovah. *Exit.*

THEN AND NOW.

A CHRISTMAS REVERIE.

ONE Christmas-night amid the gathering gloom,
 Pondering o'er many thoughts I sat alone;
 The frosty air was biting to the bone,
 The snow lay white and cold upon the grass,
 Like the pale face and icy touch of Death.
 I travelled o'er the well-remembered past,
 Back to my early days: they live in me,
 And I in them, what hath been is eterne.
 I sit within the large and quaint old room,
 Where young and old—all who can kindred claim—
 Have yearly met for many a Christmas round;
 Feasting, and dance, and song, and blazing fire,
 And games, the joyous season make more glad;
 The dear old aunt in stately high-back chair
 Looks smiling on, dandling her nephew's babe
 Upon her knee, with snatch of nursery song
 She learned in years long past when she was young.
 The old-time picture fades and dies away
 Into the frosty air; the merry laugh,
 The fond familiar faces all have gone,
 As one by one they vanished long ago;—
 A slippered lean old man alone is left,
 Nursing the embers of the dying fire,
 Waiting the time when he shall join the rest. • T. S.

OCCASIONAL LEAVES FROM MY NOTE-BOOK.

SINCE I penned my last Notes Mr. Burns has honoured me by devoting an entire Lecture—first delivered at Doughty Hall, and afterwards published in full in his paper—to a reply to the few remarks I made in the short letter which appeared, first in the *Medium*, and afterwards in the November issue of the *Spiritual Magazine*. The most singular fact, however, to be observed about the matter is, that although nearly nine columns of Mr. Burns' journal are devoted to this subject, he has not so much as named the three simple propositions—occupying only a few lines—into which, as I previously stated, the whole argument resolves itself. All

The rest is leather and prunella.

I am charged in the letter with being guilty of a series of "assumptions;" some of which so-called assumptions are as obviously true as a proposition in Euclid, and others of them I have no more to do with than I have with the inhabitants of Jupiter, or the Man in the Moon. Mr. Burns' position, on the whole, I candidly confess I do not understand. The Scriptures, he says, "are chokefull of truth;" and yet from these same Scriptures he declares "Spiritualists have nothing to learn." Assuredly, either Spiritualists, or any other people, might learn very much from a volume that is so "chokefull of truth." I thought it was tolerably clear that Spiritualism meant communion with the so-called dead, but this notion Mr. Burns affirms to be one of my assumptions. Spiritualism, according to him, therefore is something else, but what else it is very difficult to gather from the lecture, except that Mr. Burns is its only legitimate exponent, and the *Medium* its sole literary organ. In a most admirable work recently issued by Mrs. Mary A. Davis, wife of Andrew Jackson Davis, Spiritualism is defined as follows:—

- 1.—That man has a spirit.
- 2.—That this spirit lives after death.
- 3.—That it can hold intercourse with human beings on earth.

This, in point of fact, comprises the whole of Spiritualism *pur et simple*, and anything beyond it which is attempted to be grafted into the principle may or may not be true or good or useful, or in harmony with spiritual truth, but has no right to be declared a part of Spiritualism itself. I have before remarked,

and it cannot be too often repeated, that not only do Spiritualists but spirits themselves differ upon almost every subject that falls within the range of human thought, with the bare exception of man's immortality, and the possibility of communion with the inhabitants of the spirit-world. Mr. Burns may console himself with the idea that his views alone embody true Spiritualism; but there are tens of thousands of Spiritualists in the world who maintain that both he and the spirits from whom he receives his communications are utterly in error, not only as it regards extraneous matters unnecessarily dragged into the movement, but as to the very nature and laws of spiritual existence. What do the Re-incarnationists—comprising nearly the whole of the Spiritualists in France and Germany, many in America, and some in England—say to Mr. Burns' Spiritualism? What the advocates of the Diakka theory, now being promulgated in America and accepted by large numbers? What the Christian Spiritualists, who, however Mr. Burns may sneer at them, it must be remembered comprise some of the foremost men in the Movement, such men as William Howitt, S. C. Hall, Daniel Home, Newton Crosland, Enmore Jones, and a score of others too numerous to mention?

What I advocate is simply a broad spiritual platform on which we can all meet, and this Mr. Burns attempts to narrow down into a party who agree with him. It will be obvious, therefore, I think, that it is he, and not I, who is guilty of introducing Sectarianism into the Movement.

The objections urged against Christianity in the Lecture in question I have not time here to deal with, nor perhaps would it be in place. I may just remark, however, that Mr. Burns seems to imagine that as he alone understands true Spiritualism, so he is the only man living who has an accurate knowledge of what Christianity really is. The Churches are all wrong, and have been so for eighteen hundred years. Peter, and John, and Paul were in error on the subject; and it is doubtful whether, according to this modern light, Jesus understood His own religion since we are distinctly informed that He was not a Christian. The new interpretation of the sacred Scriptures, which reduces our Lord to the condition of an ordinary medium, and declares that His blood is simply the fluid which may be seen any day passing from spirits behind Dr. Mack into diseased patients, will, I think, find few sympathisers amongst those who are in the habit of reading thoughtfully and prayerfully the volume which the most civilised nations, and the most learned, cultured, and profound thinkers that have ever lived have agreed to call the inspired Word of God.

There is one other fact worth naming, which is that Mr.

Burns declares that he has never read a sceptical book in his life, and yet in a note appended to the lecture he warmly recommends to his readers a long string of sceptical books. It would be interesting to know upon what principle a man recommends to his readers a list of books which he has never read, and which may, therefore, contain principles utterly at variance with those he himself holds to be true, and may, moreover, for anything he knows to the contrary, be utterly unworthy of perusal.

Amongst the numerous letters that I have received on this subject I introduce the following from my friend Mr. D. D. Home. Besides bearing on this question, it will be found to contain some important matters relating to another phase of the Spiritual Movement:—

Dear Dr. Sexton,—The term "Christian" has become so hackneyed, and applied in so many instances where it is "but a name," that at last we are asked what we mean by it? To me it signifies taking the crucified Christ as an example, and in our daily lives endeavouring to follow out the precepts handed down to us from that time. I care not if they *were* known previously—it ought to be my endeavour to emulate the purity and charity contained therein. Fine lawn sleeves and thirty thousand a year does not make a Christian, but at the same time I see no reason why it should prevent my being one. If I do my duty to God and my fellow-man, the thirty thousand a year is simply an auxiliary placed in my hands, the better enabling me to do what good I can. I am responsible for the charge God has given me; if I fail in the accomplishment of my duty, the fault is mine and as a man I am alone responsible. If my Christianity has been neglected, it therefore is not in fault.

If we take the Sermon on the Mount and shape our lives according to the teachings therein we need not fear. I see no reason why I should censure the man or woman who in some point of dogma may differ from me. We are all children of the one Great Father, and methinks the harmony is all the greater that we should not all see or understand things from the same point of view. Spiritualism is to me not a religion, but it comes as a certitude, and gives reality to my religion. From earliest recollections prayer was a solace to my nature, and it is still. I never had a *stance* that was not preceded by mental prayer. This may surprise even some of my friends, for I have ever thought to avoid anything like ostentation or a long face; my religion is a joyous one. I have reason to *love* God—I do not *fear* Him. When I do wrong I cast the blame on myself, and the imperfection of my knowledge as regards the governing of my nature. I conjure up no devil to cast the burden of my sin on his shoulders.

Spiritualism teaches that immortality is a certitude, and that those we love are not lost to us nor we to them. We also have the consolation given us that under conditions, *not yet defined*, the veil that separates us from them is gently drawn aside, and we see them and hear words of love causing our hearts to throb with joy. I have friends in almost every known denomination who are Spiritualists, and do not withdraw from their particular place of worship (and I can see no reason why they should do so), inasmuch as they are happy in their belief, and Spiritualism has only increased their joy.

I am certain that the time will come when Spiritualism will be synonymous with the precepts taught by Christ and inseparable from all that is great and pure. I am proud of being a Spiritualist, all the more proud in the weakness of my nature that I have suffered much in the advancement of the cause. I have the same reasons to be proud of having the precepts of Christ held out as a beacon star to guide me.

Spirits have taught me no new religion, nor have they sought to uproot, and

with ignorant and harsh teachings destroy, the sentiment of prayerful trust I have in God. With tender, loving care certain ideas have been modified, and the reasoning powers God has endowed me with have been called into activity. All this is to my way of thinking coupled with the name of Christianity, and if you see fit to be known as a "Christian Spiritualist," and in your daily life and private and public teachings seek to elevate mankind to the higher standard of godliness, I give you with all the fervour of my soul the right hand of fellowship, and say, may God bless and His good angels *guide* and *guard* you.

We must needs have a care that Spiritualism does not become a "hackneyed phrase"—nay more, a by-word in the mouths of passers by. I will not go into the many abuses wicked in the extreme, and absurd as well as wicked, that go on in Spiritualism. The more glaring the imposture, and the deeper rooted the vice may be, if an honest person has the courage to complain, the more he may expect to be howled at and pointed out as one to be avoided. None of us are perfect, but we should at least endeavour to live in such a way as to avoid the finger of scorn being pointed at us, thus disgracing ourselves and others.

I implore you to advocate the suppression of dark *séances*. Every form of phenomena ever occurring through me at the few dark *séances* have been repeated over and over again in the light, and I now deeply regret ever having had other than light *séances*.

What we used to term darkness consisted in extinguishing the lights in the room, and then we used to open the curtains, or, in very many instances, have the fire light (which, if burning, was never extinguished), when we could with perfect ease distinguish the outline form of every one in the room.

I could give you details concerning the dark *séances* of the present day which would thrill you with horror. I have my information from persons who were present, and, detecting the imposture, were honest enough to expose it, and of course were roundly abused. These dark *séances*, in the mildest way of putting it, pave the way to suspicion, and I may as well term them the hot-beds of imposture. There is a strange psychological question involved in all this, for I have known persons who consider themselves honest who have told me that they have not only allowed cheating to go on, when they might by a word have exposed it, but that it *made them laugh* to hear Mr. and Mrs. So-and-so having their faces touched and caressed by a hand perfectly incarnate, but they thinking it was a spirit saying, "Oh, dear, dear spirit, do touch me again." I frankly confess I can see nothing to laugh at in all this; I consider it painful in the extreme. Who are the men of science being convinced at present? Who are the men of letters and arts coming before the world, and saying, I have scoffed at these things and now I believe? Who are the fathers and mothers of families who have been convinced, and teach to their children not alone that God sees them, but that some loved one is perhaps at that very moment standing near? During my last visit to London, the men of science who were convinced years ago, and whose names are quoted in every country where there is a printed language, said to me words indicative of their disgust at the present state of things. Before we begin to take umbrage at the use of any name to designate ourselves, let us work with a will to elevate ourselves and others, and we shall be doing our noblest work. The simple precepts of Christ have not been surpassed, or even added to by any spirit or teacher of our day, and it behoves us in all humility to seek to imitate them. It is just possible when we arrive at this point, we shall have less cause for scandal in our midst, and the lives of those who advertise as wonder-workers might bear closer inspection. Every denomination has its unworthy teacher, and there are bad ministers, bad priests, and bad bishops. These are all men; it is not the religion that has anything wrong, it is only the poor human interpreter who has failed in the accomplishment of his duty. God in His loving forbearance has borne with all this, and He can both pity and forgive. Surely we may seek to imitate Him in this at least. Have courage, dear Dr. Sexton, your pathway will not be strewn with flowers. True here and there a rose may be found, but do not shrink when the thorns are made manifest. The clouds may seem dark and lowering, but bear in mind that when the sunset hour approaches, those very clouds will be burnished with the golden glory of a never-ending day. And as in nature the birds trill their

sweetest songs at that hour, so will the purified spirits of those who are nearer God than we are, sing to you the songs of eternal love and peace. Ever praying God to bless you.

Believe me, dear Dr. Sexton, yours faithfully,

D. D. HOME.

Oct. 25th, 1875.
Hotel des Iles Britannique,
22, Rue de la Paix, Paris.

On Sunday, November 21st, I resumed my ministrations at the Cavendish Rooms, delivering two Discourses, that in the morning being entitled "Onward, but Whither?" and consisting mainly of a criticism of what are called "advanced views" on the subject of religion. My object was to point out that in this rapid onward movement of thought, as it is called, it was very necessary for us occasionally to pull up, carefully consider our position, and ask ourselves, Whither are we drifting? In the evening I gave a criticism on the Paper of Professor Tyndall in the *Fortnightly Review*, which Paper was professedly a reply to his critics, but in reality only dealt with one of them, *viz.*, Professor Martineau. Dr. Tyndall's recent defence of Materialism I showed to be as illogical and as unphilosophical as his Belfast Address. In the afternoon of the same day I delivered a Discourse in the Lecture Hall, Deptford, which formed the concluding lecture of a series of Apologetic Services, given by Mr. G. M. Turpin in connection with the Christian Evidence Society. My subject was "Experiences of Infidelity." There was a good audience and every one seemed much interested in what I had to say. The following account of the Meeting appeared in the *Greenwich and Deptford Chronicle* of November 27th:—

On Sunday afternoon, Mr. G. M. Turpin held in the Lecture-hall, Deptford, the concluding Apologetic Services of the course, in connection with the Christian Evidence Society.

On this occasion he invited Dr Sexton, the able ex-Secular lecturer, to give his "Experiences of Infidelity." After Mr. Turpin had read a portion of Scripture and offered a brief prayer, he introduced Dr. Sexton to the audience with feelings of great pleasure, as one who had been the most scientific person that had ever held the position of a lecturer in the Secular camp, and who would be able to tell them, from twenty-five years' experience, what sort of a thing Secularism was.

Dr. Sexton, who was evidently very unwell, said he had just left his bed, where he had been confined for over a fortnight, and that therefore his address would be very brief. In the earlier portion of his speech he gave some details of the nature of his connection with the Secular movement; and the remarks he made to Mr. G. J. Holyoake when he originated the name "Secularist" as the future designation of members of the infidel organization. He said he had never been able to find anything in Secularism but a bundle of negations, and while in the party he had frequently told them so. Secularism was the one principle upon which it was supposed that at least all sceptics would be agreed; but experience had proved that it had not fulfilled its mission, for Mr. Holyoake had one kind of Secularism, Mr. Bradlaugh another, Mr. C. Watts another, and, last of all, it had been re-stated by Mr. Foote. As for Science, the Secular

party talked about it, but did not care for it. Atheism, which Secularism was in reality (said Dr. Sexton), was a cheerless negation, and foreign to human nature. Conscience would speak out for God and immortality. Mr. Holyoake had said "That behind us there was a black curtain of the past, and before us also that of the future, and no voice came to inform us of what was behind." Dr. Sexton said that the statement was not correct, for Christ had come from behind the curtain and pointed out to us a glorious immortality.

There was a very good audience for Sunday afternoon, and those present were deeply interested in Dr. Sexton's address. It was evident that the notice of the lecturer's appearance had created some excitement both in the Christian and Secular camp, for amongst the audience were many active Christians, and also numerous Secularists, including the secretary of the Deptford Secular Society.

As this was the first Sunday that I had been out after my illness, the delivery of three Discourses, and the travelling which they involved, taxed my energies to the utmost extent, and it became questionable whether so much work would not necessarily cause a relapse. It did not, however; and I am thankful to say that I am now pretty well restored to health.

On Sunday, the 28th, I commenced a series of Discourses on Living Beings, taking upon that occasion the subject of "Protoplasm," a term borrowed from the Germans, and used frequently in the most vague and unsatisfactory sense in this country. I criticised the views of Professor Huxley, and endeavoured to show that he was utterly in error in supposing that protoplasm could form the basis of life, or in any way serve to explain the mysteries of vitality. I continued this series of Discourses on the two following Sundays, taking upon December 5th the subject of the "Mysteries of Physical Life;" and on the 12th "Man a Spiritual Being." This last named Discourse is printed in the present number of the *Spiritual Magazine*. On the mornings of December 5th and 12th, my subjects were, "Is Christianity Narrow?" and "Nature and Providence." The audiences, although tolerably good in the evening, are always small in the morning, which is very much to be regretted. In London there seems some difficulty in getting together a large morning congregation; but I shall be glad if my friends will use their endeavours to assist me as much as possible in this respect.

On the 30th of November there was a large gathering of the members and friends of the Dalston Association of Enquirers into Spiritualism, held at the rooms of the Society, Navarino Road, at which, in the absence of the president Mr. Jencken, I presided. The evening was a most enjoyable one, everything passing off most harmoniously. Mr. Morse delivered a short lecture on his experiences in America, Mr. Thomas Shorter gave a brief address, and the rest of the evening was spent in listening to some very pleasing songs and recitations.

To-morrow I leave London for Scotland, and shall give a full account of my journey to the North in the next number of the *Spiritual Magazine*.

London,
December 14th, 1875.

GEORGE SEXTON.

LOVE'S SENTINEL.

"I will stand upon my watch and set me upon the tower, and watch to see what He will say to me, and what I shall answer."—*Habakkuk*, chap. ii., 1.

AH! wherefore is it that I stand,
Waiting alone in all the land,
The only one with sheathèd brand?
From opal morn till evening grey,
I gaze along the king's highway,
Watching the pine-tree shadows play.

I stand upon the lone watch-tower,
Though wild winds howl, though tempests lower,
And ceaseless watch, midst shine and shower.

Full well, I know, that He *will* come;
But whether 'twill be with trump and drum—

With martial pomp and merry hum
Of a thousand feet, I cannot say;
I only know that I must stay,
Must watch, till He passeth by this way.

I know, He said, " Watch, wait and pray!"
Therefore, I watch; I dare not stray
From this lone watch-tower night or day.

* * * * *

Lo! hear ye not that dulcet sound?
Behold, He cometh! olive-crowned,
A patient pilgrim, meekly gowned.

No train see I of warriors stout—
No waving banners, hear no loud shout—

See no flowers flung, no pageant rout!

Only a guileless, humble train,
Who med'cines bear to heal death's pain,
Waters of love to cleanse earth's stain.

Eyes! ye have strained so long your
gaze,
That now you cannot, through amaze,
Look forth beyond white clouds of haze.

Ears! listening through long years in
vain,
Your throbbings now make dull the
brain,

And joy's excess becometh pain!
Sense lieth dead. Yet soul, thy eye,
Thy ear, thy brain, their Lord descry;
Thy tongue, sweet jubilee, doth cry.

At my King's feet, I cast me down—
Dare I to kiss His purple gown?
Dare I to gaze upon His crown?

Its brightness were too bright for me,
Suffice it if I, kneeling, see
Pale feet which bled on Calvary.

Oh, royal Love! I cannot hear
Thy heavenly voice; too soft, too
clear,

Its silvery tones for my rough ear.

Oh, cleanse me through Thy servants
holy!

Alone, when cleansed, healèd wholly,
Shall I be fitted as a lowly

And watchful sentinel to return
Into the tower, where I will burn
With tenfold zeal, Thy love to earn.

There let my soul be as a flame—
Blazing abroad Thy perfect name—
A cresset lit to spread Thy fame!

A. M. H. W.

RE-INCARNATION THEORIES AND THEIR NEW APOSTLE.

BY THOMAS BREVIOR.

“The earth hath bubbles as the water hath,
And these are of them.”—SHAKESPEARE.

IN reply to the enquiries in my article in the September number of this Magazine, Signor Damiani in his letter in its December number has referred me to the *Revue Spiritualiste*, to the *Concile de la Libre Pensée*, to *La Revue Spirite*, and to all the English periodicals of the last few years. These references are not very specific; and as the statements in my article were based chiefly on these and like sources and my own personal knowledge, I cannot say that I have received much additional information from him on this head. It may be that his survey and mine have been taken from different points; or that, as he suggests, our organs of perception are very differently formed. The reader who is sufficiently interested in the question may refer to the Papers on Re-incarnation in the volumes of this Magazine and other journals, and determine for himself whether the Signor's perceptions and representations on this subject, or mine are the more accurate; and also whether what he presents, as the culminating and crushing arguments employed against the Re-incarnation theory by its intelligent opponents, is a fair representation or a travesty and caricature. Signor Damiani seems himself to have some misgiving on the point, for he tells us, “If I have omitted reasons more cogent than these, brought forward by the phalanx of its opponents, I am ready and willing to stand correction.” Well, he need not go very far to obtain it. When the hot fit of enthusiasm, so common in a new pervert, and so blinding in its effects, is over, he has only to reperuse the articles on the subject in this Magazine, which seem to be in his possession, and he will be able to correct himself.

Signor Damiani inquires whether or not I admit the necessity of at least one incarnation. If not, he says, I declare providence to have done a work of supererogation; if I do, he wishes me to tell him what becomes of the education of those souls who, by the brief duration of their earthly life, have been deprived of the advantages which the education of a longer life on earth would have given them. He points out that while one human soul, by its premature departure from earth, is spared all the evils flesh is heir to, and without even a pang is sent straight

to the joys of angel life; another spirit inherits a low organization; the offspring of a long line of malefactors, he remains here for threescore years and ten, the victim of disease, and pain, and vice; and when his soul is finally wrenched from his body, "cycles upon cycles of unutterable misery attend him in the world of spirits." And he thinks to slay me outright with the question—"How can non-Re-incarnationists reconcile the justice of God with the execution of these two decrees?"

The Signor tells me this is only one question of a thousand he could put; and I presume he has selected it as the greatest poser of the whole. It presents the standing argument continually urged by Re-incarnationists with an air of triumph as absolutely unanswerable. It is in point of fact simply presenting to us that old-world problem, the most difficult of any with which philosophy and theology has to deal. How to reconcile the justice of God with the existence of moral evil in the world. Signor Damiani and his school of philosophy contend that the solution of this terrible problem is to be found in Re-incarnation, and nowhere else. It cannot reasonably be expected of me to arbitrate between this and the various other theories presented with equal confidence for this purpose. To attempt to deal adequately with a mystery so awful, perplexing, and profound, in an article like this especially, would be manifestly presumptuous and absurd. But, without availing myself of that latitude of time which my friend considerably allows me for dealing with it, I may at least modestly enquire whether we do not better show our trust in the justice of God by allowing that justice to vindicate itself in its own time and way, than by volunteering to be the apologists of Providence—taking it under our patronage, and kindly pointing out how its errors might be rectified, if only it would adopt the theories we have invented for it, and incorporate them into its economy and administration. I prefer the former method; my friend, Damiani, adopts the latter, and undertakes to explain and justify the decrees of Providence; and not only in my judgment fails, as wiser men have done before him, but, without removing or even diminishing the old difficulties by his hypothesis, adds thereby new ones—possibly, too, of greater magnitude.

I do not sufficiently know the ways of Providence, and have too much reverence for the Deity to affirm that to Him, with His infinitude of resource, if I may so express it, even one incarnation for us is "necessary" and "indispensable." But I see that such incarnation is a fact, and I am able to perceive some of the uses it subserves. I cannot therefore assert it to be a work of supererogation; though I think it would look very much

like it were we compelled to return to earth again, to repeat the mistakes and follies of our past lives without even the consciousness of such existence which might enable us to profit by these sad experiences. No doubt superficially considered, and to our wounded affections, the removal of our infants to the spirit-world seems, as the Signor tells us, premature: but are we so intimate with all the issues of life and death, with all the purposes and methods of the Divine economy in both worlds, that we can confidently affirm it to be really so? May not a true philosophy coincide with genuine piety in teaching that these things are ordained by a higher wisdom than our own, which sees farther, to the end as well as from the beginning, and that doeth all things well? A poet has written on the death of an infant:—

Ere sin could blight or sorrow fade,
 Death came with kindly care;
 The opening bud to Heaven conveyed,
 And bade it blossom there.

No, says Signor Damiani, that is a mistake, the tender fibres cannot receive their nourishment, the bud cannot open and blossom in the Paradise of God to which it has been conveyed, it must be retransplanted to this wilderness of earth; this is the only soil in the universe in which it can grow and thrive, and blossom and flower. The infant-nursling of the skies must become an infant here again, and with no certainty that the process may not have to be again repeated. We may well ask the apologist for Providence—Why then was it removed at all? Why the pain and grief of separation and bereavement? Why was the parental heart thus cheated of its dues, and the flower and fruit of its love transferred to the care of strangers? Why commit Providence to so bungling and clumsy a method of rectifying what, on the theory of Re-incarnation, is but a succession of blunders? Another poet, in a spirit of pious resignation on the loss of an infant daughter, exclaims:—

Take her, O Father, to Thine arms,
 And let her henceforth be
 A messenger of love between
 Our human hearts and Thee!

The true poet with clear spiritual insight sees deeper into these mysteries than our *pseudo*-philosophers.

But, asks my interrogator, what becomes of the education of those souls which are bereft by early death of the advantages of that rudimentary education they would have had by a longer existence upon earth? What then, are there no loving mothers in the spirit-world to take the place of earthly parents—no schools or colleges, no appliances of education in all the universe of souls? Is the spirit-world so poor and destitute, so meagre

in resource that the young souls who enter it must be sent back to earth as the only infant school where the initiatory lessons of life are to be learned? I cannot believe it.

Great God! I'd rather be
A Pagan, suckled in a creed outworn,
So might I, standing on some pleasant lea,
Have glimpses that would make me less forlorn!

But yet again, I am asked how it is that while one passes to spirit-life in infancy, sinless and without a pang, another passes through a long life of sin and misery consequent upon unfortunate organic conditions and bad surroundings, and when at length his soul is wrenched from his body, cycles upon cycles of unutterable misery attend him in the world of spirits. I am asked how, except upon the principle of Re-incarnation can this be reconciled with the justice of God? Is my friend quite certain that cycles upon cycles of unutterable misery in the spirit-world await even the vicious and criminal who have been so not from intelligent free choice, but as the consequence of organic malformation and unfavourable environment? I have not so learned of Spiritualism. Natural reason, modern revelation, and Christianity alike assure me that the justice of God manifests itself in that great principle of compensation, which is the universal law of the spirit-world; that any advantages which the spirit may have lost by natural death in infancy, or from being the victim of a low cramped type of physical organization and bad social arrangements, will find their compensation in the more loving sympathies, affectionate solicitude, tender care, assiduous culture, and special opportunities it will receive; that in that great world of light and love in which there is a universal sympathy which knits together the vast family of souls, there is ample provision for the requirements of all its members. There is no need for the lame, the blind, the ignorant, the indigent, and the wretched, to take their chance again in a world that has been to them so unpropitious. It is a poor argument for taking another ticket in the lottery—that the former one proved a blank.

But why does Signor Damiani appeal to our sympathies in behalf of these miserable ones. On the theory of Re-incarnation, commiseration for them is out of place, except in the sense in which it may be extended to malefactors. For on that theory their present lot is the just and necessary consequence of their past lives. This earth is a sort of Botany Bay, and these afflicted and miserable ones are but expiating their past crimes—undergoing their sentence of penal servitude; as the Re-incarnationists whom Christ rebuked believed that the man born blind was so as a punishment for sin which in some previous incarnation he had committed. The degree of present misfortune

is thus the measure of past guilt; and where otherwise our sympathies would be drawn out, we feel revulsion; and in place of compassion for the unfortunate we shrink with abhorrence from the criminal. Thus, under the influence of this baneful superstition, the milk of natural human kindness becomes soured, or dries up within us; and the holiest affections of our nature are perverted, or wither under its pestilential breath. True, indeed, it is that not only the vicious and the criminal, but all men need to be born again; but not by the process of natural birth. We require (in the words of Scripture) to be born of water and of the spirit; that is, into a state of greater purity and higher spiritual life. We need not Re-incarnation, but regeneration. O Signor! art thou a master in Israel and knowest not these things?

Some minor points in Signor Damiani's letter, I can only touch upon very briefly, and others I must leave unconsidered. It certainly is news to me that the Re-incarnationists are the preponderant majority amongst the Spiritualists of the world, if by Spiritualists he means those who are commonly so designated. It is a poor business counting heads on any side of any question without reference to their capacity and contents; but I may remind him that Miss Anna Blackwell in a recent article acknowledged that Re-incarnationists were in a minority among Spiritualists. I leave the translator of Kardec and his latest apostle to settle the account between them. "It is a very pretty quarrel as it stands."

It is gratifying to learn from so excellent an authority as Signor Damiani that those who have fought the fight of the spirit against the flesh are not in so terrible a plight as he at first depicted; that their wounds and bruises are not so very serious after all. From the high hill-tops of reason he has calmly and without prejudice surveyed the battle-fields, and he sees that though we of the opposite camp, owing, as he kindly admits, to the slippery nature of the ground (and the ground of Re-incarnation is certainly very slippery), have fallen on our own weapons, we are still a firm phalanx, unconscious of defeat; unscarred, jovial-looking, head erect, sword in hand, defiant as ever. Just so! As Paul Bedford used to say, "I believe you, my boy!" The Signor's last vision is clearer than his first. Perhaps it was then obscured by the smoke of the cannon, or inverted by some refraction of the mind's atmosphere. Let him look again; possibly the third vision may reverse the picture of the first.

Again, it is a comfort to know that the spirit-preachers of this Neo-Paganism have revealed to the faithful that England is not yet prepared for the teachings of Re-incarnation. Halle-

lujah! The discovery does credit to their sagacity. May they long have good reason to repeat this revelation, and may the Signor and his friends profit by it, so that there may be no occasion to remind them of the famous question of Beatrice—“Why will Signor Benedict continue to speak when there is no one to listen to him?”

I admit, with my friend, that discussion has its place and use, but I by no means credit it with being the infallible guide to truth which he appears to esteem it. I have far more faith in the efficacy of time, meditation, experience, and reflection, and in the method prescribed by the ancient poet-philosopher—“Commune with thy own heart, and be still!” Discussion, it seems to me, can have little value where there is no agreement as to the facts on which it is based. And, unfortunately for the Re-incarnationists, while they favour us with any amount of speculation and hypothesis and theory, the idle cobwebs of the brain, their facts are sparse and scattered, and for the most part apocryphal, while the small residuum that may remain after careful sifting, require a far wiser interpretation than they receive from these dreamers of foolish and fantastic dreams. I cannot, then, see any sufficient good that could arise out of the discussion to which Signor Damiani's letter appears to invite me. Time and thought, it seems to me, can be better employed. I prefer to step where I feel the ground firm under me, to where any foothold, if it can be obtained, must be precarious and “slippery.”

Indeed, I stand appalled at the announcement by the Signor, that he has already a thousand questions on this subject he is prepared to put to me; and fear that he must be a re-incarnated Note of Interrogation, while the Editor of this Magazine, too, must be filled with consternation at the interminable vista of controversy that would open out before him. There is a book well known to evangelical readers as *An Alarm to the Unconverted*. If the “unconverted” in the present instance should be called upon to answer my interrogator's thousand questions, I may well feel an alarm at the prospect, especially if put at the same length, and on such knotty points as the one with which he has favoured me.

When Re-incarnation assumes a more scientific aspect, when it can offer a body of demonstrable facts, admitting of verification, like those of Modern Spiritualism, it will merit ample and careful discussion. Meanwhile, let the architects of speculation amuse themselves if they will by building castles in the air; life is too short, and there is too much to do in this busy world to leave either leisure or inclination to occupy ourselves in demolishing these airy structures, or in showing on

what slight foundations they are reared. It is far better to work out those points in which we are agreed than to wrangle over those upon which we appear so hopelessly to differ.

NOTES AND GLEANINGS.

QUARTERLY ENTERTAINMENT IN AID OF THE ORGAN FUND IN CONNECTION WITH DR. SEXTON'S CHURCH.

On Wednesday, December 8th, the second of the series of Quarterly Entertainments in aid of the Organ Fund in connection with Dr. Sexton's Sunday Services, was held at the Cavendish Rooms. The attendance was good, the audience exceedingly select, and the whole of the proceedings of a most satisfactory character. The first part of the Entertainment was Sacred and the second Secular, which arrangement served to introduce variety and to augment the interest felt in the proceedings. The Sacred part opened with a Pianoforte Solo, played by Colonel Greck with great efficiency, who volunteered at the last moment to supply the place of the lady who had promised to attend, but for some reason or other did not put in an appearance. As this lady was announced to play all the accompaniments, her absence would have placed the Managers in a serious dilemma, but for the fact that Dr. Basley, a distinguished professional, happened to attend to play the accompaniments to his pupil Miss Florence Lovell, and kindly offered to render any assistance he could during the evening. The audience was in reality, therefore, a gainer, although of course a considerable amount of anxiety was experienced on the part of those who had the management of the Concert, at what might have proved a serious interference to the evening's proceedings. Of Dr. Basley, we can only say that we have seldom listened to such exquisite playing as he favoured us with, and several persons that we have seen since the Concert declared themselves to be of the same opinion. Next followed the Anthem, "Thine, O Lord, is the Greatness," by the Members of the Choir, under the direction of Mr. Williams, the rendering of which deserves warm praise. Indeed, the great progress made by the Members of the Choir, and their present efficiency, formed the subject of much comment during the evening. Not a few persons expressed themselves surprised and highly gratified, at the fact that so efficient a Choir had been got together in so short a time. Indeed, some present announced their intention of attending

Dr. Sexton's Services in future, if only to hear the singing. Miss Claxton then sang a piece called "Resignation," in a most perfect manner. The piece itself, and the ability of the singer, were both very highly eulogised. Then came a solo from the Oratorio of *Samson*, "Return, O God of Hosts," given by Mrs. Russell, a pupil of Madame Sainton-Dolby, in a style which did credit both to the vocalist, and to the eminent lady from whom she received her tuition. Miss Sexton sang "Angels ever Bright and Fair," from Handel's *Theodora*, in her very best style; followed by "I know that my Redeemer liveth," from the *Messiah*, sung by Miss Rose Ebsworth, a young professional lady of great promise, and who has already obtained a considerable reputation, which, with the accompaniment of Dr. Basley, fairly enchanted the audience. Mr. Nesbit Browne, gave "Rocked in the Cradle of the Deep," in a masterly manner. Miss Florence Lovell proved a great success in the song of "Vashti," eliciting much applause and general commendation. The Anthem, "Deus Misereatur," by the Members of the Choir, brought the Sacred part of the Evening's proceedings to a close.

After a short interval, the Secular part of the Entertainment commenced with a Pianoforte Solo, by Colonel Greck, followed by the Glee, "Hail, Smiling Morn," by the Members of the Choir. Next came a Monologue Sketch, by Mr. Albert G. Ogan, entitled, "Bill's Birthday." Mr. Ogan is a most accomplished comedian, and will some day, we have no doubt, occupy a leading position on the stage. This piece, however, by no means did justice to his powers. It was somewhat funny and created a good deal of amusement; but was far inferior to many of the sketches which Mr. Ogan is in the habit of giving with such immense effect. Miss Florence Lovell followed, with the song of the "Minstrel Boy," which was admirably given and enthusiastically received. Mr. James Thomson, an efficient member of Dr. Sexton's Choir, created quite a *furor* by his rendering of a song entitled, "Hail to the Chief," indeed so loud and long continued was the demand for an encore that although contrary to the regulations that had been decided upon he was compelled to make his re-appearance, and sing another song. Miss Claxton enchanted the audience with the song of "Forget-me-Not." Mr. Thomas Menzies recited Southey's "March to Moscow," in that masterly manner which he never fails to display, and which has rendered him so popular at entertainments of this kind. Miss Rose Ebsworth then sang "It was a Dream" with no less perfection than she had displayed in her previous undertaking." "Strangers Yet," by Mr. Nesbit Browne, was well deserving of the applause with

which it was greeted; and Mrs. Russell's "Auld Robin Gray" cannot be too highly praised. Mr. E. Parkinson Ashton gave the well-known recitation entitled, "Logic," which, from its being so old and having been done in almost every elocution class in the country, was feared would prove a failure. He gave to it, however, an entirely new reading and threw into it an amount of spirit such as had been seldom seen before, the result being that in his hands it became a marvel of success. Miss Sexton sang "O my Lost Love," with great *éclat*. Mr. Frederick Maurice Sexton recited a piece called, "Captain Paul," most admirably. The poem itself contained a very pleasing little plot, and the elocutionary power with which it was given, served greatly to enhance its interest. Miss M. Lowry's "Silver Herrings" took the audience by surprise, and an encore was insisted upon. Then came a selection from *Pickwick*, given by Messrs. Albert G. Ogan and George Sexton, junr., with great effect. The Members of the Choir gave "See our Oars with Feathered Spray," which brought the proceedings to a close. On the whole the Entertainment was certainly a most satisfactory one, and all the persons that we spoke to on the evening, or have conversed with since on the subject, have expressed themselves as intensely gratified with all that occurred.

The next Entertainment will take place about the middle of March, of which due notice will be given.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

On Tuesday the 11th inst. Dr. Sexton will read a Paper before this Association, at their rooms, 74, Navarino Road, on "Occult Psychological Phenomena occurring outside what is called Spiritualism." Non-members may receive tickets of admission, free of charge, on application to Mr. Thomas Blyton, Honorary Secretary.

TRANSLATION OF THE WORKS OF CORNELIUS AGRIPPA.

The *Spiritual Scientist*, an able weekly Journal devoted to the cause of Spiritualism, and published at Boston, announces that there is to be shortly commenced in its pages a translation of the works of Cornelius Agrippa. The translator is said to be "a gentleman well qualified not only in the task he has undertaken, but also to illustrate Agrippa's meaning, and show the relation between ancient and modern phenomena." This translation will prove highly acceptable to the readers of the *Spiritual Scientist*, and will doubtless add to the reputation of

a valuable and rising journal. Those of our readers who desire to procure the *Spiritual Scientist* can have it sent post free, direct from Boston, for 13s. per annum, which they can remit to our office, 75, Fleet Street.

“SAUNDERS’S NEWS LETTER” ON SPIRITUALISM.

The Dublin papers have recently been discussing Spiritualism. Amongst the articles that have appeared on the subject, the following, which we copy from *Saunders’s News Letter*, is deserving of attention, since it is evidently written by some one thoroughly conversant with the present condition of Spiritualism, and displays a spirit of fairness most unusual in leading-article writers:—

Ever since its origin in America in 1848, the movement known as Modern Spiritualism has had to struggle against the opposition of both religion, science, and popular prejudices of all kinds. Latterly, however, it has received the support of so many of the foremost scientific men of the day, that most people are inclined to think “there must be something in it, after all,” and the number of its violent opponents is constantly decreasing. So much interest in the subject has recently been created in Dublin and elsewhere by the moderate and able essay published in the *Nonconformist*, by our accomplished fellow-townsmen, Professor Barrett, that we think our readers may, perhaps, feel interested in an account of the present position of Spiritualism in Europe and America, compiled from the most recent and reliable sources. First of all, we may define Spiritualism as the belief that communication between the living and the (so-called) dead is possible. That is all. We are fully aware that some Spiritualists mix up various irrelevant, dietetic or social questions, such as teetotalism, vegetarianism, anti-vaccination and sometimes (in America) free-love, with the movement; but these are all questions which, whatever their claims on our consideration may be, have no necessary connection with Spiritualism, and are only advocated by isolated sections of Spiritualists. Nevertheless, as these questions are sometimes mixed up with Spiritualism, and are liable, when this is the case, to create a prejudice against it in the popular mind, which prevents it from being considered on its own merits, we think it better to refer to the matter here. Spiritualism, then, is the science (if we may venture to use the term) which, assuming the possibility of communication between those living in this world and those who have left it, and passed into another state of existence, attempts to investigate the laws and methods of this intercourse. It must be clearly understood that Spiritualists maintain that all extraordinary things which they assert to be facts, occur under natural laws, just as fixed and immutable as those of external nature. The great majority would probably repudiate altogether the very idea of a miracle, in the sense of any violation of the laws of nature. We shall not attempt, in this place to give any account of so-called “spirit-manifestations” as it would require far more space than that of an ordinary newspaper article, to discuss them in such a manner as to give a full and intelligible description of them. Spiritualists may be roughly divided into three parties; but it is difficult to estimate their numbers, for having no definite common creed, they generally remain associated with the Churches to which they formerly belonged, and reconcile their old and new views sufficiently to combine them, and hold both in unison. This is especially the case with the first party, the Christian Spiritualists, to which many of the most prominent English Spiritualists belong, such as Mr. and Mrs. Howitt, Mr. and Mrs. S. C. Hall, Dr. Sexton, &c. These acknowledge the Bible as their rule of faith, and adhere to most of the leading doctrines of Protestant orthodoxy. The second party, the Progressive Spiritualists, are

Rationalists, holding that Christianity is but one of many revelations received from the invisible world, and that all teaching, religious or otherwise, must be brought to the test of individual opinion. This party predominates in America, and is also tolerably numerous in England. It is naturally among these that most of the extreme opinions, to which we have already referred as incidentally connected with Spiritualism, have their rise. The third party, the Spiritists, or Re-incarnationists, differ from the others in maintaining that spirits return at intervals to be re-embodied in the material world for purposes of improvement and expiation, until they have progressed sufficiently to render further material experiences unnecessary. The intermediate periods, longer or shorter, according to circumstances, are supposed to be passed in the spiritual world. This system was fully elaborated in the works of the late Allan Kardec, and is held by the great majority of the Spiritualists on the continent of Europe, but is repudiated by most English and American Spiritualists, although it has numerous adherents among them also. Of the four leading English Spiritualistic periodicals, two, the *Medium* (weekly) and *Human Nature* (monthly), are the organs of the Progressive Spiritualists; one, the *Spiritual Magazine* (monthly), the oldest existing English Spiritualistic periodical, is the organ of the Christian Spiritualists; while the fourth, the *Spiritualist* (weekly), is attached to no party, and deals rather with the scientific and phenomenal than with the theoretical departments of the subject. The Spiritists have no periodical in England. Professor Barrett expresses surprise that Spiritualists do not become Swedenborgians; but although their opinions agree in many respects with the teachings of Swedenborg, it will be seen from the brief account that we have given that there must needs be the widest possible divergence in theological opinions between the various schools of Spiritualists, and that there would be but little prospect of any considerable number of Spiritualists agreeing with Swedenborgians on matters which the latter would regard as of vital importance. In England Spiritualism has recently made considerable progress, and has numerous adherents, open or concealed, in almost every town in the country, while many towns possess flourishing local societies. As regards Dublin, Mr. J. Coates, of Liverpool, writes, in the *Spiritualist* of November 5, 1875:—"There are at present more than twenty clergymen in Dublin, to say nothing of certain scientific and philosophical professors in connection with the leading scholastic establishments of Ireland, who are not only willing but anxious to investigate Spiritualism." There are, however, no public *séances* held here at present. In Belfast, we believe, Spiritualism to be at least as strong as in Dublin. In France, as also in America, Spiritualism has latterly been under a cloud. Our readers will remember the recent prosecution of Buguet, Leymarie, and Firman in Paris for conspiring to defraud the public by the production of sham spirit-photographs. Buguet confessed his own guilt, and accused the other two of being his accomplices; and all three were convicted, although there was very little evidence against the two others except that of Buguet. Buguet has lately escaped to Brussels, and now asserts that, though some of his photographs were manufactured, the great majority were genuine, and that he was induced to plead guilty on a promise of pardon. He fully exonerates the other parties from blame, and we are glad to add that Mr. Firman, a young American, who has acted as honourably throughout the whole affair as Buguet has acted basely, has been set at liberty. Leymarie, however, who has succeeded Allan Kardec as the leader of French Spiritualism, has not yet, so far as we know, been released. It is thought by the Paris Spiritualists that the prosecution was really levelled at Leymarie, as an attempt to put down Spiritualism in France, and that the others were merely involved incidentally. In America, the exposure of some mediums named Holmes, who had succeeded in deceiving some of the most experienced American Spiritualists, had a disastrous effect upon the cause for a time, especially when it was reported soon afterwards, that Mr. Robert Dale Owen, one of the best known of all the American Spiritualists, had become insane. His insanity proves, however, to have been only temporary, and he has now returned from the asylum to which he had been committed by his friends, perfectly cured. He is an old man, and it is stated that his temporary aberration of mind was caused by too close application to the composition of a theological work which he was writing.

There can be no question that the influence of Spiritualism in producing insanity has been enormously exaggerated, and we believe that authenticated cases are excessively rare. It is worth mentioning that the Holmeses were detected in imposture in London, and the Americans had been warned against them. Spiritualists are now beginning to study matters connected with their subject historically; and Colonel Olcott, an American gentleman, who is well acquainted with both ancient and modern Spiritualism, writes that a society has just been founded in New York for the study of the occult sciences of the middle ages, and that he is convinced that many of the so-called "physical manifestations" are produced by "elementary spirits without immortal souls, but more subject to the will of man than departed human spirits." This announcement throws open at once the whole range of so-called "Fairy Mythology." The colonel will find it no easy matter to disentangle the mixture of fact and fancy which he supposes to exist in the old fairy tales. *Apropos* of this, however, Mrs. Emma Hardinge-Britten, favourably known as a lecturer on Spiritualism in England as well as America, positively asserts that she has actually *seen* gnomes in the remote mining districts of both Derbyshire and Germany. Before leaving America, we may mention that the number of Spiritualists in America has been very much exaggerated, and is believed by English Spiritualists, who have had opportunities of judging, not to exceed a million. Spiritualism has probably at least as many adherents in France as in England, if not more, and is extensively diffused throughout Italy, Austria, Spain, Sweden, Holland, and among the higher classes in Russia. In St. Petersburg great efforts are now being made to bring it under the scientific investigation of the leading professors. In Germany, the stronghold of Rationalism and scientific Materialism, there are at present comparatively few Spiritualists, as, indeed, we might reasonably expect would be the case. In the British Colonies Spiritualism has more or less numerous adherents—in India, Australia, New Zealand, the Cape, &c. In fact, its world-wide diffusion is no less remarkable than the undeniable impression which it has been able to make on the minds of a generation which was universally supposed to have out-grown all that kind of thing.

FUNERAL REFORM.

The *Derby Mercury* says that "funeral reform" was commenced at Burton-on-Trent a week or two since by Mr. Wardle, under whose auspices an interment was conducted on the principles advocated by Mr. Seymour Haden. A correspondent who was present at the scene says:—"The funeral was characterised by the extremest simplicity, there being no hearse, mourning coach, pall, hat bands, scarves, or any of the usual outward display. One of the wicker grave baskets of Mr. Kirby, of Derby, was used on the occasion. This had been decorated with ferns, evergreens, flowers, &c., by members of the deceased lady's family, and its appearance as it was lowered into the grave was most graceful. In the morning the body was taken to the cemetery by two of the servants on an ordinary hand hearse, and placed in the chapel. At twelve o'clock the mourners and friends arrived in their own carriages, and the first part of the solemn service of the Church of England was read. At the close, four of the servants carried the corpse to the grave, followed, of course, by the mourners. Here the service was concluded, the spectators all joining with subdued voices in the Lord's Prayer."

WHERE ARE THE REFORMERS?

The following excellent letter from the able pen of Dr. Brittan appeared in a recent number of the *Spiritual Scientist*, and although certain portions of it refer more particularly to American Spiritualism, yet there is much that is applicable to the state of things existing in our own country. We therefore copy it entire, with a few corrections which Dr. Brittan has himself made for the *Spiritual Magazine*:—

My dear Sir,—The fact can scarcely have escaped your observation that Spiritualists and Reformers are constantly complaining of the popular immoralities and gigantic evils which everywhere disfigure the Church and State. Society is so far below our exalted ideal of what it should be, that the sources of social inharmony, religious intolerance and political discord become prolific causes of individual unhappiness and national degeneracy. That these evils result in a great measure, from perverted passions, from improper habits of thought and action, occasioned by the sad defects in our early educational discipline, must be apparent to every intelligent and candid observer.

Omitting for the present all mention of the inherited evils among men, there can be no doubt that *the great demand of the age is an improved and enlarged system of education adapted to the necessities of the individual; fitted to unfold the latent faculties of the mind, and to mould the human character into the grandest proportions.* This work can never be done by unlimited *fault-finding*, in which we have so long and so freely indulged. To defame the unhappy victims of these evils, while we do nothing to relieve them, is in no proper sense a work of philanthropy. The man or the woman who grumbles but does nothing, and is content to snarl at whatever violates the common sense of propriety, does not deserve the title of Reformer.

Now, if the popular standard of intelligence is low, let us lift it up; if the channels of public information and political influence are corrupted, let them be purified; if the white flag of our own beautiful faith is being trailed in the filthy highways and byways of abandoned life, let us wrest it from unworthy hands, shake off the elements of common earth, wash away the foul stains, and give its silken folds to the winds that fan the moral summits of the world.

To suppress the existing evils we must lay the "axe at the root of the tree." To accomplish a great and much needed reform, we must build broad and deep the foundation in the early development of the mind and character. In other words, we must introduce a better system of education and found institutions worthy the grand epoch in which we live. To-day it is our privilege to aid in this great work; but we may assume nothing of the morrow. To a large class of the older Spiritualists of this country, the opportunity may be speedily withdrawn. The years come and go in rapid succession, and along their declining paths are autumn leaves and the frosts of many winters. Many to-day stand on the very confines of the other life; the lethean waters lave the sands at their feet; and yet they are holding on to their perishable treasures by all the force of the ruling passion. What will be thought hereafter of the Spiritualists who die with from one hundred thousand to five millions in their possession? We have some such disciples, who do nothing to enlighten mankind and hasten the coming of a better day. They complacently witness the struggle of a great truth against the organized power of the world, and what are they doing to secure its triumph? Nothing! On the contrary, they strengthen the hands of those who stone the prophets and martyrs of their time. They leave true men and women to toil alone in the rugged ways of poverty. They not only hold the garments of those who hound the truth from among men, but they feed and clothe them, and pay the minstrels who hymn their praises,—and all because it is popular to do so in a society that is false to the great interests of Humanity. The gold of such men already corrodes their souls; the rust of selfishness, and of heartless indifference to the common welfare, is upon them, and thieves break through and steal the diviner loves from the human heart. If the names of

such men are not blotted out of the world's memory, it will be only because the victims of their cold indifference and neglect live to drag inherited chains of mental slavery over their dishonored graves.

A quarter of a century in the history of Modern Spiritualism is finished—a period full of the evidences of the world's progress. The earnest labourers in this poorly cultivated field have been few; but many people have been talked to death in the abused name of a great cause. So much has been said, and so little done, that they have grown cold and lost faith in the accomplishment of any great and worthy object. We claim to number millions; but if, as a people, we should be blotted out of existence to-morrow, what single monument should we leave to tell to future generations that we lived in the Nineteenth Century and were favoured with unequalled opportunities? There would only remain behind us the record of our indolence, and a mass of literature, that above all things needs a thorough sifting; a large portion of which, it must be admitted, would most contribute to illuminate the world by the speedy process of combustion.

And now shall we spend another quarter of a century in a search for fresh miracles; in hollow professions, and empty protests against the evils we lift not a finger to remove? The time that is to test our sincerity is *here*, and the occasion presents itself in a form that challenges public attention. The Belvidere Seminary—so long and so well conducted as a private enterprise waits to be liberally endowed—and how long shall it wait? We require additional buildings at once; we want all the means and facilities necessary to a thorough course of instruction in all the ordinary departments of human inquiry; and, especially, we want professorships of all the new sciences that are tabooed by all American Colleges and Universities. This is a work that appeals with peculiar force to the Spiritual Press of the country, and it is naturally expected that some time and space will be given to the presentation of its claims, and the earnest advocacy of so important an enterprise. To Spiritualists, and to all true men who have abundant means at their command—all who hate darkness and slavery; who love right and esteem rational liberty, this cause makes its earnest appeal. And shall it be made in vain, to ears that are dull of hearing, and hearts that are cold and irresponsive as the sepulchres of the dead?

Not long since a distinguished Spiritualist died in this country, leaving an estate valued at \$400,000, or more, to a single individual, who will doubtless die without issue and leave it all to the Catholic Church. Nearly half a million to augment the power that sits like an incubus on the souls of men, and *not one dollar* to vindicate the right by breaking the shackles of the human mind! The dissatisfied spirit of that man but recently came to me to apologize, and to express his regret, that he did not, while on earth, use a part of his abundant means to establish a certain high-toned Spiritual journal which was suspended for want of adequate support. Let no surviving Spiritualist follow such an example to a final inheritance of conscious disloyalty to truth, and vain regrets that—after a long struggle for wealth and fame—the grandest opportunity of a lifetime was sacrificed at last.

In the interest of practical Reform,

Yours truly,

Newark, Oct. 1, 1875.

S. B. BRITTAN.

“SWINDLING SPIRIT-RAPPERS.”

The following letter recently appeared in the *Hour*, under the above heading, from the pen of the Rev. F. R. Young, of Swindon:—

To the Editor of the “Hour.”

Sir,—In an article entitled “Outside the Show,” in your issue of this day, 10th inst., you use the term, “Swindling Spirit-rappers.” Now, the direct, incisive, and fearless mode with which you treat the swindling immoralities of public companies is so altogether unique and refreshing, that I am hopeful you

will do justice to persons whom I would fain believe you have unconsciously misrepresented by a term which, however true when applied to special instances, is untrue and unjust when used as a general description.

I have been intimately and publicly associated with the movement called Spiritualism for the past seven or eight years, and am quite willing to admit, from personal knowledge, that there are swindlers connected with it. Certain portions of the public, always in search of the unusual and the sensational, have turned their attention to spiritualistic phenomena, or that which purports to have a supernatural origin, and so determined are they that these phenomena shall be forthcoming, that they greedily swallow almost everything which is presented to them, but which, to the eyes of more careful and hesitating observers, are simply unreal and often simulated by the mediums, many of whom live by their mediumship, and supply what excessive credulity demands. At the same time it is due to my own personal knowledge and convictions to state that the phenomena of Spiritualism are, many of them, true; that is to say, they can be explained by no theory which covers the whole of the facts other than the spiritualistic one. The believers in Spiritualism are not confined to the ignorant, the dishonest and the credulous, but are to be found by thousands and tens of thousands among the intelligent, the educated, and the conscientious, and those who are quite as capable of testing evidence, and judging it, as you yourself would wish them to be. No doubt many a table has tipped, many a message has been written, many an impression has been made, many a communication has been received, which have not owed their existence to the agency of disembodied spirits. I should be quite willing, if it were necessary, to give a discount of 90 per cent. off all accounts of so-called spiritualistic phenomena, because the remaining 10 per cent. would be quite sufficient for my purpose as evidence. That evidence is derived partly from testimony, and partly from probability; and not until the opponents of Spiritualism are prepared to show that our doctrine is, in itself and in the abstract, positively incredible, or, without going to that length, that the evidence hitherto adduced is practically worthless, are they entitled to sneer at it, pass it by with supreme indifference, or still less, make a sweeping and reckless charge against what are called "spirit-rappers." If it be said that modern science has pronounced against Spiritualism, I reply this only proves that Spiritualists have the task before them of reconciling their faith with the known laws of this universe; but it does not prove that Spiritualists are therefore and necessarily in the wrong, for modern science is, at its best, only a statement of what men know, or suppose they know, about the order of God; and scientific men are no more infallible than their fellows, although, undoubtedly, their carefully considered and expressed objections are entitled to our notice, and should command from us fitting replies.

The tone of your journal is so healthy, and is gradually commanding so much respect and confidence from its readers, that I trust to your sense of fairness to insert this letter as a respectful protest against your use of a term which is an injurious exaggeration, and confounds the innocent with the guilty.

Yours respectfully,

FREDERICK ROWLAND YOUNG.

Rose Cottage, Swindon, December 10.

THE SPIRITUAL MAGAZINE.

The *Leicester Chronicle* of November 20th, has the following notice of the November issue of the *Spiritual Magazine*:—

In the first article of this remarkable periodical, Dr. Sexton follows up the subject of "The Doctrine of Immortality as taught in the Old Testament," with his usual logical ability, and his observations on this head may be read by non-Spiritualists and Spiritualists alike with profit and satisfaction. In the paper on "Spiritual Experience" some most marvellous statements, which will scarcely meet with acceptance, are mixed up with others which may be freely admitted

by any reflecting person. The narrative is full of interest, and more noticeable on various accounts than most of those which have come under our notice. A paper on "Anthropological Science" by the Rev. L. A. Alford, D.D., is also a valuable contribution. Dr. Sexton's "Occasional Leaves from My Note Book" have a painful interest, and should stimulate his friends to some understanding among themselves to render a repetition of some of his notes unnecessary in future. Dr. Sexton is on more grounds than one a man whose public services should be substantially recognized by those who sympathize with his views and movements.

A GHOST IN A MINING SHAFT.

We published not long ago an account of the Guerneville Ghost. We have the following authentic particulars:—The scene of the appearance was at the Croesus Mine, on Austin Creek, about three miles from Guerneville. The men who work in the mine had just gone to bed when there was a noise at the door, then some ghostly music. They next heard in the shaft the sound of sharpening tools, the noise of the bellows briskly working to pump air in the shaft and the sharp clinking of the pulley on the whim used for raising and lowering the buckets in the shaft. This noise was kept up as if there was a whole force of ghosts busily employed from ten at night until three o'clock in the morning. The mouth of the shaft could be seen from the cabin, but though the noise was distinct, no forms were seen to move about the shaft. The work was kept up for three nights in succession; then there was an interval of comparative quiet for three weeks. A day or two ago Abe Steratt was at work alone in the shaft; the other men were above ground. Steratt was preparing to put in a shot when he heard a noise close to him. He looked up, and there stood a man, clad as a miner, beside him, in a space which an instant before had been vacant. Steratt asked, "What do you want?" No reply. He punched at the figure with a drill; it went through the airy semblance of humanity. Terror-struck Steratt exclaimed, "If you are going to work here I want to get out." He whistled to his companions above to come down, and then said, "or if you want me to work here you must get out." Whereupon the figure seemed to vanish upwards from sight, and has not since been seen. Noises as above described have been heard, but the spectre miner has not since been seen.—*Santa Rosa Democrat,* Oct. 6th.

THEY SAY.

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumour. Have you reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among "they" who circulate the scandal?

They say—Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard who thus meanly strikes one whom he dares not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the same as nothing.

They say—Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known; or will any interests of society be

promoted by whispering it about? If not, you had better apply time and speech to some more worthy purpose.

They say——. To whom do they say it? To those who have no business in the affair? To those who cannot hold it or mend it, or prevent any unpleasant results? That shows a tattling, scandal-loving spirit that ought to be rebuked.

They say——. Well, do they say it to him? Or are they very careful to whisper it in places he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

They say——. Well, suppose it is true? Are you not sorry for it; or do you rejoice that a brother has been discovered erring? Oh, pity him that he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true, don't put it abroad to his injury. It will not benefit you or him, nor society, to publish his faults. You are as liable to be slandered, or to err, as your brother; as ye would that he should defend or excuse, or forgive you, do ye even so to him.

A PRESENTIMENT.

The late Mr. Greville, in his *Memoirs* observed, "It is a very odd thing, but I had for days before a strong presentiment that some terrible accident would occur at this ceremony, and I told Lady Cowper so, and several other people." This presentiment was with reference to the public opening of the Liverpool and Manchester Railway, in the year 1830, when Mr. Huskisson, M.P., was killed, by accidentally falling when crossing the rails during the journey. The present Sir Robert Peel, Bart., is stated to have had a similar presentiment of impending danger, in the year 1854, with reference to the accident which occurred to the steamer in which he was a passenger from Marseilles to Italy.

HYMNS FOR THE SPIRITUAL CHURCH.

EPIPHANY.

O Star of Bethlehem—star of Hope,
 For which the nations waited long;
 The herald of the day foretold
 By prophet-bard in glowing song!
 The golden day—the better time,
 When Christ-Messiah—Prince of
 Peace,
 Shall rule with mild benignant sway,
 And war throughout the world shall
 cease.
 When those who sow shall reap the
 fruit;
 And every one beneath the shade
 Of his own roof shall rest secure;
 And no man be of man afraid.

But everyone shall know the Lord,
 And in each man a brother see:
 Each human face the mercy-seat,
 A clear Divine Epiphany.
 And Wisdom shall her offerings bring
 Of gold, and frankincense, and
 myrrh;
 And O, thou gracious guiding star,
 May we, like old astrologer,
 Still follow in thy radiant light,
 Though to the manger and the
 cross!
 For higher life is born of death,
 And heavenly gain of earthly loss.

T. S.

Correspondence.

WATER PICTURES.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—Some months ago I received from a gentleman in the United States, three photographs of spirit-pictures, produced by a very curious form of mediumship; and as I think the account will be interesting to all Spiritualists, I will give the extract from his letter:—

"Mrs. L. Blanchard (of New Ulm, Minnesota), the medium for the peculiar phase of the production of faces and likenesses in the ordinary sediment of water, died, as I perhaps told you in my last, in January. I saw her two weeks before she passed away, and was much struck with her goodness and gentleness. She made the discovery by accident, or the gift came to her suddenly; for after washing her hands in a bowl of rain water the sediment, to her great astonishment, settled into the perfect semblance of a face, startling her and her husband by its naturalness. From that time, until within a few weeks of her death, the faces continued to form, and by drying out the water by the natural process of evaporation, the sediment remained fastened to the bottom of the dish, and the face or faces (for there were sometimes hundreds in the bowl) could be photographed, although on account of the water being gone, the best appearance was lost. Some were artistic, and so life-like when the water was on them that you could not help starting back in surprise. Unfortunately, as, too often happens, the gift fell into surroundings where the importance of the same was not at all appreciated, and hundreds of the bowls were destroyed after the first novelty had worn off, thus only a few, and those the poorest, were left that I could obtain to photograph. Three were standing in her room the day I saw her, which were beautiful indeed, and she told me I might have them when the water had dried out, for they could not be carried or moved before, as, while the water was on them, the slightest jar would cause the sediment to float about the dish and destroy the image. She was then quite sick, and expressed a desire to die. From her childhood she had been a cripple—never perfectly well, and she was I think to be excused if life seemed to her a burden at times. I did not think she was then on her death-bed, and was consequently much shocked to hear of her decease not long after my visit. To produce the pictures, her method was simply to agitate the water with her finger tips for a moment, and immediately the deposit assumed the forms, faces, &c.; and on being again stirred about by her would assume other and different faces. Her death was a severe loss. I telegraphed up to her husband when I heard of it for the promised bowls, but to my great regret, he answered that during her illness they had had to be moved and were thus destroyed: this lady was also a spirit-artist, and under influence drew beautiful and correct likenesses of many departed ones.—Please accept the enclosed with my compliments."

The three pictures he sent me differ much from one another: the first is a female head fully an inch and a quarter in length, with the features very distinctly formed. The second is a man's face (about four-fifths of an inch,) and the head seems to be crowned with flowers, but upon examination, they prove to be formed of smaller faces, while one child-like face rests against his cheek. The third picture consists of a cluster of small faces, which remind me of Miss Pery's very interesting spirit-drawings, and although they have not the exquisite delicacy of her pencil work, they have much force and character. As several of my friends are desirous of possessing copies of these spiritual curiosities I have had them reproduced by a skilful photographer, and shall be happy to forward the set of three for half a crown's worth of stamps to any of your readers who may wish for them.

My first thought when I received them was that I should like to obtain the same class of mediumship, but, although in my power, it was deemed inexpedient by my invisible counsellors, who however agreed to my having an ex-

perimental *séance* during a few days' visit that I was about to make to Mr. Bennett of Betchworth. He accordingly found enough sediment in the various jugs of rain water to make a fair amount of deposit in a large washhand basin, round which we stood—a circle of seven—with our finger tips resting on the edge. I was then impressed to stir the water briskly with my fingers, and we watched it gradually settle down, until it certainly assumed the appearance of some small faces, but only one was really clear, and that (which was the likeness of my brother Warrant) was on the slope of the basin just in front of me. In consequence of the position it could only be distinctly seen by myself, but judge of our surprise when we felt the basin being gently moved round under our fingers thus to exhibit the picture to each person in succession.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.

PRESCIENCE.

To the Editor of the "Spiritual Magazine."

SIR,—“ Before we as a family came here, we had at the end of the garden of our house a henery ; but for some time, we never could get any eggs. We could not understand it. One evening my husband said, ‘ It is vexing about the eggs ; I would give a good deal to find out how it is.’ We went to bed, and in the night I woke my husband, and said, ‘ If you get up at six o'clock and look through the window blinds, you will see our servant come out, go down the garden, pick up sticks, turn round, look up to our window, unlock the henery, go in and bring out two eggs in her left hand, lock the door, and come into the house.’ My husband, who was standing by said, ‘ Yes,’ and got up at six o'clock, and sure enough saw all the incidents exactly as I had informed him.”

The husband of the lady, is a well known ship-broker in the city. Several other incidents were narrated to me ; possibly, as *facts* are my favourite weapons against Materialists, I may give them. In the meantime, taking the foregoing fact as a basis. How did the lady know the future ?

J. ENMORE JONES.

Enmore Park, S.E.

AID FOR MRS. JACKSON.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—J. W. Jackson, a man of profound genius and vast intellectual attainments, passed away some four years ago, his end accelerated by want of proper nourishment. His wife and children are now in the deepest distress. Unfortunately for them, we can only appeal to the most advanced and highly cultured people on their behalf, for only such can appreciate his writings. Cannot sufficient money be raised to purchase an annuity for his loved ones ?

Subscriptions to be sent to Miss Kislbury, 38, Great Russell Street, W.C.

All who wish to know his capabilities should read his work on *Man* (price 5s.) finished on his death-bed.

I am, faithfully yours,

FRANK EVERITT.

London, December 15th, 1875.

THE Spiritual Magazine.

FEBRUARY, 1876.

RE-INCARNATION, ITS CHAMPIONS AND DELUSIONS.

By WILLIAM HOWITT.

THE gross and pagan delusion of Re-incarnation has been ably exposed any time these last ten years in the pages of this Magazine, and notwithstanding the lively assertions of Signor Damiani, in my opinion, most successfully. I am perfectly familiar with the arguments of most of the journals, French as well as English, to which he has recently referred, in proof of the crushing reasonings of the Re-incarnationists; but my memory, which is pretty good, fails to bring before me any of the victorious logic of the enemy which he seems to have a happy dream of. Signor Damiani has, however, particularly directed his remarks to our friend Shorter, and I most gladly consign him to hands so capable of giving him a worthy reception. Still, there are a few points of the topic to which I desire to draw generally the attention of the revivers of the long-exploded pagan delusion—this deplorable doctrine of heathen philosophy, so-called.

In the first place, I would beg them not to rely on the numbers of their belief, whether in India or elsewhere; for if numbers constitute truth, then the most gross fetishism is the truth superlatively. Error has always had a peculiar fascination for erring humanity. Statistics show us, and we will take those of Balbi and Dieterici—both, I believe, Signor Damiani's countrymen—that the different religions in the world count something in these proportions:—

Jews	...	...	...	...	5,000,000
Mahometans	...	...	...	...	155,000,000
Roman Catholics	...	...	...	...	160,000,000
Christians	...	...	...	...	225,000,000
Idolators of all kinds	...	...	...	...	800,000,000

Now we will not say if these figures, but these proportions, be anything like correct, it follows that if numbers determine truth, that then the Idolators, from whom the statisticians politely exclude Jews, Mahometans, and Catholics, immensely exceed any other body of believers. If the Roman Catholic be the only true Church, as it pretends, the Idolators and Fetish-worshippers are immensely truer than the only true; and the Christians, taken altogether, without the Roman Catholics, are nearly twice as true a Church as the only true one! I leave the inferences to those who like to use such arguments.

The Italians, Signor Damiani reminds the readers of this Magazine, have done great things for civilization and knowledge as well as the English, and long before them. Most true. None are more ready to admit the triumphs of Italian genius than the English; none run more eagerly nor in greater numbers to pay homage to the miracles of her art and antiquities. The glories of her masters of form and colour, from Cimabue to Michael Angelo and Rafaelle, are always before their eyes. We have words and deeds of her martyrs of reform. Arnolfo da Brescia, Savonarola, Sarpi, and a host of others, are enshrined in their hearts. The glories of her poets from Dante and Petrarch to Giusti and Leopardi; the noble achievements of her moral, legal, scientific, and social philosophers; her Galileo, her Volta and Galvani; her Gentili, Beccaria, Filangieri, Macchiavelli, and the rest of them; her great historians from Giucciardini and Muratori to Botta and others since; her romancists—a vast tribe headed by Manzoni and Massimo D'Azeglio; her statesmen, Cavour, Mazzini; and Garibaldi, still more of a patriot and hero, are not likely to be forgotten by us whilst remembering our own great names—Shakespeare, Milton, Bacon, Hume, Macaulay; our Alfred, noble statesman and king; our Coke, Lyttleton, Blackstone; our warriors—Marlborough, Cromwell, Wellington, Blake, Drake, Nelson, and so on; our orators—Chatham, Pitt, Fox, Bright, Gladstone; our philanthropists—Howard, Wilberforce, Clarkson; our Watt and Stephenson in mechanics, amid a host of like men who have spread a new life through the world, and all the great men who have gone out and made a new world in the West; to say nothing of Scott, Byron, Shelley, and of the giants and giantesses of the literature of to-day. In all these persons and things, Italy and England can and do shake hands and blend hearts without rivalry and with mutual admiration. But in one thing Signor Damiani can, and I am sure will, give us the palm: we have long ago cut loose from the religion of Rome, and taken a glorious share in the Reformation, which broke the

chains of the foulest, most imperious and world-destroying superstition that ever cursed the earth.

The great Italians to whom I have referred were nearly all such as freed themselves from the leaden slavery of Popery which Italy imposed on the world, and which the Vatican is labouring vehemently to re-impose. Popery is essentially Paganism; and, having freed ourselves from it in this shape, shall an Italian, and a man of most liberal views and generous sentiments, ask us to accept Paganism in another and as odious a form—Re-incarnation?

When we treat of dogmas we must remember that Popery is the growth of Italy, and not of England, or any other country, and that the Italians, as a people, have been the originators, the fosterers and the perpetual champions of this system of the inversion of all truth, the very name of Rome being an inversion of the principle of Christianity—Love, as was admirably pointed out the other day by a friend, thus—AMOR, love; ROMA, the backwards-written, and backwards-striving principle of despotism, antagonism, and superstition.

In the great war of the Iconoclasts in the 8th century, when Leo III. determined to destroy the idolatry which came in with Paganism and had grown into a monstrous deformity, the Church of the East gave way and purged itself, at least, of the idolatry of images. They were everywhere destroyed and cast out of Christ's fanes, but the Italians, says Gibbon, "fondly cherished and vigorously defended their beloved idols: they swore to live and die in the defence of the Pope and the holy images." They fought frantically against their fellow Christians of Constantinople, and in fact, they led to the establishment of the temporal power of the Pope, and the rending asunder of the Eastern and Western Empires.

What a grand and age-long calamity for Italy! From age to age the Italians have gone on doing precisely what both the Old and New Testaments say shall not be done—gone on adding one dogma and superstition to another, till they have crammed their national church to repletion with every delusion and imposture which a false theology can forge, to enslave, debase and stupify the human mind; till we have seen them set up a poor, feeble, imbecile old man as the incarnation of the Infallible Deity! What a farce! and yet in its intention far worse than any farce. No system has so thoroughly over-ridden mankind with the black tyrannies of priestcraft; has so completely obscured and debauched the understanding by false logic; so domineered over it by priestly insolence, barring out diligently and with menaces of the hells, all light and free aliment of the soul. None has so completely ruined all the nations where it has long

maintained its hold, reducing them from power and prosperity to anarchy, imbecility and misery. No system has perpetrated such diabolical cruelties by its Inquisition, and the wars which it has excited everywhere to crush out Protestantism and every free opinion. Wars in France, in its own Italian states, in Germany, in Spain, in China and Japan, and the vast regions of the New World. It counts its slaughtered victims by tens of millions. France, which has made such heroic struggles to cast it off, now torn to pieces by its influence, now made a mockery of, with its imposture pilgrimages to Lourdes and La Salette, and its crowds pouring into the Vatican with gold wrung from its simple and often pauper devotees! And poor distracted, suicidal Spain! What a monument, piled up of human misery and ruin, by the baleful superstition of Rome!

No one knows better than Signor Damiani what horrors and desolations the Roman Church has inflicted on his own country: which, till the other day, kept her a mangled, dead-alive body, and still sits upon her heart, anathematizing truth, union, and civilization. Still dreams of winning back her powers of universal obstruction and destruction. Still openly applauds all the atrocities committed by her through a thousand years. Still proclaims by Pio Nono's Syllabus, by M. Veuillot in Paris, by Monsignore Kenrick in America, this inhuman, and luckily, impossible hope.

Just lately this Monsignore Kenrick—an American bishop, who was amongst the most rampant advocates of the Infallibility of the Vatican Council—declared, in a United States journal called the *Shepherd of the Valley*, that in North America the Papists don't persecute simply because they can't; but that the day is coming in which they shall possess a majority, and then they will extirpate heresy and destroy all the heretics!

Well, whence comes this infernal spirit of intolerance and massacre—this spirit which breathes only annihilation to all men and all thoughts that do not bow to it? From the same Paganism from which Signor Damiani is proud to deduce the ancient dogma of Re-incarnation. Every one knows very well by this time that Paganism rushed *en masse* into the Christian Church, after Constantine, in the fourth century. The Christian religion became the Royal religion, and in sprang the pagan priests with all their creeds, rites, superstitions, Basilicas, and thirst of universal dominion. The spirit of the old pagan Rome revived in the new sacerdotal Rome, and has run the same career of mastership and blood, till it is become to-day the empire of the Jesuits, who teach all the obscene and dishonest doctrines to be found in Don Alfonso Liguori, Moullet, Ghelardi, and others, commanded by the present Pope to be

taught in all theologic colleges. This is what it has done and is doing for mankind. It is Paganism in its worst form throned on the Seven Hills in the name of Christianity—having no atom of Christianity in it but the name. So far, therefore, from taking Italy as our guide in theology and psychology, we revolt from it, when it seeks to introduce another power of Paganism in the shape of Re-incarnation, *i.e.*, the old Indian metempsychosis, drawn through the retorts of Greek philosophy to render it more palatable.

We are not, of course, ignorant of the Greeks who were converts to this Indian theory of transmigration, most eminently Pythagorical. But as Prince Bismarck has declared that the Germans won't go again to Canossa, neither will healthy-brained Englishmen go back to Paganism under the patronage of Thales, Pherecydes, Pythagoras, or the rest of "the miserable Ancients," nor any more under that of Major Vigilante, Major-General Orsini, or the Reverend Jeremiah Fiore. We are not going to walk backwards out of the warm daylight of the Gospel into the chill twilight and underground dream-world of the heathen. What! quit the comfort of the Divine assurance of a blessed future in the kingdom of God, of His Christ, and His hosts of noble followers in all ages—an assurance built on volumes of historic and moral proof—for a miserable apprehension of Hades and Tartarus, which haunted all the Greek and Roman mind in its noblest and most enlightened personages? That which has filled the volumes of Hesiod, Homer, and the great Greek dramatists, filled Virgil and the Roman Classics with laments of the shades of their departed heroes and heroines for the lost light and warmth of the upper world?

Let any one walk through the Pagan and Christian galleries of the Lateran, of all those noble remains of antiquity drawn from the catacombs, or from the ruins of Rome, and mark the difference. In the Pagan not all the miracles of art can conceal the dreary blank as to the future. In the Christian all is hope and life: nay, all is the certainty of the joy, the highness, the beauty of that world revealed to them by Christ. That ineffable, beautiful certainty of reunion with all they love beyond the grave, and that forever. Let any one trace the symbols of that discovered immortality in the fish, the bread of life, the bird soaring upward with a little branch from the Tree of Life, the bursting open of the tomb by Christ, the touch of his staff that awakens to renewed existence the dead form, the loving care of the Good Shepherd, everywhere collecting the flock of immortal grace, and bearing on his shoulders the weary lamb. In the one case, all, as I have said, is a blank—a dark chill of uncertainty—in the other a new-discovered land of light, truth, certainty—of

human affection uniting with the Divine love beamed down through Christ from the radiant fatherhood of God, dispersing all sorrow and anguish from the tomb.

It is one of the proudest triumphs of the Gospel that it has rent up by the roots the deadly Upas-tree of Pagan transmigration. Christianity, established on the prophecies of ages, by morals, and by a religion whose purity, nobility, and soul-expanding and enriching character were inconceivable by the highest human intellect till they were seen and realized. Christianity, proclaimed with an authority that spoke to the long-yearning heart of humanity that which is inherent only in the true and the Divine; and which said distinctly, there is but one life and one death. Jesus Christ says, they who once pass through death to Him "cannot die any more," Luke xx. 36: and St. Paul declares that "it is appointed unto man once to die, and after this the judgment," Hebrews ix. 27. That is the fundamental doctrine of Christianity, the only religion that has complete historic testimony, and whose teachings answer all the demands and heal all the weaknesses of the human heart, and which has been the Divine solace of the greatest as well as the most afflicted souls that have lived through the last eighteen hundred years.

It has been anxiously desired by the Re-incarnationists to prove their joyless dogma from the Scriptures, nay, from the Gospel itself. I have now shown that the Gospel utterly denies it. But it has been sought to show that what it denies by doctrine it admits by fact: that in truth Christ himself is inconsistent in His teachings, having said that Elias came in the person of John the Baptist. I have long ago shown the fallacy of this argument, which is but inferred from an Eastern mode of speaking. When Moses and Elias appeared in the Mount of Transfiguration, John the Baptist was already beheaded. If he had been Elias, where then was he? Elias having been John must have been nowhere. It does not say that Elias appeared as John, or John as Elias. No, the perfect Elias appears; has his own single, unmixed identity of character and office, as one of the two greatest prophets of the Hebrew history; and the matter is set at rest completely by the declaration in St. Luke i. 17, where it says, John should go before Christ, "but in the spirit and power of Elias."

Signor Damiani does not enumerate the destruction of our identity amongst the arguments against Re-incarnation, but it is one of the very chief arguments against it; and with which I think I have successfully dealt in a former article. And certainly, if the same spirit passes through a succession of bodies, it can at last only appear permanently as one spirit,

and bearing the name and idiosyncrasies of the last person; and thus all the persons whom it previously animated are reduced to one person, and all the other persons are reduced to phantasms, or still less, to nothing at all. If John the Baptist had been really Elias, then there was no longer an Elias in the spiritual world; or if the spirit resumed the name and character of Elias, there was and is no John the Baptist there. This is inevitable. We are all playing a masquerade in the world, and nobody knows who are the real players, and who the mere theatric dresses hung on what we don't know. Is this anything like the grave and infinitely wise economy of the Great Creator? He declares Himself the God of Abraham, the God of Isaac, and the God of Jacob, but how? If Abraham, Isaac and Jacob were subjected to the general lot of humanity, and if Re-incarnation be true, there may be some of these great patriarchs discoverable or existing in the ranks of the celestials. They may have gone on to do other work, in other frames, and may have turned up in totally other characters! What vacua there must be in the spirit-world, where we look for the noblest and most distinguished of the race! What a world of confusion, of deceptions, and disappointments that must be where from all our consciousness of the real and the right, and our ideas of the trustworthiness and the fulness of perfection of God, we expect the totality of the glorious past—of saints, heroes, and martyrs in the future—where nothing is lost and nothing ends!

There is a well-known lady—a devoted champion of this creed of chaos—who, we are assured, asserts that she has been successively Semiramis and Jezabel. They are historic shadows, nothing more. Let us look a little closer at this. Semiramis, according to the most accredited chronologists, lived upwards of 4,000 years ago. Now it is clear that this lady, being still on earth, must have passed not only through those two infamous queens, but a numerous line of other persons. If we assign, according to the accepted law of modern statisticians, three generations to a century, this would give in the 4,000 years a succession of 120 persons. Where then, if Miss A. B.'s soul has been the single migratory soul of them all, are the other 119 persons? Each of these persons must have had her distinctive life, distinctive name; played her respective part; had her own husband, children, friends, and connections. But if this doctrine be true, where are they all? Nowhere. The present A. B. alone remains of all these persons; each of whom believed herself to possess a proper separate soul, and aspired to a distinctive future. But in vain must their friends, lovers, children have sought them in the other world. They were not, and are not there, but exist alone in the present A. B.

And of this migratory A. B. who shall predict the illimitable future? Who knows how many times she migrated before even reaching Semiramis? Who knows what vast succession of metamorphoses, what unknown varieties of destinies, names, characters, fortunes and connections yet await her? Who knows but some yet inconceivable temptation of love, ambition, or suddenly up-springing passion of one sort or another, under the spiteful temptations of some Evil One, may yet condemn her to thousands of years of re-incarnated exile amid the monsters and chimæras dire of unexpected crime and violence. Is not the theory the most desolate of the desolate, most comfortless of the comfortless, most dark of the dark? Would any one change for it the cheery, animating prospect of the Christian creed? A prospect of awaking to a new life of love and beauty and virtue amid the souls that you loved and lived with on earth! But as to identity of existence, or even security of progress with the Kardecian creed, they are the sheerest impossibilities, the wildest of phantasms! Who shall say what new crimes and atrocities shall spring out of new organizations? Certainly during the long course from Semiramis to Jezabel, the progress had only been downwards most awfully; and if A. B. is a considerable improvement on her then condition, she has clearly all these ages not got so much better as to escape from the body. Surely this is not a very satisfactory proof of the efficacy of the system of Re-incarnation, as a regenerator and refiner of spirit.

We are now, however, told, as a piece of most delightful news, that the spirit of Tasso has brought the intelligence that the moment a spirit embraces Spiritualism there is an end of its transmigration. The burst of exultation with which this is announced is a startling proof of how rejoiced the Re-incarnationists would be to get out of the misery of their creed. How sad, how painful must be the tyranny of this creed in those who profess to rejoice so much in it, and to prefer it infinitely to the Christian, when we learn what a joy it is to see a way out of it!

But what of this Tasso? Who is he? How does he assure us of his identity? Who gives bail for him? What pledge have we that he is not one of the thousands of lying spirits who are daily amusing simple Spiritualists with those "cunningly devised fables" so long ago foretold in the Gospel? Oh! credulity of the incredulous! without parallel in the history of the race.

There is another view of the subject which Emma Hardinge-Britten, in her admirable letter copied into the *Spiritual Magazine* of November, on what she calls "this fungus growth" brings startlingly forward, namely, that there are millions in the other world who through distinguished mediums protest that they have no knowledge or proofs, in their spheres, of Re-incarnation;

and thousands of others who deny utterly the existence of any such fact or system. Now she asks, and asks most rationally, can both these things be true, Re-incarnation and Non-Re-incarnation? And if they are not true, which is true—or still more, with such positive contradiction of disembodied souls, *what* is true? The thing strikes at the root of all faith in the revelations of Spiritualism. If we are brought to doubt the spirits communicating under the most serious guise, under the most serious affirmations, where is Spiritualism itself? In fact, the promulgation of these fungus outgrowths of Paganism does more to annihilate their cause than all the most scientific or rabid enemies can do. Why must we wonder at the sneers of Huxley, at the sarcasms of Carpenter, at the insolences of Tyndall, or at the contempt of the wise and prudent, after the promulgation of these gross stupidities of the Spiritualism of Heathenism?

Now, however, if Re-incarnation be true, pitiable and repellent as it is, there must have been millions of spirits who, on entering the other world, have sought in vain their kindred, children and friends. Instead of that world being a world of order and reunion, it must have proved to them one of ghastly gaps of life; one of blank emptiness, desolation and confusion. There must have been a cry in heaven itself, such as no cry on earth ever burst forth from human anguish and despair. Rachel weeping for her children and refusing to be comforted would be nothing to it: and it must be repeated on an infinite scale. Has even a whisper of such a woe ever reached us from the thousands and tens of thousands of communicating spirits? Never! We may, therefore, on this ground alone, pronounce the dogma of Re-incarnation false as the hell from which it sprung.

Signor Damiani puts the case of a child born and dying again as a child, and asks how, if human life is necessary to a soul this child is to find the discipline of earth in the other world? My belief is that the child springs body and soul from its parents. This is the plan of God for the peopling of heaven from the planetary races. The child, to acquire its place and kinship with the human race, must enter life through the gates of physical being. But are we to suppose that God has not provided for the eventualities of the race, and that he has not ample means to discipline souls in the infinite? Our existence here is but the preface to our life, not even often the first chapter of it. To the longest earth-life, the progress of eternity is as the globe of a world to a grain of sand. We know that millions of children die, and no one can imagine this an *accident* in the Divine system, or that the case is not well provided for by the omniscient framer of all things. Would the passage

through thousands of years in successive bodies be more efficacious? The story of A. B. says sorrowfully, No!

As to the other proposition respecting men who, for sins in the body, "suffer cycles of unutterable misery in the world of spirits," we simply reply that this is neither the theory of the Gospel nor of Spiritualism. Their theories alike are of progression towards purity and felicity. The whole doctrine of eternal damnation is a misconception of some words of Jesus Christ, referring to an eternal *state* of purgation, as this earth is an eternal *state* of trial; but with no single word to warrant the abode of spirits in one or the other state for a moment longer than is necessary to their purification. I have clearly demonstrated this point in the *History of the Supernatural*, or in past volumes of this Journal. But as to the re-appearance on the scene of Tasso, Ariosto, Michael Angelo, &c., Mrs. Hardinge-Britten says that Michael Angelo has, according to Re-incarnationists in America, been giving a history of his transmigrations through whole cycles of ages. The building of St. Peter's, he is made to say, was but a yesterday's achievement. If he did not build the Tower of Babel for Nimrod, that mighty hunter was not clever enough to see his merits; but that he helped to build the Pyramids! Certainly none of these great men ever gave any hint during their earth-lives of any such most ancient exploits. Tasso and Ariosto did not trouble themselves so much about metaphysics or psychology as about romance; and as to Michael Angelo, he was of too robust and practical a mind for such insane fancies. In truth he happened to deny the thing in toto. In a letter written to his father between 1520 and 1530, or when he was 50 or more, he said distinctly, "Beware of those of whom you have to beware; we only die once, and we return not again to make amends for that which we have done amiss."—*Griman's Life of Michael Angelo*, Vol. II., p. 240.

This is an utter denial, not only of the doctrine of Re-incarnation, but of the plea for its necessity, namely "to make amends for that which we have done amiss." But the whole fabric of these communications is baseless. We have no single proof of these spirits being those that they pretend to be: and we have every proof in reason that they are not such in the inadequacy of their representation of them. They contradict the revelations of the Bible and New Testament, which possess just those prophetic attestations and historic proofs that they have not. They are nameless, creditless, truthless spirits, whom only such perverse creatures believe who cannot believe the evidence of whole nations and ages.

At least before we credit these sham Tassos, Ariostos,

Michael Angelos, Bacons, and Franklins, we shall demand from them poems and works, discoveries and philosophies equal to what they produced on earth. They must write, if not a new *Divina Commedia*, a new *Gerusalemme Liberta*, a new *Orlando Furioso*, a new *Novum Organum*, and a new *Triumph over the Lightning*, or works equal to them. Indeed, if they have progressed in the infinite as we have reason to expect, they ought to bring things far greater. Instead of this, the vapid twaddle to which they treat their dupes is their condemnation, their stamp as impostors to all sane intellects.

And whence do the Re-incarnationists derive their ideas of past existence? It is notorious that they had no such ideas till Kardec inoculated them with them. Their pagan prototypes taught that before entering a fresh body the soul drank a draught of Lethe, which effectually closed up or washed out all memory of the past. Those who have such notions now, have them, therefore, from no operation of memory or of internal consciousness, but merely from spirits as false as their believers are silly.

Lady and Gentlemen Re-incarnationists, you are running in a perilous path; and where, indeed, will you stop? Your ancient Pagan predecessors did not merely believe in transmigration into bodies of men, but bodies of beasts, birds, reptiles, and even into trees, fountains, rivers, and winds. Shall we then have to imagine you, not passing into great men and women, but into lions, tigers, monkeys, serpents, fish, and birds of prey;—reversing, indeed, the dreams of Darwin and his school? If so, let us hope the hard cabman will find himself the hard-driven, hard-used cab-horse, the vivisectioning surgeon, vivisected himself in the shape of some luckless dog, cat, or rabbit. But if you are destined, indeed, to be transmigrated, who shall say in what direction, or through what horrors? Why not to be torn by sharks as lesser fish, or stunned by electric eels, or clutched in the clammy folds of the devil-fish—Ugh! Talk of the Christian hell! This is a hell far more hideous. And again I say, if your creed be true, what security have you against such fate, if your crimes should have left a more lasting taint than you imagine?

Lord deliver Spiritualism from the slime and venom of this devil's creed. Keep us firmly on the rock of Gospel salvation. The weltering ocean has raged against many a rock on this globe for ages, but they have remained aloft and strong unto this day. And what are these to the rock of Gospel truth? The Tyndalls, Tolands, Hobbes, Bolingbrokes—the Illuminati of Germany—the authors and champions of the French Revolution—Paulus and Strauss, Renan and Colenso, and a rabid host,

have raged against it, but in vain. So now the sceptic Philosophers and the Re-incarnationists take their turn in the hopeless endeavour. It will stand calm and unscathed, when all these, and their firmest fame, shall be long utterly forgotten.

As my last word on this occasion, I thank Emma Hardinge-Britten, for the brave words she has spoken in America against this "fungus growth." As she did battle and suffered for it, against Free-loveism, so now she combats this kindred demonism. May her vigorous appeal ring through the vast Continent of the West, and find vigorous echoes here. I stretch my hand to her across the broad ocean.

A SUPPLICATION.

O Love Divine! lay on me burdens, if Thou wilt;
 Burdens to break in mercy my fond, feverish sleep;
 Turn comforts into awful prophets to my guilt;
 Let me but at Thy wondrous footstool fall and weep!

Visit and change, uplift, ennoble, recreate me!
 Ordain whatever masters in Thy saving school;
 Let the whole eager host of Fashion's votaries hate me,
 So Thou wilt henceforth guide me by Thy loving rule.

I pray not, Lord, to be redeemed from mortal sorrow;
 Redeem me only from my vain and mean self-love;
 Then let each night of grief lead in a mourning morrow,
 Fear shall not shake my trust in Thee,—my Peace above.

O Way for all that live! heal us by pain and loss;
 Fill all our years with toil, and bless us with Thy rod.
 Thy bonds bring wider freedom; climbing, by the cross,
 Wins that brave height where looms the city of our God!

O Sunshine, rising ever on our nights of sadness!
 O Best of all our good, and Pardoner of our sin!
 Look down with pity on our unbelieving madness!
 To Heaven's great welcome take us, homesick pilgrims, in!

Spirit that overcame the world's long tribulation!
 Try faltering faith, and make it firm through much enduring;
 Feed weary hearts with patient hopes of Thy salvation;
 Make strait submission, more than luxury's ease, alluring.

Hallow our wit with prayer; our mastery steep in meekness;
 Pour on our study inspiration's holy light;
 Hew out, for Christ's dear Church, a future without weakness,
 Quarried from Thine eternal Beauty, Order, Might!

Fold of the tender Shepherd! rise and spread!
 Arch o'er our frailty roofs of everlasting strength!
 Be all the body gathered to its living Head!
 Wanderers we faint: O let us find our Lord at length!

F. D. HUNTINGDON.

THE NEMESIS OF CRIME.

By THOMAS BREVIOR.

COMMUNICATION by voice and vision are perhaps the oldest as well as the most universal means of spirit-intercourse with men. The spirits may be bright or dark, the vision enchanting or terrible, the voice may be a divine call to the prophet, or the whispered suggestion of the tempter; or it may be the spirit of some poor victim of human guilt who has not yet learned the lesson of forgiveness, burning to inflict vengeance on the perpetrator of the crime which has sent it so untimely to the spirit-world. The vision may be seen by the natural eye, the voice be audible to the outward ear, or they may be addressed only to the inner sense. History, sacred and secular biography and general literature, the experience of modern mediums and contemporary events recorded in our public journals, are replete with the example and illustration. Tasso held long conversations with his spirit-friend. Sir Charles James Napier tells how he captured one of the robber bands that infested India by a spirit-voice which told him where they were, in a direction quite contrary to the one he was pursuing, and to all expectation and probability.

In the discussions on Spiritualism on platforms and in newspapers, now so frequent, one of the most common objections takes the form of the inquiry *Cui bono?* and with the more unreflecting and captious objector it generally means, Why do not the spirits tell us something that we want to know? When they enter into particulars it commonly turns out that what they want to know is the future price of stocks and shares on a particular day, the winner of the next Derby, or the perpetrator of a murder. To such minds it is of little avail to point out the historical and scientific, the moral and religious significance and value of the facts presented. To all this their eyes they have closed, and their ears are dull of hearing, and their hearts they have hardened. If they had the supreme ordering of affairs of the spirit-world would be little more than an adjunct to Scotland Yard and an aid to gambling on the turf and the Stock Exchange; and the ministry of angels would consist mainly in the recovery of lost property and stolen teapots and the handing over of criminals to the hangman. It is a sad revelation of the gross materialism and low moral state of our conceited nineteenth century, that in social intercourse and in public discussions such views should be presented and applauded. Whatever may

be said as to the slight intrinsic worth of spirit-messages in general, they rarely indeed descend so low as that.

Not that such things lie altogether outside the province of spirits, or at least of some of them. Among savage tribes mediumship (by whatever name called) is often applied to recover stolen goods and detect criminals. And in more civilized communities instances occur in which crime, especially the capital crime of murder, is detected, and its perpetrators punished through the intervention of their murdered victims. The tragic drama, ancient and modern, is largely based on this conception of the Nemesis of crime. The two greatest tragedies of Shakespeare hinge upon it. In *Hamlet* the whole catastrophe is brought about by the restless perturbed spirit of the murdered king appearing to his son as when in life, and goading him by his sense of filial duty and the impulse of natural affection, to "revenge his foul and most unnatural murder." In this case both the appearance of the spirit and his communications address themselves to the natural senses; he repeatedly presents himself to others as well as to the meditative prince, and his first appearance is not to him. The Ghost is subsequently seen and heard by the scholarly and sceptical Horatio, who asseverates—"Before my God I might not this believe without the sensible and true avouch of mine own eyes!" In the closet scene with the Queen it would seem to be only to the spiritual senses of Hamlet that the spirit addresses himself, for he is invisible and inaudible to the Queen. So also in *Macbeth* we have exemplified both these methods of communication.

The supernatural beings he encounters, "who look not like inhabitants of the earth and yet are on it," and who kindle into a flame the spark of guilty ambition in his breast, are seen and heard by Banquo as well as himself, and their strange weird predictions are verified by events. They are therefore objective; while the air-drawn dagger, the apparition of Banquo with his gory locks, and the voice which calls to his affrighted soul—"Sleep no more; Macbeth hath murdered sleep!" are apparently what would be called "subjective;" but they are not therefore unreal, or uncaused by an external agent, the mere creation of the distempered mind; facts related to the spiritual senses alone are no more necessarily illusion than those which are perceived by the bodily senses. Shakespeare's marvellous fidelity to human nature is perhaps nowhere more apparent than in those incidents and reflections in his drama which illustrate man's relation to the supernatural. They are a profound study for the Psychologist. The calendar of crime presents many cases in which murder has been discovered, and the murderer brought to criminal justice by an intervention manifestly supernatural; in all probability

that of the victim who had been thus sent unprepared to the dread account. The instances of Stockton and of Maria Martin are familiar examples, and many others of like kind have from time to time been cited in these pages. But no more striking instance of the sure-footed Nemesis of crime through the agency of its victim can be presented than that of the wretched man who has so recently suffered the extreme penalty of human law. Wainwright was a man of education and ability, and especially had considerable talent as an elocutionist. It is said that one of his favourite recitations was "The Dream of Eugene Aram;" in which it will be remembered occur the lines:—

And then he sat beside the lad,
 And talked with him of Cain :
 And long since then of bloody men,
 Whose deeds tradition saves ;
 Of lonely folk cut off unseen,
 And hid in sudden graves ;
 Of horrid stabs in groves forlorn,
 And murders done in caves.

And how the sprites of murdered men
 Shriek upward from the sod ;
 Aye, how the ghostly hand will point,
 To show the burial clod :
 And unknown facts of guilty acts
 Revealed in dreams from God !

He told how murderers walked the earth
 Beneath the curse of Cain ;
 With crimson clouds before their eyes,
 And flames about their brain,
 For blood hath left upon their soul
 Its everlasting stain !

"And well," quoth he, "I know for truth
 Their pangs must be extreme ;
 Woe ! woe ! unutterable woe
 Who spill life's sacred stream !"

That very night, while gentle sleep
 The urchin's eyelids kissed,
 Two stern-faced men set out from Lynn,
 In the cold and heavy mist,
 And Eugene Aram walked between,
 With gyves upon his wrist.

Could any presentiment have crossed the mind of the reciter that the fate indicated in these lines would be his own? Yet that day twelvemonth that the murder of Harriet Lane was perpetrated, witnessed his arrest for the crime, and we know what has been his doom.

That this was brought about by the intervention of an intelligent power, *ab extra* to the agent through whose action the murder was discovered, we now know from his own deliberate written statement, evidently made under a deep and solemn sense of responsibility. It is part of a very affecting letter

addressed by him to Wainwright, while in Newgate, a few days before his execution. It has already gone the round of the press, but its peculiar character gives it a special claim upon our pages. We quote from the letter signed "Alfred Philip Stokes," as it appeared in the *Times* of December 20th:—

I do hope and trust you will consider that in giving my evidence against you I only fulfilled a national duty, which I believe was the will of God, and which I know was done in the interests of humanity. When I say that it was the will of God, I must now tell you more of the details of the strange promptings I had to open the parcel than I have hitherto made public. Perhaps you think, as I know many in the world think, that I was only moved by a base and a prying curiosity. But I can assure you, between myself and God, that it was not that, but that I, in reality, was urged as it were by a strange mysterious agency for which I can scarcely account. Probably the world may laugh, and you too, at what I am now going to tell you; but I declare it to be true. It has caused me more than ever to be convinced that there is a God and a superhuman power around us, and I hope it will cause you to think so, too. These unaccountable promptings began the very moment you left me with that frightful bundle while you went to fetch the cab. The very instant your back was turned I seemed to hear a supernatural voice say to me three times, as distinctly as though it were a human voice somewhere near me, "Open that parcel! Open that parcel! Look in that parcel!" I at first thought that perhaps you were carrying away hair, or something not belonging to you, and I hesitated what I should do. I seemed to hear the voice again, and then felt pressed on by an irresistible impulse to open it. I immediately rent it open. The head and hands came up together, and as I stood for a moment aghast at the mutilated head, so grim and yet apparently so pitiable, thinking over and puzzling what I should say to you when you came back, I seemed instantly possessed and controlled by a power and agency—by a cautionary prudence and energy not my own, and certainly not natural to me; and then as I hastily closed up the parcel again, thinking that perhaps it would be best to say nothing about it, I then seemed to hear the same supernatural voice address me again, and say, "Murder; it is a murder. Will you conceal a murder?" I then said, "No: not for my own father. Oh! pray God direct me aright; but shall I give up the very best friend I have had in my life?" You then came up with the cab, took the parcels, and drove away. As I stood for a moment in utter consternation, with my hair feeling as though it stood erect on my head, I immediately seemed to hear the same voice again addressing me, and saying, "Follow that cab." I at once did so; I set on to run as though I was propelled along. I ran till I nearly dropped of exhaustion, and certainly seemed sustained by a strength superior to my own. Thus, from the remembrance of that strange inexplicable power which so suddenly overruled me, I feel convinced that I was really destined to be the humble medium by which that mysterious and barbarous murder was to be brought to light. Had I been left to my own natural impulse in the matter, the probability is that the crime would not have been so fully detected. Under these circumstances, then, I do trust that you will personally forgive me. My own personal grief is very great when I reflect upon the awful position my evidence has placed you in, and the terrible bereavement it has entailed upon your poor wife, your children, and your family.

It is highly probable that the spiritual agency in this case was that of the poor murdered woman. We know that the communication of spirits with mortals is greatly facilitated when the latter are in possession of articles worn or used by the former in their earthly life; and when, as in the instance of Stokes, part of the mutilated body was temporarily in possession of one susceptible to spiritual influence, the *rapport* would be

very much strengthened, and communication the more readily established. Be this as it may, the fact placed on record is most suggestive and significant, in many ways, to the psychologist and philosopher, to the jurist, the moralist, the divine, and to society at large, no less than to the criminal classes and to those who may contemplate the commission of vice or crime. It lifts a little of the curtain so often called dark and impenetrable, and reveals unseen witnesses and prompters of our doings, and even of our thoughts; and in particular it throws some light on agencies we dream not of in the Nemesis of crime.

THE CHRISTIAN SPIRITUALIST DYING.

There is an eye thou canst not see,
Whose gaze is soft as Luna's rays:
It wakes up youth's first love in me,
And all the dread of death allays.

There is a hand thou canst not feel,
That soothes me with its fond caress,
And beckons where bright gleams reveal
That joy my weary soul shall bless.

There is a voice thou canst not hear,
Which calls me to my spirit-home,—
"They that you mourn," it whispers near,
"Are here to greet you when you come!"

Florence, September, 1875.

SEBASTIANO FENZI.

OCCASIONAL LEAVES FROM MY NOTE BOOK.

TIME in its ever onward march has carried away another year, and merged it in that great eternity of the past in whose bosom is enfolded the good and evil deeds of hundreds of generations. Events follow each other in such rapid succession that we crowd more into a single year than in days gone by would have been extended over half a century. Things move on rapidly, there is great bustle and running to and fro, knowledge is increased, and Daniel's prophecy is being fulfilled. We live in startling times. The year that has just passed has been full of portentous events, from which a valuable lesson may be learned by all who are not too dull to understand. Terrible disasters by land and by sea, deeds of blood calculated to make one turn pale by the mere recital of them, frightful calamities following upon one another's heels in rapid succession, a flippant and sneering scepticism pervading society, denial of God in the highest seats of learning, priestly arrogance, Romish superstitions, and preposterous displays of millinery in the churches; these, and a score of other every-day occurrences, all mark

the disturbances in the spiritual atmosphere and point significantly to what is close upon us in the future. A conviction is fast spreading throughout the entire mind of mankind that we are on the eve of some great and tremendous change. Society is out of joint, and no material agency can set it right. In the Divine Providence of God all evils will be rectified, but the means which He in His wisdom will employ to accomplish this purpose may, probably, be of a terrible and startling nature. In the meantime we must work and wait, taking care that in all we do we have an eye to God's glory, and to the everlasting hereafter that is in store for us. Every year that passes brings us nearer to the final home, and to the grand consummation of the age, when that King shall reign in righteousness, whose "dominion shall be from sea to sea, and from the river to the ends of the earth."

On looking over my work during the past year, I find I have delivered seventy-seven Lectures, Discourses, and Addresses. This is a smaller amount of public work than I have usually been accustomed to crowd into the space of a year. On the whole, however, the labour gone through has not been less, since when not employed with my tongue I have been actively engaged with my pen. I have brought out twelve numbers of the *Spiritual Magazine*, and nine of the *Christian Spiritualist*, issued several small publications, and written a hundred or so articles for the press. I dislike above all things referring to money matters, even when giving a summary of my past work. It is only just, however, to myself that I should name here what sort of remuneration I have received for all this labour. Two thirds of my time have been devoted to active work in the cause of Spiritualism, and I find on looking over my books that I have received in actual payment for Lectures on this subject during the year, £10. On the *Christian Spiritualist* there was a heavy loss, as there is still on the *Spiritual Magazine*, so that as far as my work in connection with these journals is concerned I have not only received no remuneration for it, but have had to make up deficiencies, or what is the same thing, become responsible for them. I detest above all things making comparisons between myself and others, or writing as though I had a grievance to complain of, but I cannot help mentioning these facts, which present a striking contrast to the reward received by some other workers in the field; and having done so I leave the matter to tell its own tale.

On December 15th I took the night mail for Scotland at King's Cross, and reached Glasgow at about eight o'clock the following morning. My old friend Bowman met me at the station, and took me to his residence, where I was to take up

my abode during my stay in the city. In the afternoon of the same day I took train for Barrhead, having to lecture at the Mechanics' Institution at that place in the evening. I met here with a very enthusiastic reception. I had lectured in this Institute once before, in the early part of last year, and had, as I was now informed, given so much satisfaction, and created so large an amount of interest, that the place was sure to be crowded on this my second visit. On entering the building I found this prophecy verified to the letter, the large hall being crammed to suffocation. My subject was, "Darwinism, True and False, or Natural Selection, its Facts and Fallacies." The Lecture gave immense satisfaction, and the chairman in proposing a vote of thanks at the close was kind enough to speak of it as one of the most eloquent and profoundly scientific lectures that they had ever had the good fortune to listen to. The Lecture over, a cab conveyed me to the station, where I took a train again for Glasgow, reaching the "second city in the Empire" late at night.

On the following Sunday I gave a Discourse in the Victoria Hall, Buchanan Street, on "Spiritualism in Harmony with the Bible." The audience was tolerably large, and appeared greatly interested in the subject. There were present a considerable number of the regular attendants at the various churches, some of whom expressed themselves much pleased, and evidently went home with a higher opinion of Spiritualism than they had ever entertained before. Several of the leading Secularists were also present, and one of them would have given rise to a disturbance had not the chairman peremptorily prevented it. On the bills the announcement had been made that questions in writing would be allowed at the close of the Lecture. I had not been consulted on this subject, or I should strongly have objected to any such arrangement, seeing that I hold the Sabbath to be a day for worshipping God, imparting religious instruction, and such kind of teaching as may conduce to the spiritual welfare of the people, and not for jangling, cavilling, and controversy calculated to provoke ill-feeling. If at the close of lectures of this kind, questions were put with a view to obtain further information on the subject, or to induce the speaker to elucidate more fully any point on which he had not been sufficiently explicit, or even to state any serious difficulty that might have presented itself to the mind of the questioner, I should only be too glad to give such questions my most serious consideration, and reply to them to the best of my ability. But everyone who has had any experience with public audiences knows perfectly well that the object had in view as a rule by the persons who get up to ask questions is simply to make themselves conspicuous and to controvert dogmatically what the lecturer has stated. The result

very frequently is, therefore, that all the good effects of a discourse are completely destroyed by the confusion which follows, arising from half-a-dozen of these disputants, who get up frequently without knowing anything of the subject under consideration, sometimes without even having heard the lecture, and talk the veriest twaddle that ever was listened to. However, on the present occasion it had been announced that written questions would be allowed, and just as I had foreseen and had in fact named to our friends, one gentleman got up and, pleading the lack of writing materials, wished to put his question orally. The chairman, Mr. Andrew Cross, informed him that such permission could not be granted, whereupon he made a special appeal to me, saying he was "quite sure the Doctor would not refuse" him. The chairman replied that the Doctor objected to the questions altogether, and begged the questioner to sit down. On this several Secularists went out and the matter ended. I did not stay long in Scotland on this occasion, having no other lecture engagements, so I devoted a day or so to making calls on my old friends resident in the city, and then returned to London.

On Sunday, 26th, I resumed my ministrations at the Cavendish Rooms by giving two Discourses on the subject of the Advent. I took for my text Galatians iv., 4, 5, and divided my subject into—I. The Fitness of the Time of the Advent of our Lord; and II. The Person and Mission of Christ. The former subject I took up in the morning, and the latter in the evening, as appropriate to the time of the year. One object I had in view in these Discourses was to state my opinions clearly and explicitly with regard to the Divinity of Christ, in order that there should be no future mistake on the subject. My congregation had been of course during the past composed of people of every shade of opinion, and amongst these I had heard that discussions frequently took place with regard to my views of our Lord's nature. Several persons of the advanced Unitarian type stated emphatically that if I taught the Divinity of Christ they should at once cease to attend. Now, although I was most anxious to keep together such a congregation as I had with so much difficulty collected, still I could not reconcile it to my conscience to do this under false pretences, and I therefore took this fitting opportunity of stating the conclusions at which I had arrived after much careful and prayerful study of the Scriptures. During the thirty years over which my past public life extends I may say without boasting that I have always been true to my honest convictions, and I am not likely to take any other course now. I have had to suffer much for my opinions and have to suffer still, but I have always stated them openly, regardless of

consequences, and shall do so to the end. Accordingly, on this occasion I took the opportunity of declaring what I conceived to be the truth of God on this subject, as revealed in the Scriptures, leaving the results in the hands of Him without whose care no sparrow falleth to the ground. The consequence was as I had expected. Several Unitarians, semi-Rationalists, Progressive Spiritualists, and others, who had been somewhat regular in their attendance previously, came no more. It is only fair to say, however, that in their places came some others, willing to work and whose assistance may be of great value to me.

On the following Sunday, January 2nd, I gave a Discourse in the evening, entitled "Twenty Years' Experience of Scepticism," in which I related my own personal experiences in what is called the Freethought Movement during the past quarter of a century. This subject drew together a large congregation, amongst whom a good many secularists were conspicuous. I have had solicitations from all quarters for the publication of the Discourse, but as I intend to deliver it on many more occasions I shall not send it to press at present. A long report of it appeared in one of the local papers, from which I select the concluding remarks:—

He for the future should devote himself to the preaching and defence of Christianity. It was evident that the text selected by the preacher on this occasion most appropriately described his ideas of Scepticism when he repeated the words, "He brought me out of the horrible pit, and the miry clay, and set my feet upon a rock." Dr. Sexton is evidently a student of Nature, Science, and the Bible, and possessing great elocutionary power, must become prominent in any movement to which he devotes his talents. At the service which preceded his Address, the choir and congregation sang some of Mr. Moody's hymns. As may be imagined, his old associates are at a loss to know what to make of his present views. Like one of old, he is a wonder unto many, especially to many of our parishioners who have known his past career as a Sceptical lecturer, Spiritualist, and finally a Christian teacher.

On the 9th my subjects were in the morning "One Mediator between God and Man," and in the evening "The Great Enigma of the Universe;" and on the 16th in the morning "The Loneliness of Man," and in the evening "Christianity the True Secularism."

One fact in connection with these Services has occurred during the present month of considerable importance. A meeting was held at the Rooms in the afternoon of Sunday 9th, which was attended by a considerable number of persons who were favourable to my work, with a view to the organisation of a regular church. I had stated in my Discourse on "Twenty Years' Experience of Scepticism" that I had commenced life as a Christian minister, and to that position I had returned, and to the kind of work which it involved I should devote myself for the rest of my life. I described myself as in the position of

a man who in the morning had started to find his way through a wood, but who, having forsaken the well-trodden path in the hope of discovering some shorter and better road, had wandered about the greater part of the day until in the afternoon he had come back torn, bruised and footsore, to the place from whence he first started, regretting much the time lost in these wanderings, but still thankful to get back at all, and determined to make the best use of as much of the day as was left, and to turn his dear-bought experience to profit by warning others of the dangers the nature of which he had learned so well. Several friends present, desirous of aiding me in my endeavours, and thinking that the Cavendish Rooms Services could be made to form the nucleus of a successful church, determined upon a meeting with a view to putting this idea into practice. They consequently assembled on the day before named, resolved themselves into a committee, and took the first steps towards the organization of a church. After certain preliminary business had been gone through the meeting was adjourned till Sunday, 16th, when the arrangements were in a measure completed. We have, therefore, now a committee composed of persons who co-operate with me heartily in my work, Mr. Parkes acting for the present as secretary, and to him consequently letters bearing on the subject may be addressed. It was decided by the committee to call the newly-formed church the "Church of the Lord," and to append to the title the following passage of Scripture, "No man can say that Jesus is the Lord, but by the Holy Ghost." By this designation it will hereafter be known. The committee also decided to adopt in the services the "Biblical Liturgy," compiled by the Rev. Dr. Thomas, of Stockwell, which was consequently used for the first time on the same Sunday evening. I shall deliver two Discourses on each Sunday in future, as in the past, and shall be glad to see as many present as can make it convenient to attend. We are anxious to obtain co-operation from all who are willing to assist, but of course can only expect it from those who agree in the main with the views advocated and with the work being done. A tea meeting will be held at the rooms on Sunday afternoon, February 13th, at half-past four o'clock, at which we shall be glad to see as many present as possible. The services in the past have, of course, been unremunerative, and a loss has fallen upon me individually. Any donations, however, that may be sent shall be applied to the future carrying on of the work.

On Tuesday, the 11th, I read a paper before the Dalston Association of Enquirers into Spiritualism, on "Certain Occult Psychological Phenomena, recognised outside of what is known as Spiritualism," at which there was a large attendance.

Amongst the letters that I have received is another from my friend Mr. D. D. Home, which I print here.

My dear Dr. Sexton,—I congratulate you as being the editor of the *Spiritual Magazine*, and your readers are to be congratulated in having for editor a man of sterling honesty, and one who will give the dark as well as light side of our belief. In taking a retrospective view of Spiritualism, it is very cheering to find that your Magazine has outlived the hour of trial when believers were less numerous, and its pages have never pandered either to imposture or clap-trap. My entire life has been devoted to the advancement of the cause, knowing as I do that it is a God-given truth, and as such will withstand every trial; and as the waves of a never-ending eternity beat against it, so will it be only the purer as it triumphs over time. For the moment I consider our faith to be undergoing one of those trials out of which it will finally arise all the more beautiful in the assertion of its purity and simplicity. We have Freeloivism, Kardecism, Brotherhood-of-Luxorism, Dark-séanceism, Rope-tyingism, Punch and Judy-boxism, and a myriad of isms too numerous to detail; but we must give thanks to God that none of these in the heart resemble Spiritualism. When we find men writing to advocate such men as Maskelyne and Cooke, with their platform and mechanical contrivances, so ably exposed by yourself, and these men say these conjurors are "wonderful mediums," it is a most gross insult to common sense, to our cause, and to every honest man or woman endowed with God's Holy gift, and I for one resent it.

The rapid increase of imposture is not to be wondered at, for it would seem as if a certain class of enthusiasts sought to develope it. They will seat themselves in the dark, and the more glaring and monstrous the deception, the more ready are they to gulp it down. It will be assumed that even I used to have dark *séances*. True; but what was then termed darkness would not be tolerated to-day. The firelight was not extinguished, and the curtains were opened to admit every possible ray of external light. It was quite unnecessary to hold hands, for the hands of all present were *perfectly visible*. I merely allude to this that there should be no cavilling on this point by the partisans of darkness. A book was published lately in America, and pages were devoted to a person "who had power over the spirits." When one knows what the life of this person has been, it is simply monstrous that such *assertions* should be made, and only shows where the system of dark *séances* is leading us to. Because I am a Spiritualist, I do not resign my powers of reasoning. God gave them to me, and I fully intend to use them. When put to the test, all these rope-tyings and Punch and Judy-boxes are failures. You are aware that my cousin, Mr. Aksakoff, has tried it in Russia, and a dead failure has been the result as I knew it would be. When I hear of the so-called medium being tied, and the ropes sealed, it is just the same to me as if they were unbound; we can see even the most ordinary conjuror slip out of knots seemingly perfectly secure. All this is not Spiritualism, it is simply a question of legerdemain, and should be treated as such.

Yours faithfully,

D. D. HOME.

Nice, Dec. 30th, 1875.

The detection of mediums playing tricks is becoming so common that unless Spiritualists as a body take some steps to prevent it the movement will be simply ruined. It is no wonder that the public is sceptical of the whole thing when one after another of the recognised mediums are caught cheating. We shall never be free from this kind of thing until the most energetic measures are taken at every *séance* to prevent trickery, and to unmask those who are detected practising the deception. When once a medium has been caught cheating, or has confessed to playing tricks, justice to the cause demands

that he should never again be allowed the opportunity of imposing on the credulous. Nor does it avail to say, as I have been so frequently told recently, that the medium is entranced, and that the imposition is practised without his knowledge by the spirits who control him. For in that case the spirits are as bad as he, and the one should no more be tolerated than the other; to say nothing of the fact that this sort of theory might be urged in defence of any crime possible to human nature. Spirits who will influence mediums to play tricks, to lie and cheat, had better be left in their own domain. We certainly do not want them here, and any kind of communication with them is to be avoided. True Spiritualists must guard equally against lying spirits and dishonest mediums.

London, January 18th, 1876.

GEO. SEXTON.

CHARACTER SONNETS.

W. H.

WITH thought far-reaching, fine poetic sense,
 Familiar with the world of books and men;
 A vigorous mind and varied learning, whence
 The quick material for thy ready pen.
 Thy faith in Christ deep-centred and devout;
 Swift to detect all subtle sophistries,
 And put the brood of Falsehood to the rout,
 Howe'er disguised in sanctimonious lies.
 Thy well-directed aim, with strong right hand,
 Has struck at Atheist folly many a blow;
 For Truth and Freedom with determined stand,
 Of every priestcraft still the stalwart foe.
 Deep in the mysteries of spirit versed,
 Far more than here is writ is unrehearsed.

B. C.

THIS has nothing to do with the era "B.C.,"
 But with one whose initials or name you might see
 In these pages quite often in years that are past,
 And whose heart will be with us I'm sure to the last!
 All honour! I say, to the brave pioneer,
 So earnest and faithful, courageous, sincere,
 Who worked for the future, nor faltered in tone,
 But stood as a rock, though he might stand alone:
 Who dared to speak boldly the truth that he knew,
 When foes it had many, and friends it had few!
 There are plenty who now are quite ready to own
 What they say from the first was to them so well known;
 But a spirit so fearless and frank as B. C.,
 Is not often found in the era A.D.

T. S.

Notices of New Books.

DR. CROWELL ON THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.*

A LITTLE more than a year ago we wrote a notice of the first volume of this work, and since that time have occasionally printed somewhat lengthy extracts from it in our "Notes and Gleanings." Our readers, therefore, will be tolerably familiar with the character of the work. We have now before us the second volume, which completes the book; and after having given it a careful perusal we have no hesitation in saying that it is, like its predecessor, a masterly production. The work is less noticeable for the originality to be found in its pages than for the innumerable quotations from all kinds of authors in which it abounds, and consequently the amazing research on the part of Dr. Crowell which it displays. The long and numerous extracts introduced, most varied though they are, both as to their origin and character, are all appropriately arranged and strung together by the leading idea which pervades the book, that the phenomena of Modern Spiritualism are identical with those which occurred in connection with "Primitive Christianity." The book in fact may be considered a sort of cyclopædia of Christian Spiritualism. In this respect it stands alone in the literature of the movement and is certainly worthy of the cause which it represents. The Christianity enunciated in its pages is not such as we should give an unqualified assent to, but it is Christianity nevertheless; and it is refreshing to find so able a writer and so earnest a Spiritualist as Dr. Crowell defending the supernatural character of revelation, and the Divine authority of the Great Master. We feel a more than ordinary sympathy with the author of this book, because his career is so very much like our own. He was for many years a professed Materialist, and was afterwards rescued from the mire of scepticism by means of the demonstration of immortality brought by the spiritual phenomena, and as a consequence was led to accept the Christian phase of Spiritualism. The work is certainly one of the most valuable books that has been issued on the subject of Spiritualism, and no Spiritualist's library can be considered complete without it. The subjects dealt with in the present volume are:—Spirit-Writing—Levitation and Con-

* *The Identity of Primitive Christianity and Modern Spiritualism.* By EUGENE CROWELL, M.D. (in two volumes.) Vol. II. London: AMERICAN BOOK AGENCY, 75, Fleet Street, E.C.

veyance by Spirit-Power—Insensibility to Fire—Clairvoyance and Somnambulism—Clairaudience—Dreams and Visions—Trance and Ecstasy—Holy Ghost—Heresies and Contentions—Prayer—The Ministry of Angels—Death—The Spirit-World—Spiritualism and the Church—Spiritualism and Science. Under each of these heads will be found a perfect treatise on the subject dealt with, such as could only be written by a man of great ability, extensivé reading and sound judgment. On the subject of Prayer Dr. Crowell remarks:—

True prayer, in its highest sense, is the instinctive desire of the soul for spiritual elevation and purity, for closer relations with the Divine Source of all wisdom and love. It is the desire for Divine assistance, and a sense of thankfulness for the blessings and gifts of Providence, "Because Thy loving-kindness is better than life."

It implies a deep and abiding trust and faith in Him who hath given us life, and who alone can be our Refuge in affliction and distress, and it seeks utterance only in language which expresses these holiest and most exalted feelings of the soul.

Prayer like this is the voice of the soul, which ascends to the throne of the Father, and is there heard as the cry of helpless infancy is heard in the mother's heart.

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."—*Isaiah lxx. 24.*

But all men are sinful, none are perfect, and to comparatively few is it given to experience in its fulness the heavenly beatitude of such a state; but God in His love, ever regarding our imperfections with pitying eye, still lends a willing ear to our earnest supplications where the attainment of a worthy purpose is the object sought, and where its attainment will inure to the benefit, spiritually, and sometimes even materially, of the petitioner, or of others. Prayer for other purposes, where selfish or vain motives prevail, is not only unavailing, but is to be condemned as an abuse and mockery of the holiest feelings of our nature.

The author also admirably remarks, in reference to the distinction of the prayer of the lips and that which comes from the heart:—

No man ever truly prayed with the lips alone, not even when the heart gave a formal assent to the words uttered. True prayer does not primarily proceed from the natural mind, it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of Deity, it pervades every avenue of sense, and bathes the mind in its own glory. Formal lip service would here be so misapplied, such a mockery, that it would be impossible for the soul thus illumined to conceive of its being an adequate means of giving expression to its own inspired feelings.

Some most marvellous instances are recorded of remarkable answers to prayer, amongst which the well-known case of George Müller of Bristol and his Orphan Asylum is conspicuous. The following case of Dr. Jung Stilling, author of *The Theory of Pneumatology*, may not be altogether new to some of our readers, but it is nevertheless worth quoting:—

Samuel Jackson, in his biographical sketch of Jung Stilling, prefacing *Stilling's Theory of Pneumatology*, says of him when a poor student, animated by an earnest desire to prepare himself for usefulness by becoming a preacher:—

"He was indeed led in the most signal manner by the Divine Providence,

but not to the attainment of this particular object of his desire. He was destined to become in outward vocation a physician of the body, and not of the soul, and even this goal was reached only through a series of the most wonderful trials of his faith and patience for a long course of years, which, however, were invariably succeeded by some interposition of the Divine hand, put forth in his extremity, and having the most signal tokens of being vouchsafed in answer to prayer. This feature of his history gives it almost the air of a succession of miracles. Of this the reader can judge from the following account, given mostly in his own language, of his entrance into the University of Strasburg, whither he went to gain an education, without a dollar in his pocket, and trusting with childlike simplicity in the providing care of his Heavenly Father.

"A friend, he represents, says to him: 'My dear Stilling, I am heartily concerned for you, and most gladly would I provide you with money if I were able, but it is impossible.'

"Hear me, my dear friend,' answered Stilling, with a cheerful courage and a joyful mien: 'I do not wish a single farthing from you; believe assuredly that He who was able to feed five thousand people with a little bread still lives, and to Him I commit myself. He will certainly find out means. Do not, therefore, be anxious; the Lord will provide.'

"Two days before his departure for the University he had in the world but a single rix-dollar remaining. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. However, notwithstanding his courage, he was still uneasy, and walked about and prayed inwardly to God. Meanwhile he happened to reach the Romesberg, and there met with a merchant from Schouenthal, who was a friend of his, by the name of Liebmann, who invited Stilling to sup with him at his lodgings.

"After supper Mr. Liebmann began as follows: 'Tell me, my friend, who furnishes you with the money to enable you to study?' Stilling smiled and answered: 'I have a rich Father in heaven; he will provide for me.' Mr. Liebmann looked at him and continued: 'How much have you at present?' Stilling answered, 'One rix-dollar, and that is all.' 'So,' rejoined Liebmann, 'I am one of your Father's stewards, and will therefore now act the paymaster.' So saying, he handed over thirty-three rix-dollars to Stilling, and said: 'I cannot at present spare any more; if you are subsequently able to return me the money, well; if not it is no matter.'

"Thus provided for, Stilling made his arrangements at the University, and entered with eagerness upon his studies. When his thirty-three rix-dollars had melted down to a single one, he began again, as he relates, to pray fervently to God. God heard and answered him, for just in the time of need an able and experienced surgeon of his acquaintance said to him, one morning, 'You have brought, I believe, no money with you. I will lend you six Carolines (about five pounds sterling) until you receive a remittance.' Although Stilling knew not from what quarter a remittance was to come, yet he gratefully accepted the kindness.

"A very important course of medical lectures was now announced, and those desirous of attending them invited. This being the principal thing with Stilling, he presented himself with the others to subscribe on Monday evening. He had no idea but that these lectures would be paid for like the others, after they were ended; but how was he dismayed when the doctor announced that the gentlemen would please to pay six louis-d'ors each on the following Thursday evening. Now if Stilling did not pay on the day fixed his name would be struck out. This would have been disgraceful, and would have weakened the credit which he absolutely required. As soon, therefore, as he had entered his room he shut the door, threw himself upon his knees, and wrestled earnestly with God for aid and compassion. The Thursday evening, however, arrived without anything of a consoling nature manifesting itself. It was already five o'clock, and six was the hour when he ought to have the money. Stilling's faith began to fail, he broke out into a perspiration with anxiety, and his face was wet with tears. While he was pacing the floor in his distress some one knocked at the door. He called out, 'Come in.' It was his landlord, Mr. R. He entered the room, and after the customary salutations,

began: 'I am come to see how you are, and whether you are satisfied with your lodging.' Stilling professed himself perfectly satisfied with his accommodations, and Mr. R. rejoined: 'But one thing I am desirous of enquiring of you; have you brought money with you, or do you expect bills?' Stilling replied, 'No, I have brought no money.'

"Mr. R. stood and looked at him fixedly, and said, 'For God's sake how will you be able to proceed?' Stilling answered, 'My dear friend Mr. T. has lent me something.' 'But he requires his money himself,' said Mr. R.: 'I will advance you money, as much as you need, and when you receive your remittance you need only give the bill to me that you may have no trouble in disposing of it. Are you in want of any money at present?' Stilling could scarcely refrain from crying out, however he restrained himself so as not to show his feelings.

"'Yes,' said he; 'I have need of six louis-d'ors this evening, and I was at a loss—'

"Mr. R. was shocked, and replied, 'Yes, I dare say you are. I now see that God has sent me to your assistance;' and went out of the room. The good man brought eight louis-d'ors and handed them to him, and then went away.

"A fortnight after he received, quite unexpectedly, a letter containing a bill for three hundred rix-dollars, a joint present from two friends. Stilling laughed aloud, placed himself against the window, cast a joyful look towards heaven, and said, 'This is only possible with Thee, thou Almighty Father! may my whole life be devoted to Thy praise.' He now paid the various friends who had assisted him, and had enough left him to get through the winter at Strasburg. These anecdotes are related as nearly as possible in the words of the autobiography, and are a fair specimen of the whole spirit of the book." —

Several other instances are recorded of wonderful answers to prayer, in the case of recovery from sickness and other temporal results, which border closely on the miraculous. The closing remarks of this chapter are so exceedingly good that they deserve to be written in letters of gold:—

I pity the man whose childhood has never been blessed with the purifying influence of a mother's love, whose soul has never responded to this sacred feeling; and equally pity that man whose spiritual nature is never elevated by thankfulness to that Being whose love encircles his pathway in life, and is guiding him to that glorious destiny which a greater than a mother's love has provided for him. I pity him who has never learned that prayer rifts the clouds of hopelessness and doubt, and that a way is thus prepared through which the rich treasures of this love are showered upon the suppliant's head.

Every sincere Christian prays for the influx of the Holy Spirit. We also pray for it, and we know that true prayer elevates and purifies the soul, and fits it for the reception of the Divine love. In accomplishing this it also renders us accessible to elevated spirits or angels, and they shed their sweet and refining influence over us, so that prayer, in our belief, effects directly what every sincere Christian believes it does, and, in addition, it enables us to obtain spiritual blessings through the agency of ministering spirits.

The chapter on Death is one to which we would especially draw attention, as containing matter of a most interesting and important character. Of the King of Terrors, as Death is usually termed, Dr. Crowell remarks:—

Death has no power over the spirit, it simply changes the conditions of existence, not existence itself, and its powers are neither increased nor diminished, but they are exercised in greater perfection, with greater freedom, and in a wider field. It is truly the second birth, and only through it can any man enter the kingdom of heaven.

In reference to the melancholy views which usually pervade society, even amongst religious people, our author observes:—

Dr. Mc Cosh is president of Princeton College: an exceedingly, able, sound, Scotch Calvinist, and this seems to be his mental condition, judging from his address at the funeral of a Mr. Prior, a young man of great promise and excellence, who suddenly and recently died. In the address the reverend gentleman said:—

“I do not know that in my lengthened life I have ever been in a position in which I felt greater difficulty in speaking than I do on this day of *cloud and darkness*, and trouble and rebuke. I feel as if instead of speaking to men it would be more appropriate in all of us to be speaking to God. I feel as if I could go into His presence and say, ‘*Let me talk to Thee of Thy judgments.*’ It may be presumptuous, but I feel as if I could venture to say to Him: ‘*What is the meaning of this dispensation?*’ and yet when we thus talk to God of His judgments, His only answer may be: ‘Put trust in Me. What thou knowest not now, thou shalt know hereafter.’”

The feeling expressed in the above words, and throughout the address, does honour to the heart of Dr. Mc Cosh; but do not these words produce the conviction that the speaker realizes little of the future life, and has the frailest hold upon it, and hope for those who enter it, and, like the majority of those he addresses, is groping almost hopelessly amid the mazes of speculative theology? A certain single passage from the inspired volume should be sufficient to dissipate at least a portion of this gloom from a Christian's mind. “There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” If the Doctor believes this to be true, he must believe that the deceased young man, whom so many mourned, is far happier than he was on earth, and if so, how can he say, “I feel as if I could venture to say to Him, ‘What is the meaning of this dispensation?’” The consoling truths expressed in such simple and forcible language in the above passage, every intelligent Spiritualist appreciates; but they have all their sweetness embittered in the minds of strictly dogmatic thinkers by the erroneous teachings of semi-barbarous priests, who lived thousands of years ago, and which are still bearing bitter fruit in Christian churches. Faith alone is the foundation upon which the hopes of nearly all Protestantism rest. Rev. Dr. Chapin, the eloquent Universalist preacher of New York, appears equally with Dr. Mc Cosh to be unable to impart living hope, through faith, to others. In addressing the mourners at the funeral of the wife of Horace Greeley, he fairly represented the necessity of the Church to rely alone upon hope, through faith, in the absence of the assurances which the revelations of Spiritualism furnish. He then said: “It is only by simple faith that we can overcome the trials of life; that sublime faith which could take the cup of bitterness and say with a smile of patient love, ‘Father, not my will, but Thy will be done.’ It is this faith which will give its consolation in that terrible aftertime when the mourner comes to realize the thought that the loved one was gone, and will come back to us on earth no more.”

In his position this is proper advice for Dr. Chapin to give those who are content to have their reasoning done by others; but what has he to offer to those of the mourners who do their own thinking, and who cannot as reasonable beings accept the future on faith alone?

Here is a lament in the same strain:—

“For none return from those spirit-shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a glimpse of the snowy sail,
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye.
We may not sunder the veil apart,
That hides from our vision the gates of day.”

They do return; they are not gone for ever. The spirit of ignorance and

gloom inspired the above lines. They have been returning in all ages. They return in multitudes to-day. They are all around us, and thousands of the most intelligent members of the Churches have seen and touched them, and heard them speak. They do return; and all these Churches will soon acknowledge it.

This chapter deals mainly with the light which Spiritualism has thrown on the subject of Death, and the glory which beams from the future world across the dark precincts of the tomb, to those who accept the fact of spirit-communion. Dr. Crowell observes:—

The portals of death open upon a land bathed in the effulgence of eternal light, and not upon the sunless realms of the grave. It is but the fall of the curtain after the last act of the drama of life; soon it is again raised, when our astonished eyes are permitted to feast upon the delightful, unfading realities of the spirit-world. No more will the curtain fall to conceal those ravishing scenes. We are thenceforth with those who act glorious parts; we become companions of those radiant beings whom heretofore we have viewed only through the mists of earth.

Death bridges the chasm between earth and heaven. It is the passage from a land of mists and tears to one of eternal sunshine—from a land of gloom and sorrow to one of beauty and gladness. It is only through the portals of death that we can enter into the enjoyments of life. The weary traveller should as soon think of dreading the blessed slumber that refreshes him, as the pilgrim through this wilderness of care and trouble the welcome sleep of death. It is simply laying down the burden of earth-life, and arising emancipated and free to breathe the celestial atmosphere of a glorious existence.

“O, ye sorrowing ones, arise,
Wipe the tear-drops from your eyes;
Lift your faces to the light,
Read death's mystery aright;
Life unfolds from life within,
And with death does life begin.”

Death, the dark King of Terrors, is being shorn of his sceptre, and soon an angel of light and mercy will be enthroned in his stead, whom we will crown with laurel and myrtle, leaving the gloom of the cypress for the unhappy few who still believe in Death.

“Oh, what is death? 'Tis a fleeting breath—
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range.
Unbounded space is its dwelling-place
Where no human foot hath trod,
But everywhere doth it feel the care,
And the changeless love of God.

“Oh, then, though you weep, when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil.
With their faces fair, and their shining hair
With blossoms of beauty crowned,
They will also stand with a helping hand,
When you shall be outward bound.”—DORIS.

So many subjects are discussed in this volume that we are compelled for want of space to pass over a great many of them, but shall probably, in future numbers of the Magazine,

give further extracts from this volume as we have done from its predecessor.

Dr. Crowell seems to entertain the opinion that Spiritualism is a religion, a point in which we are reluctantly compelled to disagree with him. It is only fair, however, to say that his views as to what constitutes a religion are extremely broad and liberal. He maintains, moreover, that Spiritualism can never become a sect, and herein our views are heartily in accord with his own.

If it be asked, Is Spiritualism a sect? I answer, No; and trust and believe it never will become one. If it be asked, What form will it assume? my answer is: I believe it will never become moulded into a concrete organization, but its truths will penetrate the Churches, and from the light it will bring, the toleration of diverse opinions upon all debatable questions will be established, as it is impossible for men to think alike, and the widest liberty will exist as to all honest differences. Teachers and hearers will be accountable only to each other. The grooves of thought will be as numerous as the minds that think, so that no channel will wear so deep from excessive use that it will prevent those who travel in it from perceiving that others pursue paths as true as their own. Heretofore the old ruts have been worn so deeply that darkness has obscured their footsteps. Spiritualism will change this, and it will then be as difficult for men to pursue paths of bigotry and intolerance, as it heretofore has been to walk unmolested in the light.

His answer to the question *Cui Bono*, or what Spiritualism has done, is very important, and we commend it to those who are in the habit of summing up all controversy on this question by asking "What's the use of it?" A long list of the illustrious men who have accepted Spiritualism in America, in England, in France and Germany, we give in full, since it may serve some useful purpose in showing the class of minds that have been affected by the modern manifestations. The list is not perhaps strictly accurate in the case of some of the names quoted, but on the whole it is tolerably correct.

Spiritualism in America is represented by names that are as highly respected as they are widely known. Among these are the late Professors Hare, Mapes, and Bush; Governor Talmadge; President Lincoln; Secretary Stanton; Judges Edmonds and Ladd; Hiram Powers; Rev. Dr. J. B. Ferguson; Rev. John Pierpont; Mrs. Davis, wife of a former Governor of Massachusetts; Catharine Sedgewick, and Alice and Phoebe Cary. Of those now living can be mentioned Whittier the poet; William Lloyd Garrison; Robert Dale Owen; Epes Sargent; Professor Denton the geologist; Professor Corson, of Cornell University; Hudson Tuttle, author of *Arcana of Nature*, and other able works; Rev. Samuel Watson, D.D.; Mrs. Lippincott, more generally known as "Grace Greenwood;" ex-Senators Wade, Harris, and Fitch; General Banks; Trowbridge the astronomer; William Mountford, and a host of others well known, who are firm believers in the philosophy of Spiritualism.

In Great Britain the list of names of distinguished persons who have adopted this belief is as extended as with us. Among them are the late Drs. Elliotson, Ashburner, and Robert Chambers; Cardinal Wiseman; Archbishop Whately; Lord Brougham, who partly accepted it; Lord Lyndhurst; Sir Charles Napier; Sir Roderick Murchison; Professor De Morgan, the distinguished mathematician; Mrs. Browning; Thackeray, and others. Among the living are the names of Alfred R. Wallace, the eminent naturalist, who shares with Darwin the honour of having

originated the theory of evolution by natural selection as the origin of species; Professor William Gregory, of the Edinburgh University; Professor Gunning; Professor Herbert Mayo; William Crookes the leading chemist of Great Britain, and editor of the *Quarterly Journal of Science*, who has recently made the brilliant discovery of the motive power of light, which threatens to explode the accepted undulatory theory and confirm and restore the emission theory of the immortal Newton. Mr. Cox, the well-known London barrister, and Dr. Huggins—the latter eminent for his discoveries in spectral analysis and astronomy—both admit the phenomena and confirm nearly all the conclusions of Mr. Crookes; Cromwell F. Varley, the distinguished electrician; Mr. Harrison, President of the Ethnological Society of England; Dr. George Sexton, one of the ablest speakers and writers in that country; William and Mary Howitt, Mr. and Mrs. S. C. Hall, and Harriet Martineau, all distinguished authors and writers; T. A. Trollope, the novelist; Gerald Massey the poet; Ruskin, Tennyson, Dr. William Hitchman, of Liverpool; the Countess of Caithness; Count de Medina Pomar; Lords Lytton, Lindsay, Dunraven, and Adair; Ladies Paulet, Power, Eardley, Shelley, and Hon. Mrs. Cowper; Sir Charles Isham, Bart., &c. The Queen also is a Spiritualist.

In France there are the late M. Guizot, and M. Sibour, the Archbishop of Paris; the late Emperor of the French; Léon Favre, Jules Favre, Victor Hugo, M. M. Léon, the Marquis de Mirville, Camille Flammarion, the distinguished astronomer, who has recently published a work in which the doctrines of Spiritualism are openly advocated; Delarne, the geologist; Dr. Puel, physiologist and botanist; Dr. Hœfle, author of *History of Chemistry*, and others.

In Germany we have the late Baron Reichenbach, the discoverer of od; Herman Goldschmidt, the discoverer of fourteen planets; and Prince Emile de Sayn Wittgenstein. In Austria, Baron and Baroness Von Vay. In Russia, Alexander Aksakof, Imperial Councillor; and in Italy, Mazzini, Gavazzi, and Garibaldi.

These extracts have extended far beyond the limits of the space which we intended to devote to the subject when commencing the review, but the book is so valuable and its contents of so important and interesting a character, that we feel that much more might have been quoted with advantage to our readers.

In conclusion we would recommend all persons who take any interest in this great question to purchase the volume for themselves, feeling sure that after they have done so and given it a careful perusal they will consider the money thus expended well invested. It is sure to have a large circulation in America, as we trust it will also have in this country.

DANGER SIGNALS IN SPIRITUALISM.*

MRS. MARY F. DAVIS, the wife of the well-known Andrew Jackson Davis, has rendered good service to the cause of Spiritualism by the publication of this small *brochure*. There never was a period in the history of the movement when it was so necessary as now for all true Spiritualists to decide amongst

* *Danger Signals. An Address on the Uses and Abuses of Modern Spiritualism.* By MARY F. DAVIS. London:—AMERICAN BOOK AGENCY, 75, Fleet Street, E.C.

themselves what Spiritualism really is, and to use their utmost endeavours to prevent the introduction of extraneous matters likely to damage and ultimately to destroy the movement. The dangers in America to which Mrs. Davis refers may not be quite the same as those to which we are exposed in this country, but some warning voice is needed no less here than there, to point out the rocks upon which there seems to be a chance of the whole movement becoming wrecked. The Free Love abomination which has fixed itself like a parasite upon American Spiritualism, has fortunately gained no footing in this country, and is not likely to do so, but there are other dangers to which we are exposed, if not of so pernicious a character, at least equally destructive in their influence. Mrs. Davis remarks with great truth—

Spiritualism, with all its sublime uses, is liable to gross perversions. "With the talents of an angel a man may be a fool;" and that which is an exponent of man's highest nature, and capable of yielding him the purest and deepest satisfaction, may be abused by ignorant and selfish natures, until it becomes to many the direct curse. Thus it has been with Christianity; and thus with some of the noblest institutions of civilization. To save this new system from a like ignoble destiny, those who love its truths and beauties should frankly and boldly expose all the hydra-headed monsters of error and deformity which lurk along its borders.

This is so true that it deserves to be seriously considered by every person that has the welfare of Spiritualism at heart. There are dangers arising from the excessive cultivation of what is called the lower phenomena of Spiritualism, and neglecting the higher manifestations of the movement; there are dangers arising from that too prominent disposition to witness marvellous and startling effects which culminates in imposture and trickery on the part of mediums; there are dangers springing from the tendency in the human mind to attach undue importance to what comes from spirits, although the spirits themselves communicating may be and in many cases are bigger fools than the persons to whom the communications are made; and there are dangers arising from the too prevalent habit of introducing into the spiritual movement matters which may be good in their way but have certainly nothing to do with Spiritualism proper. Mrs. Davis does not refer to all these dangers, but upon some of them her remarks are most pointed and likely to prove beneficial to those who may read her small publication. She points out most distinctly the abuse of Spiritualism arising from the yielding up our self-hood in listening to spirit-teaching. "While we are self-poised," she remarks, "and accept our spiritual guides as friends and teachers only we are safe." This is really of the very greatest importance. We ourselves know Spiritualists who follow implicitly whatever instructions they may receive from the Spirit World, regardless of their frequent absurdity

and opposition to everything which calm reason and a sound judgment would dictate. That such persons should be considered mad by their friends is not to be wondered at, for mad they unquestionably are. We ought never to lose sight of the fact that spiritual beings are human like ourselves, frequently not only fallible and liable to error, but excessively ignorant, and calculated to mislead therefore all who follow implicitly their teaching. Mrs. Davis justly remarks—

It is dangerous and destructive to lay aside our own judgment in obedience to any authority outside of ourselves, to allow our Spirit-guardians to become our masters, and no high and advanced Spirit would ever encourage such a course; its evil effects are painfully apparent in the mad schemes which have in too many instances been blindly projected in accordance with supposed Spirit-direction, and which have involved both mind and means in certain and swift destruction.

The danger arising from encouraging the love of the marvellous in physical phenomena is equally great. The floating of guitars, the dancing of tables, and the smashing of crockery, are useful enough phenomena to convince sceptics of the reality of the manifestations; but when Spiritualists, who are already satisfied that spirits can and do communicate, spend night after night in rushing from *séance* to *séance* to witness this kind of phenomena, to the neglect of the cultivation of those higher manifestations which would elevate themselves both morally and spiritually, Spiritualism becomes abused instead of being legitimately used. Of such people Mrs. Davis says—

This class are apt to become wonder-seekers, and rush abroad in quest of mediums and circles, and stare and gape at the banging of tables and the tooting of trumpets; while the quiet but most needful work of self-development, by means of self-reformation, is entirely lost sight of.

There is a greater danger still connected with this phase of the movement. Phenomena, which were at one time considered startling and awful, become common-place and lose their interest. New wonders are consequently sought for more marvellous than anything that has been previously witnessed; and if the supply should not be equal to the demand, the medium is driven perforce of circumstances—unless he be scrupulously honest—to resort to trickery and imposture. For a time the wonder-seekers are amused, but by and bye the bubble bursts, the exposure comes, and Spiritualism receives a blow from which it can only recover with the greatest difficulty. The introduction into Spiritualism of matters entirely foreign to its nature is also another source of danger, and a very serious one. Mrs. Davis remarks at the very commencement of her little essay—

There is no small amount of profound ignorance in the world respecting the genuine claims of Spiritualism. It is simply a belief—

First, that man has a spirit;

Second, that this spirit lives after death;

Third, that it can hold intercourse with human beings on earth.

True Spiritualists agree on these three unwritten articles of faith, but in regard to everything else all are free to form their own opinions.

This is a matter which cannot be too forcibly impressed upon the mind of every true Spiritualist. All beyond this, whether true or false, good or evil, sublime or simple, lies outside the pale of Spiritualism, and has no right to pass current under its name. And the man who attempts to palm his own crotchets on the world under the name of Spiritualism is no friend to the movement. Spiritualists may and do differ upon questions of religion, politics, social science, morals, or philosophy; but their individual opinions, although they may be advocated as in harmony with Spiritualism, have no right to be put forward as a part of Spiritualism itself. But in truth there are people who talk about Spiritualism as though it comprised an entire system of knowledge, and comprehended within itself every form and mode of thought—a view which is in no way likely to prove advantageous either to the person holding it or to the movement itself. Mrs. Davis very justly says—

This new system is only one among many great agents of progression. It appeals to man's highest nature, but in scope it is far from being universal. It is a means, but not the only means of improvement which should claim the attention of mankind. It is a branch of reform, but not *the tree*, whose fruit is for the healing of the nations.

Spiritualism is calculated to effect a tremendous change in society by its influence upon mankind at large, but in order that this influence may be beneficial it is necessary that the movement itself be kept within its proper limits. The very instant that it steps out of its legitimate sphere and proceeds to dogmatise upon subjects which do not fall within its province, that instant it takes the first step towards its own overthrow. To quote again from Mrs. Davis—

Spiritualism comes "with a great wakening light," to rouse the slumbering nations! It comes over the waste of centuries, with notes of music and songs of joy, to rescue man from slavery and suffering, and teach him the road to individual harmony and universal peace. But Spiritualism, in order to perform this grand mission, must be made an agent of man, not man of it. It must be used as the exponent of a new and living faith in the actual and possible, but never allowed to attain the dignity of a controlling power. Should Spiritualists yield precedence to belief, and blind obedience to external rule, even though emanating from the spirit-land, how soon would they relapse into the abettors of new creeds, and the tools of new organizations! Let us beware of allowing faith to outstrip knowledge. Let us never lay aside the calm decisions of our own judgment for the dictations of authority, lest we find ourselves afloat on unknown seas, to be surely wrecked on the dismal strand of dogmatic institutions!

Our space forbids us to deal at greater length with this admirable little book, but we have great pleasure in recommending it to our readers, and trust it may have a large circulation.

HAFED, PRINCE OF PERSIA.*

THE Experiences of Hafed, Prince of Persia, as given through the mediumship of David Duguid, of Glasgow, better known as the Painting Medium, is one of the most extraordinary works that have appeared in connection with Spiritualism. The communications are of a most marvellous character, and, if accepted as genuine, throw a flood of light upon a period of history of which we know little and to which more interest attaches than to any other. The medium through whom these communications have been made is well known at least by name wherever Spiritualism has gained a footing, mainly for the extraordinary pictures which he has painted while in a state of trance. He is an ordinary uneducated, intelligent, simple-minded, plain working man, with not the slightest pretension to any knowledge of ancient history or of the subjects generally treated of in this volume. Even if he were ever so well informed it is very doubtful indeed whether he could have answered off-hand many of the questions put to him at the *séances* which this book chronicles, referring as they do to matters of Ancient History, Geography, Ethnology, &c.—subjects upon which information can be obtained only with great difficulty, and is possessed therefore by a very few—and with no opportunity on the occasions in question presenting itself for consulting books or authorities before the answer was given. We know something of the subjects treated of in this volume, and we know personally David Duguid, and of this fact we are certain, that unaided by any power outside his own mind he could have no more have answered the questions put to him in the form in which they are answered in this volume than he could have written Bacon's *Organon*, Newton's *Principia*, or Shakespeare's Plays. Even had he at his command large libraries of books with some experienced scholar to point out to him the volumes that he required to consult, it would still be a matter of impossibility that he could have stored his mind sufficiently with facts to enable him to respond to the questions detailed in these pages. For such a state of culture would require certain preliminary training, an intelligence above the average certainly of working men, and a considerable amount of time in which to

* *Hafed, Prince of Persia. His Experiences in Earth-Life and Spirit-Life. Being Spirit-Communications received through Mr. David Duguid, the Glasgow Trance-painting Medium.* With an Appendix containing Communications from the Spirit-Artists, Ruisdal and Steen. Illustrated by fac-similes and forty-five drawings and writings, the direct works of the Spirits. London: J. BURNS, 15, Southampton Row, W.C.

pursue the application—none of which advantages have been possessed by David Duguid, who is a simple mechanic, earning his livelihood by working throughout the day, and with neither time nor inclination nor capacity for profound study.

David Duguid, as we have already observed, is best known to the world as a trance-painting medium. This power seems to have become developed in him about the year 1865, and is of a very marvellous character. A prepared canvas is placed upon an ordinary painter's easel, which canvas is allowed to be marked by any one of the sitters to prevent the possibility of its being afterwards changed. The medium passes into a trance, the light is turned out, and in the darkness he arranges his brushes, sorts his colours, and proceeds with the work of painting. At irregular intervals during the *séance*, a light is obtained, when it is found that the picture is in a certain state of progress, showing clearly what has been done during the darkness. By and bye the picture is finished, and is found to consist of a painting such as, to say the least of it, the medium in his normal condition would have been incompetent to produce. A great number of the pictures thus obtained are in existence, and some of them will probably be familiar to our readers. These paintings are professedly done, through the medium, by the spirit of Jacob Ruisdal—commonly spelt Ruysdael—and Jan Steen, a celebrated Dutch painter. In addition to this phase of mediumship, where the hands of the medium were employed in the work of painting, a great number of direct spirit-pictures have been obtained in his presence, many of which are engraved as illustrations to the volume under consideration. Direct writing on cards is also frequently given, generally in four or five different languages. Cases of this kind happening at *séances* at which we were present we have elsewhere described.

In addition to this form of mediumship, which had gone on for some few years, another of a totally different kind was manifested in Mr. Duguid in 1869. It is described as follows in the introduction to the book:—

In the month of August, 1869, Mr. Duguid became subject to the control of a spirit, professing to be a Persian, who had lived in the earth-body 1,900 years ago. He had been, he said, a Chief or Prince of Persia, a warrior, afterwards Head of the Magi, and finally, in his old age, a preacher of the Christian faith, for his adherence to which he suffered martyrdom. All along, up to this point, we had been assured by the controlling spirits Ruisdal and Steen, that they would on no account allow their medium to be used by other spirits; that they had selected him as one adapted in a peculiar way for painting in trance, and that any deviation from that course would have a very prejudicial effect on him. Accordingly when *Hafed* the Persian was introduced, I expressed my surprise at this departure from their rule, when I was informed by the controlling spirit, that so greatly was this Persian esteemed by them, commanding by his appearance their deepest veneration, they could not but comply with his request to use the medium for the purpose he desired; more especially, as they

were convinced that the end he had in view was that which they themselves were seeking to accomplish—namely, to lead mankind to a clearer apprehension of spiritual existence. There were (they said) some difficulties in the way of the Persian using him as a trance-speaker, but these would in a short time to some extent be overcome.

Hitherto the medium had been used, under the control of Ruisdal and Steen, to answer the questions put by myself and the visitors at the painting sittings, the answers to many of which were taken down by me at the time, and a selection from these will be found in the *Appendix*; but it was evident they had not the same power over him in speaking as they possessed in painting. Under the control of Hafed, however, he had greater facility of expressing himself.

When first brought into contact with the Persian, the effect on the demeanour of the medium was very striking. He appeared awe-struck, and bent forward with hands clasped in the attitude of the deepest reverence. Remaining for a minute in this position, he raised his head, and turning round, saluted us thus: "My greeting unto you." On every occasion since, the medium has, while under the same control, exhibited a like demeanour and given utterance to the same salutation.

At length the regular sittings with the Persian were begun, that through the medium he might give to the world of the nineteenth a narrative of personal experiences in the first century of the Christian era. At first I alone was allowed to be present at these sittings, but this stringent rule was, in course of time, gradually relaxed by the controlling spirit, in favour of a few persons interested in the medium. Having no practical knowledge of short-hand, I felt an insurmountable difficulty in reporting all that fell from the lips of the medium; but as the sittings went on, the spirit gained easier control, by which the medium was made to deliver his words slowly and with greater precision,—though, now and again, he would, while giving expression to feelings, burst forth in an uncontrollable flow of speech little of which could be taken down.

This barrier in my way of giving a full report of all he said was stated to Hafed, when he at once set my mind at rest by promising to revise all that I wrote; and that though I might be unable to give a full account, he would see to it that what I did give should be correctly done. Accordingly, a number of evenings were devoted from time to time to revisal, when, the medium being entranced, I read over the MS., and corrections and emendations were made by the Persian on various portions of the narrative.

The painting sittings were continued as usual, but there were now fewer of them. There was no apparent falling off, however, in the development of Mr. Duguid as a medium.

Hafed, the Prince of Persia, herein described, professes to have been one of the ancient Magi and a personal companion of Christ, during the whole of that period of His life of which we learn so little in the Gospels, before the commencement of His ministry. What he has to say, therefore, must be looked upon as of the greatest possible importance. If it be true, it has an interest for us greater than the contents of any other book outside the Holy Scriptures. In the volume there is a full account given of a hundred different sittings, the topics treated of in which are divided as follows:—*First Period—The Warrior-Prince*. Seven sittings. This contains an account of the birth, early life, and adventures of Hafed in connection with the country to which he belonged. *Second Period—The Archmagos*. Thirty-two sittings. This division comprises communications of the greatest possible interest to students in archæology and religion, respecting the theology of the Egyptians, the doc-

trines of the Sabeans, the teachings of Zoroaster, the laws of Lycurgus, Grecian mythology, the Tower of Babel, the early life of Jesus, and hundreds of other interesting topics. *Third Period—The Christian Evangelist.* Seven sittings, detailing mainly the life of Hafed as a preacher of Christianity. This forms the first division of the book. The second portion is devoted principally to questions respecting the life in the spirit-world, and principles and doctrines as they are understood in the spheres. At the seventy-sixth sitting Hafed introduced Hermes the Egyptian, who gave important communications through the medium at more than twenty following *séances*. The volume forms a thick book of 580 pages, illustrated by a large number of engravings from direct spirit-drawings, and is full of information of startling interest and momentous importance, such as is to be found nowhere else. The object of the whole thing Hafed himself explains as follows:—

My main object was to give to this age of the world some experiences of my life in the body, in the hope that these, belonging to an eventful period of the world's history, might be of some use at the present time. Farther on, he says, in the same address, This simple narrative of my experiences which I have given you, may by some be considered long and tedious; by others, the mere product of the imagination; I say it is true. Living in a far-back age, far removed from your time, I can but give you my word. I care not what men may say to the contrary, I again say it is true. I trust, however, that nothing I have said will give offence to any one. If there is anything of that nature let him who is offended put it aside, and take that only which commends itself to him as good. I have no desire to offend, but the truth I dare not withhold. I died for it, and, were it possible, would again die for it. Some of my ideas may not have been conveyed to you just as I wanted; but you must not forget, that I had to do my work with an inferior instrument—a medium not of the finest culture—finding it difficult at times to transmit my thoughts; but, withal, I have accomplished much, and overcome many barriers in my way—thanks to our friends the Painters. And now, since you are determined to lay these communications before your fellow-men, I earnestly desire that they may read them with honest minds; and though I do not expect (neither must you) that readers will see all alike,—for that they will not do,—yet I trust they will be guided by charity and sound judgment.

That this book will have a large sale we have no doubt whatever. Every Spiritualist who can afford it ought certainly to purchase a copy, since a perusal of its pages cannot but tend to improve and cultivate the mind. The volume is especially valuable just now, when it is continually being brought as a charge against us that Spiritualism has nothing new to say upon the great questions which agitate men's minds, but consists mainly in table-tilting, rope-tying, and other frivolities too contemptible to occupy the attention of intelligent men.

DR. SEXTON ON MAN A SPIRITUAL BEING.*

As this Discourse has already appeared in the pages of the Magazine, our readers will be perfectly familiar with its character and the way in which the subject is treated. Its object is to show that spirit is a substantial reality, that man is a spiritual being, and even in this world largely subject to the influence of spiritual laws, and that, hereafter, an everlasting spirit-home awaits him. The Discourse is now issued in a separate form, and may prove interesting from the fact that it forms the first number of a series by the same author, which will be issued at intervals uniform in size and type, so as to form, when completed, a volume. No. 2, on "Science and Religion," will be ready early this month.

SONGS OF THE SOUL.

A VISION OF THE NIGHT.

A WHITE-ROBED angel by my side,
 With face as moonbeams soft and
 clear,
 The face of one who long had died,
 Whose death caused many a bitter
 tear.
 Upon that quiet frosty night,
 None present save the dead and me,
 By the pale embers' waning light,
 All motionless it seemed to be.

No word was said, no sound disturbed
 The awful stillness of the time ;
 Serene it stood, all unperturbed ;
 Freely that soul conversed with
 mine.

How long I lay in that deep trance
 I know not, but one thing I know ;
 That no foul wind of evil chance
 Which round my daily path may
 blow,

Can shake the rooted trust I feel,
 Or raise within my heart a fear ;
 I know through all, in woe or weal,
 A guiding presence still is near.

T. S.

NOTES AND GLEANINGS.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

ON Tuesday evening, January the 11th, a somewhat lengthy Paper was read before this Association at their Rooms, 74, Navarino Road, Dalston, by Dr. Sexton, on "Certain Occult

**Man a Spiritual Being.* A Discourse delivered in the Cavendish Rooms on Sunday Evening, December 12th, 1875, by Dr. GEORGE SEXTON. London: G. S. SEXTON, Jun., 75, Fleet-street, E.C.

Psychological Phenomena generally recognised as occurring outside of Spiritualism." On Tuesday evening, the 22nd instant, a Paper will be read at the same place by the Rev. F. R. Young (Honorary Member), on "Our Duties as Spiritualists to Opponents, Enquirers, and Ourselves." Non-members will be admitted on application to the Honorary Secretary at the Rooms. We hope to see the place crowded on this occasion.

LECTURES ON UNBELIEF, BY THE REV. F. R. YOUNG AND
DR. SEXTON.

During the past month a series of four Lectures on "Modern Unbelief" has been delivered in the "Free Christian Church," New Swindon, by the Rev. F. R. Young, the minister of the church, with, it is believed, the very best result. The special subjects taken up were as follows:—January 6th, "Modern Unbelief: its Nature, Varieties, and Extent;" 13th, "Some of the Causes of Modern Unbelief;" 20th, "Modern Unbelief considered as to some of its Consequences;" 27th, "How should Modern Unbelief be treated?" These lectures will be followed with one by Dr. Sexton on "Twenty Years' Experience of Scepticism, Sceptics, and Sceptical Teaching," which will be given on Thursday, February 3rd. The entire course comprises subjects of the greatest possible importance in this sceptical age, and will doubtless be productive of much good.

BRIXTON PSYCHOLOGICAL SOCIETY.

On Tuesday evening, January 25th, Dr. Sexton delivered a Lecture for this Society in the Glo'ster Hall, Brixton Road, entitled "Objections to Spiritualism stated and examined." The audience appeared greatly interested in the subject of the Doctor's Lecture, and in giving him a vote of thanks, unanimously requested that he would favour them with another Lecture at an early opportunity. The reply on the part of the lecturer, that he would gladly comply with that request, was received with loud demonstrations of applause.

NEW AND IMPORTANT WORK BY MR. D. D. HOME.

We learn with great pleasure that Mr. Daniel D. Home is engaged upon a new and important work, which will prove of the greatest possible value to the cause of Spiritualism, and which will, we doubt not, be hailed with delight by all persons

who have the true interest of the movement at heart. In it, we believe, he purposes investigating the facts of how far Spiritualism has been productive of insanity; of tracing the resemblance between certain phenomena and the tricks of conjurers; and of laying bare some of the acts of imposition attempted by mediums. This latter feature is just now of the greatest possible importance; for unless something is done to put an end to the tricks which too frequently pass current for spiritual manifestations, the whole movement will be in danger of being swamped by an overwhelming flood of imposition. Mr. Home will be glad of any information from Spiritualists that may assist him in the compilation of his work. The following short note will explain exactly what he requires:—

As I am compiling a work of psychological importance, I would be exceedingly grateful to any one who will furnish me with *well-attested facts* of mania of any description arising from, and distinctly traceable to, Spiritualism. I also wish for *written* or *printed* cases of imposture in connection with the same, as regards public or private mediums. In this momentous and most important undertaking I ask the assistance of every honest investigator and truthseeker. In every instance where books or pamphlets treating on this subject are forwarded to me I will readily pay the market value of such. All letters, manuscripts, books or pamphlets, to be addressed to me: "D. D. Home, Nice, France, Poste Restante," till May 1st, and after this date to "Paris, France, Poste Restante."

Nice, January 19th, 1876.

D. D. HOME.

THE FOLLY OF FALSEHOOD.

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the changes of expression. When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, the eye is muddy and sometimes asquint. I have heard an experienced counsellor say, that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe, we cannot adequately say, though we may repeat the words never so often. It was this conviction which Swedenborg expressed when he described a group of persons in the spiritual world endeavouring in vain to articulate a proposition which they did not believe; but they could not, though they twisted and folded their lips even to indignation.—*Emerson's Essays.*

A MEDICAL VIEW OF SPIRITUALISM.

The following profound estimate of Spiritualism appeared recently in the *New York Chemical Review*. We are sorry that we have not the advantage of the personal acquaintance of the writer. He must be a very paragon of wisdom :—

Of all mental ailments, none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the Republic twenty-four thousand insane, setting aside idiots ; and it is believed that out of this number seven thousand and five hundred cases may be traced directly to Spiritualism.

The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago ; and we venture to say that had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organisations, places of worship, mediums, books, papers, and asylums ; they are as sincere, earnest, and fearless as were the Flagellants, Lycanthropes, and Crusaders of the Middle Ages ; but, alas ! they are even more deranged.

DIVINATION.

In Flintshire, Mr. Pennant stated that within his memory, "recourse was had to the *virgula divinatoria* or divining rod, which by powers sympathetic with latent ore was to point out the spot where the treasure lay. The instrument of the attempt was a rod forked at one end, to be cut in a planetary hour on Saturn's day and hour, because Saturn is the significator of lead." Jupiter, Venus, Sol, and Mercury were concerned.

A CURIOUS DREAM.

Bishop Jewell, when he was sojourning in Switzerland, dreamt that one of his grinding teeth fell out ; and on the ensuing day he mentioned the circumstance to Peter Martyr, who asserted that Jewell would hear of the recent death of some friend. It appeared subsequently that Dr. J. Courthope, Dean of Peterborough, in the reign of Queen Mary, Jewell's friend and patron, had died when this dream was experienced.

SCIENTIFIC EXCUSES FOR CRIME.

The *New York Herald* has drawn attention in a leading article to the dangerous results likely to arise in society from the wretched nonsense promulgated now-a-days under the name of Science, with regard to the automatic character of men's

actions, especially where crime is concerned. The following remarks which we copy from the article in question are well worthy of being reprinted:—

Men of science seem to be wasting a vast deal of sympathy upon the criminals who have lately made the community shudder at the atrocity of their deeds. They have very sagely concluded that the pilferers, the burglars, and the murderers who infest society, are the victims of a moral or immoral hallucination, and no more accountable for their acts of mischief than one of Maelzel's automata. The proof of this statement they find, curiously enough, in the supernatural horror connected with the deeds themselves.

If a man who commits murder does it as a fine art—that is, quietly thrusts his poniard into the breast of his victim, or, being a good marksman, draws a bead on him while the mystic shadows of night are falling, and drops him in his tracks, then goes home to weep and wail over the deed, tears his hair in agony, clutches at imaginary daggers in the air, talks incoherently in his sleep, and exhibits other symptoms of remorse—he is, according to the learned science of the day, a double-dyed demon, for whom hanging is too good. It is folly to waste any commiseration on a man who regrets his crime, and who has moral sense enough to wring his hands in despair and cry out piteously for mercy. To be sorry for a murder committed is a sure sign of moral health, and puts the villain beyond the pity of science, and delivers him up to the clutches of the law. But when a man commits murder in a peculiarly brutal fashion, when the details are such that they must be read after and not before breakfast, then modern science finds an interesting case and one which multiplies pity by pity, until one begins to feel that the surest and shortest road to the heart of these great men is to do something unaccountably bad. They scorn a petty deed of devilry, but find plenty of excuses for a crime whose chief peculiarity is that it is unutterably horrible. They look the guilty party over with scrupulous care to find out whether his nervous and muscular systems are in a healthy condition; they inquire concerning his parentage, and, finding some ancestor that had set a barn on fire, or some relative, ever so distant, who had red hair and a hot temper, they cry "Eureka" with a delight which is profoundly surprising, and in their diagnosis of the case render a verdict of moral unaccountability. They then deliver a very interesting lecture on the automatic mechanism of crime, and end by recommending that the patient, instead of being hanged, be confined in a lunatic asylum and dieted for a while on oatmeal porridge.

Now, while the psychology of criminals may be a fascinating study, this morbid and increasing sympathy for them which has passed the limits of the metaphysician's brain, and to some extent taken possession of the judge's bench, the jury-box, and the popular heart, is simply folly. It results in offering a premium on the very worst forms of crime, while it spurns the ordinary scoundrel with contempt. If a deed be only passably bad it is punished; but if it be most horribly bad then it is not punished but physicked. The safest course for a murderer to pursue is to mutilate his victim and make each particular hair on the head of society stand on end. The worse the deed the better for the doer of it. This may be startling, but it is nevertheless true. Simple confusion is contemptible, but confusion worse confounded is equivalent to a verdict of not guilty. The motto of science is, a prison for the man who steals once and feels sorry for it, and a dose of paregoric for another who steals all the time and laughs at it.

It is absolutely necessary for the welfare of the community that the accountability of all classes be emphasized. It must be proclaimed in tones which know no such thing as compromise that evil deeds of all kinds and grades will meet with severe and un pitying retribution; that Justice holds the balances firmly, and there is no appeal from her decisions. It must be remembered that society punishes crime, not sin. What sin is, what is the weight of motive that prompts to it, what is the just and exact punishment for it, is not for us to decide. A higher power will take charge of that matter, and, without doubt,

many of the decisions of that higher court will startle us. Condemnation will strike in unexpected quarters, and pity and mercy will go hand in hand along surprising paths. But what is known as crime in political economy cannot be tampered with with impunity. It will not do for Despine to sit in the judge's chair and treat the criminals of a great city as so many automatons whose peculiar psychological bias renders them amenable to no law. Such a policy would disintegrate our social system in a very short time. It is well enough for the philanthropist to mix crime and disease in such inextricable fashion that they become inseparable, but it would be exceedingly disastrous if the so-called dangerous class should learn that that theory prevailed to any great extent, either among the police who arrest, the jury who listen to the testimony, or the judges who hear the case. Heaven help us all when we learn to pity and fear to punish!

VON HUMBOLDT ON DEATH.

That a beloved friend, in the moment of dissolution, may gain power over the elements, and in defiance of the laws of nature be able to appear to us, would be incomprehensible, if it were not for the half-defined feeling in our hearts that it may be so. It is quite probable that a very earnest desire might give strength sufficient to break through the laws of nature. But there may be needed a peculiar disposition for the perception of a spirit, and we may be often unconsciously in the presence of disembodied souls.—“*Letter to a Lady*,” by *W. Von Humboldt*, 1823.

THE VIEW OF DEATH.

At the age of 75 years, one must think sometimes of death. But this thought never gives me the least uneasiness, for I am convinced that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity to eternity. It is like the sun which seems to set only to our earthly eyes, but which in reality never sets, but shines on unceasingly.—*This opinion was expressed by Goethe, A.D. 1824.*

CURIOUS PROPHECY RESPECTING THE FATE OF TURKEY.

The condition of Turkey will remind the curious of the old rhymed prophecy which has dropped out of common recollection. It is said to have been made in 1453 :—

In twice two hundred years the Bear
 The Crescent shall assail,
 But if the Cock and Bull unite,
 The Bear shall not prevail.
 But lo! in twice ten years again,
 Let Islam know and fear,
 The Cross shall wax—the Crescent wane,
 Grow pale and disappear.

It will be “twice ten years” next spring from the conclusion of the Crimean War.

THE BODACH GLAS.

It appeared to the late Earl of Eglinton, on the links of St. Andrews, on the 4th of October, 1861, when this Earl was playing at golf. He died suddenly the same evening. This nobleman had an intimation of his wife's death in a dream in December, 1860; she died on the day intimated in the dream. In *Henderson's Folk Lore*, this anecdote is stated to be authentic.

Correspondence.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS AND THE SPIRITUALIST PRESS.

To the Editor of the "Spiritual Magazine."

SIR,—I am instructed by the Council to make a correction of certain misconceptions which have lately been circulated in some parts of the country, affecting the British National Association of Spiritualists and its relation to the Spiritualist press, and to beg that you will kindly give it as much publicity as possible.

It is supposed by some that the *Spiritualist* newspaper is the "organ" of the Association, and that each is responsible for the acts and opinions of the other; also that the Association is more or less under the influence of Mr. Harrison, and was started to promote his interests.

These are errors, as the following explanation will show:—

When the Council first resolved to give publicity to its meetings the invitation to report its proceedings was extended to all the Spiritualist newspapers without distinction; its advertisements were tendered to all alike, and free tickets to *soirées* and other meetings were regularly sent out.

The *Spiritualist* having fully responded to every invitation, the Association stands so far indebted to it, that as much publicity as that journal is able to give has been on all occasions ungrudgingly afforded; but for editorial remarks, for the form and manner of the reports, or for the opinions of the *Spiritualist* on organisation and other matters, the Council is in no way responsible. Indeed, it is thought by some members of the Association to be an advantage over editing "Transactions" of its own, that its proceedings are published to the world at large, and are open to the wind of criticism from every quarter.

With regard to the second misconception, I have simply to state that Mr. Harrison has only the same connection with the Association as any other private member. It is true that he has from time to time addressed letters of suggestion to the Council, but this is the privilege of every member; such letters are at all times received with pleasure by the Council, though the suggestions put forward may not always be adopted.

A copy of this letter has been sent by order of the Council to the editor of every Spiritualist paper and periodical in this country.

EMILY KISLINGBURY,

Secretary British National Association of Spiritualists.

38, Great Russell-street, London, W.C.

Jan. 12th, 1876.

[We are sorry that there should be any misconception abroad with regard to the matters named in this letter, especially if it is likely to damage the Association, but we cannot help thinking that the impression which the public seem to have arrived at is after all not a very unreasonable one. The editor of the *Spiritualist* sits regularly at the council-table of the Association, without being a member of the Council, and strictly speaking takes a part in the proceedings, and appears to exercise a considerable influence over what is done. It is true when he has a proposition to make it comes usually—not always—in the form of a letter, but really one can see very little difference between bringing a proposition before an assembly by means of a written communication, and moving a resolution orally, especially when the writer of the former sits in the assembly, makes any additional statements that may be necessary by word of mouth, and answers questions in the same way. In truth Mr. Harrison speaks in the council-room as frequently perhaps as any member of the Council, always prefacing his remarks with, "I have no right to speak here;" but he speaks notwithstanding. Now, we cannot for the life of us understand why this

gentleman is not on the Council, since he is just as eligible to be there as other persons—ourselves for example—that is, supposing that the Association has no more to do with the *Spiritualist* than with the *Spiritual Magazine*, which Miss Kislingbury now states to be the fact. Then it must be remembered that Mr. Harrison occupies the rooms of the Association, for which he pays no rent, and from these rooms his publications are issued—a fact of itself sufficient to identify him with the Association in the mind of the public. His testimonial appears to have originated with the Association, the circular referring to which was sent—at least to us—by Miss Kislingbury, their paid secretary, together with a private letter from that lady, requesting us to draw attention to it in the pages of the Magazine; and one of the usual *soirée* nights of the Association is to be occupied in presenting the testimonial. If, as Miss Kislingbury states, advertisements of the Association were tendered to all the *Spiritualist* papers alike, “when the Council first resolved to give publicity to its meetings,” that time has certainly long since gone by, for while every week one may find between two and three columns of advertisements of this same Association in the *Spiritualist*, you will look in vain for as many lines in any other paper. Under these circumstances it is not to be wondered at that the public should have arrived at the erroneous conclusion which Miss Kislingbury now endeavours to correct.—ED. S. M.]

RE-INCARNATION.

To the Editor of the “Spiritual Magazine.”

SIR,—In your number for last December, Signor Damiani has attempted to reconcile us to the new—or rather to the old exploded—doctrine of Re-incarnation; and he has given us a summary of the arguments adopted by his opponents. Certainly, if these arguments are the sum total of all that can be urged against his theory, his victory is an easy one. But I was always under the impression that we, Anti-Re-incarnationists, had something a great deal more wise and convincing to say on our side of the question.

Now, I wish to lay it down as an axiom, that Spiritualists are as much bound by *facts* as any other class of thinkers or workers; and that any of our theories which cannot be supported by *facts* must be abandoned. The marvellous manner in which the truths taught in the Holy Scriptures have been, in all ages, triumphantly verified by human experience, is amply sufficient to prove their credibility and authority. Can the theory of Re-incarnation appeal to kindred evidence? Can the history of the world supply us with a *single instance* of a human spirit having been re-incarnated? One overwhelming fact would do more to establish the doctrine than a whole library of discussion.

What evidence have we on this subject? Oh, many spirits tell us that Re-incarnation is true! Hum! What is the real value of their assertions? A man who places implicit reliance on the assertions of spirits must be considered altogether too inexperienced to be allowed to poise a lance in any argumentative arena.

Signor Damiani draws a contrast between an infant who is very early withdrawn from this world to enter angelic life, and the hoary sinner who terminates a long career of crime by a violent death; and your correspondent asks whether these two destinies can be reconciled with a proper sense of divine justice?

I answer that they can be reconciled with a true and Scriptural idea of God's beneficent and redeeming mercy; and that the more we study his method of government, the more transcendently grand and simple it will appear.

Before we can judge the quality of any human being, we must know what has been the extent of his temptations, and also his capacity of resistance. On this point we may be sure the Almighty will form very different conclusions from what we may adopt.

Is the Re-incarnationist prepared to draw the line of moral turpitude at which the re-incarnation of the sinner should be deemed necessary, or at which it may be dispensed with; and would there not be, to our human perception, some injustice apparent where "this hard and fast line" was drawn?

I, for one, would rather depend for my salvation upon the power of redeeming grace, which I know by experience to be true, than upon a theory which *cannot bring a single fact to its support*, and which can offer no testimonials in its favour except the assertions of a number of spirits whose credentials are of the most shady and suspicious character. How can we be sure that each act of Re-incarnation is a promotion? What is to prevent its being a degradation? And why may it not go on from bad to worse with each human soul to the end of time?

Signor Damiani may be assured that he has done nothing to vindicate Re-incarnation against the charge of being a baseless and impious assumption.

Yours,

NEWTON CROSLAND.

Blackheath, 25th December, 1875.

P.S.—I would suggest that the opponents of the theory of Re-incarnation should call themselves REGENERATIONISTS; a title expressive of a belief that the human soul, in any stage of its existence, is redeemed by the certain methods of grace and repentance. Anti-Re-incarnationists is an awkward word.

AN ATHENIAN GHOST.

To the Editor of the "Spiritual Magazine."

SIR,—In Pliny's Letters, &c., recently published as a volume of *Antient Classics for English Readers*, is a curious anecdote about an alleged haunted house, at Athens. Like No. 50, Berkeley Square, it remained vacant for a long time, on account of mysterious noises, and an apparition of an aged man, with a beard and chains, which rattled "in a horrible manner." But one Athenodorus, a philosopher, becoming the tenant of this house, encountered the apparition at night, which, rattling its chains, earnestly signified its desire that the *savant* should follow the spectre as it desired. This course was adopted, when the apparition, having arrived at the courtyard of the house, disappeared suddenly. Subsequently, the place where the spectre disappeared was inspected officially, when bones were discovered having a chain attached to them. The bones, having been collected, were interred publicly, and the house then ceased to be haunted. Pliny observed, "I believe the word of those who affirm all this." He mentions also two dreams, which much impressed him. The dreamers were two of his slaves, who dreamt that they had been shaven during their sleep, and who saw the clipped hair on the ground.

Pliny deemed these two dreams to be omens that he would not be liable to any accusation during Domitian's reign, A.D. 81-90. Subsequently, an accusation was found, in Domitian's cabinet, made by Carus Metius, a delator or false accuser. Accused persons allowed their hair to become long, hence Pliny deemed the excision of the slave's hair to intimate the averting of a peril hanging over Pliny until Domitian's death, A.D. 96. The editors observed, "Pliny had much good sense; yet one would infer that he was by no means without a taint of superstition."

Yours faithfully,

CHR. COOKE.

Swalcliffe, Oxon., 15th Jan., 1876.



Russel

Direct.



Your Sonnet

Direct

THE
Spiritual Magazine.

MARCH, 1876.

THE DUTIES OF SPIRITUALISTS.*

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

I AM, as you all know, a Spiritualist; that is to say, I am a believer in the doctrine of immortality, demonstrated in the realm of the senses by certain phenomena, generally described as Modern Spiritualism; and that the disembodied, or departed spirit can so avail himself of the material conditions of our existence as to communicate with us who remain behind, and so assure us that he still IS, as really as he WAS while with us in bodily form. As I understand it, any man who believes as much as this is a Spiritualist. His creedal opinions and ecclesiastical relations neither make him a Spiritualist, nor unfit him for being one. Personally speaking, I am a believer in the Lord Jesus Christ, as the Son of God and the Saviour of the world, as man's Divine Teacher and Master, from whose authority there lies no right of appeal; but I am quite aware that the majority of Spiritualists do not occupy that position, nor am I concerned at the present moment in dealing with any differences between Spiritualists who are Christians and those who are not. What I now wish to do is to fix your undivided attention upon some remarks having reference to our duties, as Spiritualists, to opponents, to inquirers, and especially to ourselves.

We live in a day when the clamour for what are called "rights" is becoming louder and louder, and making itself heard over large spaces in society; but I am one of those who believe that we are in no position to understand what our

* A Paper read before the "Dalston Association of Inquirers into Spiritualism," on Thursday evening, February 24th, 1876.

real rights are, and, above all, to obtain and enjoy them, except as we, first of all, try to know what our "duties" are, and honestly to do them. You will see that my subject is in no degree sensational, but entirely practical. I have a growing horror of sensationalism, smart sayings, and mere empty wordiness, while my conviction deepens every day that we as Spiritualists need to be continually reminded of the claims of duty in reference to ourselves and others.

You do not need to have it proved to you that we have *opponents* to fight and inquirers to instruct. Some of our opponents are rude, unjust, and unscrupulous; while the violence they often manifest is in exact proportion to their own utter ignorance of us, and the position we occupy. I do not say that all such persons are hopeless, for there are to be found in our own numbers men and women who were at one time as much opposed to us as they are now in sympathy with us. No: I think we ought to take into consideration the fact that many of our opponents are strictly honest, possessed of average intelligence, and are quite sincere in their opposition. They know that, as a rule, science has pronounced against us; that the pulpits and the pews of the Christian Church are very largely against us, and that we have not yet won our place among the majority. Not only so—there are some persons whose peculiar cast of mind, education, general surroundings, and trained sympathies are of such a kind as to make it practically impossible for them to believe what we say, or to accept as proof what is proof to us. For human nature is not one sided, but many sided; and if each human being is an individuality, separated off from all other beings, I think it will follow that you cannot insist upon evidence convincing one person which is ample to convince another; while there are states and attitudes of mind which necessarily exclude all sight of and all belief in the supernatural. Now it is our duty, in dealing with our opponents, to take these facts into consideration, to allow them their full weight, and not to expect from those who oppose us what perhaps they cannot give us, or to condemn them for what perhaps after all they really cannot help.

There are also duties owing to *inquirers and opponents alike*, both classes of persons needing the same treatment, and having the same claims upon us. Whether men be definite opponents, or merely inquirers into the truth of Spiritualism, it is our duty not to claim more for our cause than our cause in its present stage can be made to justify. We should make every honest allowance for the ignorance and vagueness associated with Spiritualism, in the minds of outsiders; we should never conceal from them the fact that Spiritualists themselves differ widely

in opinion, even on Spiritualism itself; that the teachings of spirits vary very much, are often altogether contradictory, and are not necessarily authoritative; that there are such people as dishonest mediums, who knowingly and wilfully deceive, by simulating phenomena when these are not forthcoming, that their patrons may not be disappointed; that genuine phenomena can never be supplied to order; that it would be better for some persons not to touch Spiritualism, because of the physical, mental, and moral injury it would be pretty sure to do them; that all minds do not equally, and at all periods of life, need the evidence which Spiritualism supplies of the reality of the life beyond death; and that all that Spiritualism does strictly prove is immortality, and communion with the departed. Opponents and inquirers are also equally entitled to the knowledge that in dealing with so difficult a subject as Modern Spiritualism, care, patience, the exercise of common sense, a reverent and charitable spirit, and, above all, a clean heart and a pure life are among the great conditions of successfully pursuing the inquiry, and removing obstacles to belief. We are often far too eager to disarm opposition and satisfy inquirers, partly, I suppose, because of our own belief and felt interest in the matter, and, partly, because we are all of us too apt to forget that all the opposition in the world can never overturn a truth, and that if men inquire and fail to believe, their failure does not in the least degree affect the sure foundations of our faith. As to the conditions upon which the production of phenomena are known to depend, I think we are often unduly impatient with those who cannot realize their necessity, or feel the force of them as we do; while, of course, an impostor will always present this difficulty of conditions when he wishes for a loophole by which to escape. No doubt people often insist that phenomena shall be produced when the necessary conditions are not present, but this is done from ignorance, and we must try in the spirit of meekness and forbearance to instruct such persons, and be willing to bear their unjust suspicions, remembering there was a time when we ourselves were not believers, but perhaps as doggedly opposed to the whole thing as those with whom we now have to deal. We have only to think long and carefully enough, not to be surprised at the opposition and the difficulties continually presented to us. It is fashionable to believe that inspiration is a thing wholly of the past, that miracles were once wrought but are not wrought now, that man needs nothing more than Holy Scripture for his guidance, that modern Spiritualism is an unlawful and irreverent meddling with the sacred things which belong to God, that Satan himself is transformed into an angel of light, and is always occupied in deceiving mortals; we have

only, I say, to remember these things, and such as these, not to be surprised at any remarks we hear, while our knowledge of obstructions to knowledge and belief should make us modest, and willing to be misunderstood and misrepresented. All the most precious things of God are of slow growth, while the tares get mixed with the wheat, the vile with the precious, error with truth, wrong with right, imposition with reality, and the useless with the useful. Let us learn and lay to heart the great truth we are all so slow to believe, that opponents and inquirers must be dealt with from the points of sight from which they themselves view us and our cause; and then we shall be sure to treat them justly and charitably, and unite integrity to personal conviction with the widest toleration of all parties concerned.

But many and important as are our duties to those who oppose us, and to those who inquire into our belief and its evidences, there are *duties which we equally owe to ourselves*, and obedience to which will benefit us, and help us the better to do our life-work as Spiritualists. We owe it to ourselves, and to the cause with which we are identified, to remember that there is no rounded theory of Spiritualism, outside of which no man can be a Spiritualist; that our present knowledge of the whole thing is extremely limited and imperfect; and that we ourselves are constantly making all sorts of mistakes, with the very best intentions. We should be careful not to make claims for Spiritualism, which Spiritualism itself does not justify; and should avoid much of the "tall talk" which is too often heard to proceed from the lips of mediums and general believers. We should try to realize the awful and practical truth that "gifts are not graces;" that mediumship does not necessarily carry with it goodness of character, or usefulness of life; that some of our mediums are the very reverse of creditable and reliable individuals; and that this glorious but dangerous gift of mediumship is oftentimes abused to unworthy and evil ends. We should be far more strict than we have been accustomed to be in our treatment of mediums who are known to deceive, and we should spare no efforts to expose and punish them. Of course, we should be scrupulously careful not to charge mediums unjustly; but, once having satisfied ourselves that our charge is a true one, no consideration for the effect which it may have upon our cause should prevent us from dealing out the strictest measure of justice to those who can be guilty of the infamous conduct of playing with the supernatural, and deceiving those whom it is their first duty to enlighten. No doubt many who simulate phenomena are themselves mediums, but that is just one of the very reasons why we should not pass by their evil conduct when they deceive us; while any man or

woman proved to be guilty should be exposed, and not received back into fellowship until a full confession of the wrong has been made, and ample repentance has been manifested. It is a common thing to hear mediums charge each other with deception. Indeed, the envy which mediums manifest towards each other, and their mutual charges of dishonesty are among the very saddest facts in connection with us. You will hear it sometimes said by mediums themselves, "All mediums deceive." I do not believe it, but the statement itself is ominous enough, and ought not to be treated lightly by us. Hypocrisy is always hateful enough, but doubly so when it intrudes itself into the realm of the supernatural, and hoodwinks and robs the trusting and open-minded. No, if there be any cause on the earth which more than another claims at our hands unsullied honour, scrupulous fidelity, and truthfulness in word and deed, it is the cause of Spiritualism. I am afraid we do not feel this sufficiently strongly, and there is little hope of our winning much honest success until we do feel as we ought to feel, and act in correspondence with our convictions. It may be that some cases of imposition are due to the action of "evil spirits; but to allow this plea to be indiscriminately used, whenever an imposition is discovered, is to open the door to utter uncertainty, and throw an impenetrable shield round the atrocities of scoundrels. In connection with our duties to ourselves, it should, I think, be felt that the pursuit of Spiritualism is unseemly and dangerous when followed as a mere amusement, or indulged in as a mere luxury. Amusement has its own proper place in any natural theory of human life, and there is no necessary sin in being willing to be pleased. But when we intrude upon the border-land which separates the natural from the supernatural, when we deal with phenomena which have reference to the immortal life and those who have entered into it, we insult ourselves and the sacred subject with which we are dealing when we are satisfied with being merely amused, or with whiling away leisure hours, as we might in a theatre, a concert-room, at a card table, or in a ball-room. As well turn a place of worship into a place of amusement, or make the Holy Supper of the Lord a festive meal, as be Spiritualists because we like to be amused, or can find no other way of passing the time. I believe large numbers of Spiritualists do not feel half seriously enough about the study of Spiritualism, while the absence of this seriousness dissipates moral energy, and lays us open to the intrusion of foolish or hurtful spirits, who are always ready to rush in whenever the doors of the supernatural are in the least degree open for their ingress. Undoubtedly the phenomena of Spiritualism have, some of them,

their grotesque and laughable sides; but Spiritualism itself is not a laughable, but a very serious matter; and to play with it is to play with fire, with edge tools, or any other dangerous thing. Let me now say, as a last thing in this connection, that the pursuit of Spiritualism is, in some circles, in danger of becoming a monomania, and that we owe it as a duty to ourselves to take care that it does not become so in reality. The hearing of the Gospel, attendance upon religious services of any kind, the reading of the Bible, the very offering of prayer may all be pursued to such an extent, and so unguardedly and exclusively as to become an injury rather than a benefit. Spiritualism is a great and blessed truth, and the cause of Spiritualism is one of the most sacred on the earth; but the moment it interferes with our performance of the set duties of life, the moment we give to it an exclusive and dominant regard, the moment we are affected with "Spiritualism on the brain," and can think of and take interest in nothing else, that very moment we are in a diseased and morbid condition, and are turning our blessing into a curse, our opportunities for good into occasions of evil. Human life has to be supported by light, air, heat, food, and twenty other things, and if we try to support it upon any one of these to the exclusion of the rest, we soon find out our mistake; but this is what too many Spiritualists have done, and are still doing, until at last they become monomaniacs, and simple nuisances to every one who happens to come into contact with them, except those who are in a similar and evil state.

I have long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest, and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. We need not be nuisances to be faithful; we may consult times and places and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence; that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but

died without a sight of it being vouchsafed to them; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in right hands, then I say it is our duty to sacrifice time and money and other valuables to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others. I have no confidence in the profession of any man who tells me he believes a great truth, but who does not make all possible sacrifices for its spread. Of course, what those sacrifices shall be, the forms they shall assume, must be left to each one's conscience to determine; but although we are absolved from responsibility to man, our responsibility to God remains intact, and is all the greater because man cannot decide for us. Our lecturers, our periodicals, our societies, and the various agencies we have at present at command should be far more largely supported than they now are, while their number and efficiency should be increased, and would be if we were willing to sacrifice some of our unnecessary luxuries, and live more simply, and more in conformity with the dictates of those great facts and truths which Spiritualism teaches us.

Sacrifices for our faith are absolutely necessary if our faith itself is to become strong, and be something more than a mere impression or feeling. Our knowledge of a truth is not of the slightest value or importance, except as we turn that truth into life. We may see, perfectly clearly, that a certain statement is true; we may be able to appreciate the nature of certain phenomena, presented to our senses; intellectually speaking, we may know the true, the actual, and the right; but it is among the solemn and awful facts of life, that the apprehension of these things may stop there. Only as we actually love the truth we know, shall we will to do that truth, and only as we will it shall we do it, and only as we do the truth shall we be conformed to the truth. The question "What is truth?" is, of course, a very important one; but truth is a means to an end, not the end itself. When men say, "I want to know the truth, the fact, and will know at all hazards," I am inclined to reply, "Be it so; use your best efforts to know the truth, and the fact; but your possession of the new knowledge is only one more responsibility, adding to the number already devolving upon you; you are neither better nor worse for your knowledge, except as your knowledge makes you more truthful, more honest, more real, and more conscientious, as it purifies your heart, and ennobles your life. You may hold the truth, and yet 'hold it in un-

righteousness ;' you may believe the truth, but 'the devils believe and tremble.'" They are not blessed who merely know, but they are blessed, and they alone, who do what they know. Spiritualism may be true ; you and I believe it to be true, and we may go further, and say we know it to be true, as far as we can know any fact of consciousness. But our possession of that knowledge, unless it make us better men and better women, better husbands and better wives, better fathers and better mothers, better children, better brothers and sisters, better masters and servants, unless it make us better beings in all the varied relations of life,—unless it bring us into nearer union with the true, the right, the self-sacrificing, and the Divine,—is not only of no use to us, but is simply an evil ; for God gives nothing to us unless it be for use, and if our talent of Spiritualism be folded in a napkin, and laid aside, the Master will, one day or other, know how to deal with His slothful servant. It is a great thing to be able to distinguish truth from error, right from wrong, the real from the apparent ; but it is a greater, because it is a better, thing for us to *be* true, and right, and real, just as it is more acceptable in the sight of God to live a poem rather than merely write one, to be beautiful in heart and life rather than to talk and argue about the beautiful. The best critics are those who the most carefully criticise themselves ; and the truest culture is the culture that purifies our affections, and makes our lives wholesome and serviceable. If you ask me why I lay such stress upon all this, my answer is a very simple one. We are all of us in danger of looking at, and accepting Spiritualism from its merely intellectual sides, of being content with a belief in its reality and truth, without that belief being practically operative. I say to myself, quite as strongly as I can say to you, that the only Spiritualism which is of the least value, in this or any other world, is the Spiritualism which makes us better, which lifts us higher, which generates patience, and self-control, and pureness, and all the Divine virtues. It is very important to know that there is a life beyond death, that we can and do communicate with our friends ; but that knowledge, so far from being an actual blessing to us, may be a curse to sink us lower, unless, knowing these things, we ourselves are morally and spiritually improved by the knowledge. Theoretically, and in the abstract, Spiritualism is good, but a holy and useful life as a result of a theoretical Spiritualism, is better ; and we are, every one of us, in danger of being satisfied with the first, and of being indifferent to the last.

In the composition of this paper (and with these words I will conclude) I have carefully abstained from unnecessarily irritating and offending those from whom I most fundamentally

differ on theological questions. We meet here on common grounds to discuss common duties, and I wish this common ground were better understood by many Spiritualists than it really is. We do not always and sufficiently respect each others' differences of opinion, and it is high time it should be clearly understood, that while we are all of us Spiritualists, some of us are Christians and some are not, and that each party should be just to the other, and not expect co-operation where co-operation is plainly impossible without the sacrifice of personal fidelity. Let us as much as possible lay aside the things in which we differ, and band together to promote the interests in which we are agreed; let us give each other credit for sincerity, and be tolerant of everything but falsehood, baseness, and cowardice. Against these latter things let us fight, by day and by night, with every honest weapon at our command, and let us never cease our efforts until our movement is as pure and worthy of support as it may be and ought to be. I know, of course, that this, like every other "treasure" committed to human hands, is in "earthen vessels;" but we may nevertheless keep our vessels bright and sweet and clean, and thus humbly invoke upon ourselves and our cause the blessing of Almighty God, without whose favour, however learned, or rich, or prosperous we may be, we are ignorant, and poor, and failing; and miserable.

INVITATION TO SELF-CULTURE AND SELF-RELIANCE.

ADVANCE right on the path of knowledge; equip thyself in strong completeness;

What though the toil be long and rugged? 'twill fill thy wond'ring soul with greatness.

'Tis for the base, 'mid spoil and carnage, to climb the mould'ring steeps of fame,

But let *thy soul* be all-sufficing, unheeding of thy after-fame.

Mount! mount the ladder to the heaven, whence bright angels come and go.

And strength be to thy spirit given to scorn the jargon heard below.

Quit! oh quit this sordid grov'ling—eyes for ever fixed on earth;

Oh, lift thy heart, and turn thy vision, to the spheres that gave thy spirit birth.

Oh, be *thyself*, and nobly daring, give battle to the passing hour,

And thou, on starry heights shalt walk with feet of strength and soul of power.

Ah! why revolve a narrow prison, when fair and boundless worlds invite?

Instinct, with beauty, love, and reason, and God and truth, and man and right.

Up, up! discharge thy holy mission, and break the bonds that now enthrall;

Voices from the future summon, and Life, and Death, and Duty call.

W. A. P.

THE LATEST DEFENCE OF MATERIALISM.—AN AMERICAN REPLY TO PROFESSOR TYNDALL.*

PROFESSOR JOHN TYNDALL: Sir,—I find in the preface to your "Fragments of Science," the following remark:—

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as "unmanly" those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russell Wallace, known to science as sharing with Darwin the discovery of the principle of natural selection; Maximilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butleroff, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Würzburg University; Camille Flammarion, whose Astronomical writings are well known to the readers of the *Popular Science Monthly*; Dr. J. R. Nicholls, chemist, and editor of the *Boston Journal of Chemistry*; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist and editor of the *London Quarterly Journal of Science*; C. F. Varley, F.R.S., electrician; and the late Professor De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourselves, who "snap up" the investigators of

* This able article from the pen of the well known Mr. Epes Sargent, is printed in a separate form, and may be had at our office.

Spiritualism with the cry of unphilosophical degrading, even as the clergymen of a former generation thought to frighten freethinkers with the cry of infidel—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

I could enlarge this list considerably, as you must well know. In this very number of the *Popular Science Monthly*, containing your "unmannerly" attack, is a paper by Professor W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Professor Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Professor William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit power into temporarily material conditions; also to Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for *Napier's Book of Nature and Book of Man* he says in conclusion: "But even in the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to the "potency of matter," similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of or certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the *British Quarterly Review* for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become

convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London *Spectator*, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called Spiritualistic."

I might also call your attention to a remarkable paper on "Theism" in the last number of the *Westminster Review*, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:—

It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. . . . Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology but a future developed from the present, a continuation under improved conditions of the scheme of things around us.

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of Nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a Supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual

hypothesis. I could also mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hec'oring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Professor Huxley: "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Professor Butlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:—

The recognition of their reality will very soon be the inevitable duty of every honourable observer, and finally, of all humanity. This recognition will

destroy many of the present prevailing views: life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence.

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading;" as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *à priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original.

Most learned Don, I know you by these tokens;
 What you can feel not, that can no one feel;
 What comprehend not, no one comprehend;
 What you can't reckon is of no account,
 What you can't weigh can no existence have,
 What you've not coined, that must be counterfeit.

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force, from which they

are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics anything is impossible, lacks prudence."

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exposers seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, mediomania, and intellectual whoredom. It goes on not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of its critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities, and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis

that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*; and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate Materialism by conceding that there is "an impassable chasm, intellectually, between the physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:—

Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come.

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the Atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:—

Nor am I anxious to shut out the idea that the life here spoken of (the "life immanent everywhere"), may be but a subordinate part and function of a

higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed.

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of Materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, Theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter.

And you then quote Tertullian to show that he was "quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism! for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial colour, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a Divine influx—a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the Eternal Cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if in the production of the snow-crystal, for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul, we have a glimpse of the immediate agency of Deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I have never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency," to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your sceptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits,"

those "moments of clearness and vigour," to which you claim to be sometimes lifted, what form of speech would you have found unclean enough for the lower level of your ordinary discourse?

Respectfully,

EPES SARGENT.

No. 68, Moreland Street, Boston, Mass.,
December 11th, 1875.

CHARACTER SONNETS.

T. H.

Of all men I have known I should name thee
The cheeriest and most genial; kindly and frank,
Thy wit can leave no sting; courteous and free
In speech and act to all of every rank.
Thy life-long aim pursued with ardent zeal—
To raise the toiling class, and thereby serve
Not it alone, but the great commonweal;
Nor didst thou ever from this purpose swerve.
Thy "School-days" gave the earnest of the man—
The ready hand, clear head, and generous heart;
With manly strength to do, and thought to plan.
Full well and nobly hast thou borne thy part!
May many years be thine for noble ends;
With sympathy, and love, and troops of friends!

W. T.

GIFTED with open heart and liberal mind,
Deep sympathies for all of human kind;
But most the poor, the ignorant, the slave.
Prompt at the instant call of duty, brave,
Fearless and strong, and resolute of soul,
With calm persistence moving to the goal
Of an unselfish aim; with high intent,
And busy brain, and plans beneficent.
Firm-rooted, rising like a stately tree,
Its many arms extending wide and free;
Affording weary limbs the welcome aid
Of rest and cool retreat, and grateful shade.
A title oft we see ignobly worn;
Not thine of Nature's gentlemen the noble born.

T. S.

Notices of New Books.

THE HOLY TRUTH.*

THIS is a handsomely printed book of 436 pages, and though published in London is really a work of Melbourne, Australia. It may be taken as a fair specimen of the too-prevailing character of Australian Spiritualism, which, like the American, is too commonly infidel, teaching that the Bible is a compound of lies and folly, and that the modern spirits are the only reliable promulgators of truth. The proofs of this given in the present volume are rather curious. On p. 5 we find that "the Most High never directly inspired any man; the order of creation is unknown for a certainty." Of course, therefore, Jesus Christ was not directly inspired. And, as He asserted that whatever the Father did, He showed Him, He must have been an impostor. This being the case, it is wonderful that these Australian theologians can quote the Gospel with such respect. Yet when they want a particularly true and inspired assertion it is there that they go for it: as at p. 115, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath revealed to us by His Spirit." This rather clashes, too, with the assertion just quoted that God never did directly inspire any man. So far from despising Jesus Christ as an impostor, as He must have been if not directly inspired, they hail Him as "Our elder brother Jesus, who is with His Father in heaven," p. 107. They do not hesitate to refer to facts as real facts of revelation given in that silly old book, the Bible, as at p. 111, where the hand that wrote on the wall of Belshazzar's banqueting-hall is referred to, and the lifting of Ezekiel and carrying him away by a lock of his hair. Nay, they go farther, and declare that the modern spirits "endorse and inculcate the fundamental principles of Christianity, the beauty of the simple doctrines and life of Jesus; the fact that we shall reap in the spiritual world as we have sown in this; that love to God and love to man should be the impulse to every act of life. These and other great truths contained in the Bible are re-preached by those teachers returned from the mansions in the Father's house above."

If this be so—if the spirits actually return from heaven to re-authenticate the truth of the Bible—we ask, why don't you

* *The Holy Truth, or the Coming Reformation, Universal and Eternal because founded on Demonstrable Truth.* Compiled by HUGH JUNOR BROWN. London: ARTHUR HALL & Co, 25, Paternoster Row.

believe them and the Bible? Why do you assert that you have outlived the Bible and have got a superior religion? Why do you say as this Mr. Junor Browne, at p. 34, "Spiritualism is a philosophy which teaches man true religion," and, almost in the same breath, make spirits come to re-assert the truth and excellence of the Bible? Why quote its supernatural facts as real facts, and yet immediately go on to say, "Divest the Bible of all the historical, fabulous, and erroneous portions, and the residue would be small indeed," p. 25? Why add, "Take the Bible for what it is really worth—the best account that could be given of the conceptions of ignorant though, perhaps, well-meaning men; too ignorant to give to the world what they did receive through inspiration untainted by traditions and prejudices," p. 126?

It is worth while to look a little at the truth and consistency taught by Mr. Browne's spirits to himself and others, so much more enlightened and discriminating recipients of inspiration or revelation than Bible lovers. Paul, one of these spirits assures him, "taught that ignorance was the most hopeful state for the reception of religious truth," p. 122. Where does Paul teach that? "No spirit can do you harm, or even wish to do so, after he has left earth. Sin, or wrong-doing, ceases with the earth-life; the future must be given to redeeming the past and learning progress." How does the history of Spiritualism bear out this teaching? What says Dr. Phelps, of America, who had his windows so frequently broken by bad spirits, and his son's clothes cut to pieces, &c., &c.? What say all the persons in Paris, in Germany, and in England, who have suffered so much from the violent stone-throwing of spirits. See cases and cases in the *Spiritual Magazine*. What say all the authentic accounts of hauntings; of most annoying and mischievous disturbances? What all the persecutions of malign spirits by obsession and possession? What of all the cases of manifest lying of communicating spirits, and their endeavours to mislead? Why does the same spirit, at p. 138, say, "It behoves you to remember that all intercourse between the spirit and earth-spheres is as yet unregulated by definite and well-ascertained laws?" Are we likely to get unvarnished truth, and better than from the Bible, through so chaotic and ill-regulated a channel? How is it, if "spirits can do you no harm, nor wish to do it," as the same spirit asserts, "these undeveloped spirits can deceive you by personating other spirits?" And if these spirits, having once left the earth, remain, as Mr. Browne is assured, for hundreds of years in the lower spheres, and come to us from the lower spheres, where is that "ceasing of sin and wrong-doing which takes place on the passing from the earth-life?" Where

is "the redeeming and learning progress?" How can the following supposition ever possibly be realized? A spirit speaks: "Take for illustration. A man is going to be hanged for murder. Instantly that the life or spirit is jerked out of him the world laughs, because they have sent him out of it. Aye, fools! that spirit can come back and be in your midst, and no one knows how many more he may prompt to do the same deed," p. 161. And again, "There are even now so-called dark spirits, who for ages have been roaming, and have not yet found the door through which they must enter on their advance to progress," p. 162.

We must leave the author to explain how all this tallies with the assertion, that "sin or wrong-doing ceases with the earth-life, and progress begins." What are we also to think of a spirit who makes this assertion? "To those who, whether under the garb of Spiritualism, or otherwise, calumniate spirits by propagating the atrocious libel, that the latter recognise or support the principle of Free-love, I urgently say, with all the vehemence becoming a spirit, I deny it: I stamp it out as the lowest lie, the most infamous untruth that could possibly be charged on those who have passed away," p. 175.

What say our American friends to this? Have they so long asserted falsely this teaching of Free-love by spirits? What says our friend Mrs. Hardinge-Brittan? Has she been fighting with windmills in her attack on Free-love Spiritualism?

But, in conclusion, we will refer to a case given by Mr. Browne, which should be a warning to all those who are too wise to believe in the Bible, and yet believe indiscriminately in spirits. Mr. Browne, at p. 77, relates that he had seen the spirit of the late Dr. Godfrey Howitt, the brother of Mr. William Howitt, the author, and a friend of Dr. Motherwell, of Melbourne. He did not know the doctor personally, but he did what he could not have done to the greatest prophet of the Bible; he took the spirit at once at his word, who assured him that on account of the name of God being too sacred to be used in a mortal name, he had altered his name, and would no longer in earth-life be called *Godfrey* but *Geoffrey*. Now, this man, too enlightened to believe in the Bible, was not enlightened enough to know that Godfrey and Geoffrey are essentially the same name, Godfrey being of Teutonic origin, Gothstride and Geoffrey, or Jeffrey, being the French corruption of it. Thus we have Geoffrey of Monmouth, often called in old books Godfrey of Monmouth. In fact the gradual change of the name is most obvious. Thus, the Italian name Godfredo is written by Desanctes, in his treatise on Celibacy, p. 104, Goffredo. The next step is Geffredo, and, as written in

Norman French, Geoffrey—so common a name amongst the Crusaders and Norman barons of England, as Geoffrey de Colville, Geoffrey de Clinton, Geoffrey de Mandeville, &c.

This book should be a warning to Spiritualists not to rush into print too soon. If Spiritualism, in fact, is to be estimated by works like this, it must take a lower place in public opinion than even its worst enemies have endeavoured to reduce it to. Mr. Browne has even condescended to insert the false story of the birth of Jesus, trumped up by the malice of the Jews in the second century—a story so contemptible as to have been scouted with disdain by all learned and rational men.

ANGELIC REVELATIONS.*

MODERN Spiritualism, which is not yet thirty years old, has already produced a most extensive literature of its own, and although we are free to admit that a great many of the publications that have been issued in its name are veritable rubbish, yet no one will dispute the fact that some most valuable works, full of profound thought, sound philosophy, and containing important information, have also sprung from this movement. It is frequently objected—and we confess with some degree of force—that a great number of the spiritual communications are of a very trashy character, and by no means indicative of a celestial origin. The fact must not, however, be lost sight of that spirits in the spheres are but human beings after all, and that while in the case of many of them much that they say may be hardly worth the listening to, yet there are others from whom, if communications can be obtained—however few and far between—they would deserve to be regarded with the profoundest attention. And that communications are occasionally obtained from spirits who have something to say that is worth the hearing we know perfectly well. A number of these latter will be found in the volume under consideration. They profess to be revelations from a “feminine Angel Purity, who in earth-life was known by the name of Teresa Jacoby, and who has illustrated these truths by her own experiences, up through all the states to the tenth, from which she communicates,” and they will of course be found consequently to be of a most interesting character. The following

* *Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit.* Illustrated by the Experiences in Earth and Spirit Life of Teresa Jacoby, now known as the Angel Purity. Manchester: T. GASKELL; London: G. S. SEXTON, jun., 75, Fleet Street, E. C.

description of them, from the introduction to the book, will give the reader a tolerably accurate idea of their nature.

These communications or revelations will be seen by those who have the inner eye open, to be in accord with the Divine Word, or *Holy Scripture*; in fact, they are intended to be an unfolding of the mysteries that are locked up within the letter of the Word, and while recognising that Word as the basis of all true knowledge concerning God and man, they are intended to give to us a clearer knowledge of Deity and also of the Human Spirit. It is generally acknowledged by Christians that the Word is Divine; but in what its Divinity consists is a question that few can satisfactorily answer. We have the Word in its *written* and in its *unwritten* form; the unwritten form is what the Angels call the *Living Word*, which is nothing less than the Human Form, whether mortal, spiritual, or angelic. Between these two, the written and unwritten Words, there is a perfect agreement, which can be known and tested by the great *Law of Correspondence*, which, when mastered, unfolds all the mysteries of creation.

The Law of Correspondence, which may be spoken of as a lost science (for it was known to certain ancient nations), was discovered by, or revealed to, that illustrious man, Emmanuel Swedenborg, who was raised up for that especial purpose by the Lord. As Euclid may be designated the Philosopher of Mathematics, so Swedenborg may be called the Philosopher of Spirit. He has reduced this Philosophy to a scientific system, and there is no question or problem pertaining to the existence of spirit that cannot be solved by the principles he has made known. The truth unfolded and made palpable by this philosophy is, that the natural universe is an outcome or an outward expression of the interior or spiritual universe, with which it is in exact correspondence; so that, given the object in nature, we may know the state of the spirit from which it originated and assumed its form, and of which it is the exact representation.

Upon the greatest of all miracles, Man himself, these communications throw much light. *We are not what we appear to be*; and although there is unquestionably a central life which gives the idea of a separate and distinct individuality, yet, though unconscious of the fact while tabernacled in the flesh, every so-called personality is for the time being the focal expression of myriads of spiritual intelligences, themselves being but a part of a still vaster Whole.

To the Theologian, the study of this work will be invaluable, as a clearer light is thrown upon the nature and being of God, which is only another term for All Good. It will dispel the illusion and fallacy of the ancient and modern heresy of two independent first principles of Good and Evil, the one continually contending against the other, as it will be seen and rationally demonstrated that there is but *one* Creator, and everything that is, being the outcome of Infinite Love and Wisdom, *is very good*. As to who and what this Great Infinite One is in Himself, all, both spirits and angels, declare that He can only be known by the forms in which that Wisdom and Love are expressed in infinite variety. It will modify the prevailing ideas concerning Heaven and Hell; instead of being regarded as *places* to which men are sent immediately after death, to enjoy an eternity of bliss or to suffer everlasting punishment, it will be seen, from the angelic stand-point, that these terms designate *states*, which are continually changing according to the law of progression which every human spirit must pass through to obtain a relative perfection of knowledge and experience, and consequently happiness. Seen from the angelic stand-point, Heaven and Hell are not opposite to each other in the sense of contrariety; but the one is the natural outcome of the other; the Heavens being the interior, and the Hells the exterior states of human consciousness.

To the Scientist these revelations will be scarcely less valuable, as they show that true science is nothing less than a correct knowledge of the workings of Divine Law,—that what are called physical laws are in reality spiritual laws, and that all are the resultants of *force*, which is the activity of the Infinite Mind, manifested by the media of Angelic and Spiritual Intelligences, and also showing that while physical laws are cognisable by physical human beings, yet the underlying laws of which they are the effects, are not only known to, but operated by and through, spirit or spiritual beings.

Such are a few, and a few only, of the leading thoughts expressed in the following chapters, which are given to conduct us to the portals of the grand Temple of Truth; and happy is he who, with key in hand, unlocks the gate and enters in—viewing therefrom the wonders of creation, which will lead the soul, in profoundest adoration, to acknowledge that Name which is above every name, Jehovah Jah, the All Wise, All Good, and All Power.

From this extract it will be concluded, and rightly, that there is very much in the volume in accordance with the teaching of Swedenborg. There is, however, to our thinking, a good deal which does not appear to be at all in harmony with the doctrines inculcated by the great Swedish seer. Especially is this the case in reference to the all-important truth of the personality of God, which, it seems to us, this volume has a tendency to explain away. We do not desire in any way to undervalue the book which, taken on the whole, is a most useful production, and will, we have no doubt, be read with a considerable amount of interest. Still the great truth of truths which stands conspicuously in the foreground in all Swedenborg's teachings is that there is a Divine personality made known to mankind through the Divine humanity of the Lord. To part with this truth is to give up all that is valuable in religion, and any communications from spirits which serve to dissipate this doctrine into vague generalities must be looked upon with suspicion. Moreover, the teaching on the Incarnation itself we think is neither in accordance with the Divine Word nor with Swedenborg. Take the following:—

Scribe: As to the Incarnation, to which you have referred, are we to understand it naturally, that is the assumption of humanity in one special human form, or are we to think of it as applying to the whole race of human beings?

Tresse: The true Incarnation is the descent of the Divine Truth into the minds and hearts of men. It is not a natural but a spiritual Incarnation,—on this subject vast knowledge has yet to be attained. We now leave you, and say Farewell. *Exii.*

Now, it does really appear to us that this is to get rid of the Incarnation altogether. No doubt there is a descent of "Divine Truth into the hearts and minds of men" in a general way, but this is in no sense that "true Incarnation" which took place once in the history of the world, and which is the basis of all religious knowledge, the foundation of all our hopes and aspirations in the future, and the means by which alone Divine love can flow into the hearts of men. We should have been glad to have given some further extracts from the volume, on points where we agree with the author, but our space will not permit, and we must, therefore, refer our readers to the work itself.

CHRISTIAN PSYCHOLOGY.*

As we find in this volume a translation of Swedenborg's small book on the "Commerce between the Soul and the Body," occupying 113 pages, and an Appendix, consisting of Notes and Explanations extending over 388 pages, it is difficult to know which part is considered the most important. Suffice it to say, however, that both portions are extremely valuable at the present time. There never was a period, perhaps, when the writings of Swedenborg were so admirably adapted to the wants of mankind as they are to-day. For, in the first place, they contain the germs of very many of the modern scientific discoveries, and are, therefore, strictly in accord with true science. In the second place they present, probably, the only rational solution of the great problems which agitate men's minds in this age. And, in the third place, they point out very largely the direction we are taking as a people, and what the end is likely to be. Every year makes this man seem greater still, and the greatest of other men but small pigmies in comparison with him. Every line that he penned, therefore, becomes important, and the interest in what he said and wrote deepens as the ages advance. Mr. Gorman has done good service by bringing out this volume, in which we have the views of Swedenborg on the connection between the soul and the body stated in his own words, and illustrated by numerous references to leading writers on scientific and metaphysical subjects. Mr. Gorman, in his preface, states his object as follows:—

One chief aim of the present undertaking is to show that not a few of the highest and most clearly established results of recent scientific investigations, are essentially in accord with conclusions, which, by a profound analysis of facts, Swedenborg had clearly established, previous to the middle of the last century; a period in which (to use the words of Lord Bacon) "the inquisition by induction was wonderful hard."

And this is no doubt admirably accomplished in the volume under consideration. Men who have not studied Swedenborg's writings would be astonished were they to do so, at his marvellous prescience with regard to scientific discoveries and facts since made known. Certainly he gave us a system of Psychology which satisfies the rational faculties, accords with our religious instincts, and is in harmony with the Divine Word. It is mainly with this Psychology that Mr. Gorman has to do

* *Christian Psychology: The Soul and the Body in their Correlation and Contrast. Being a New Translation of Swedenborg's Tractate De Commercio Animæ et Corporis, etc. Londini: 1769.* With Preface and Illustrative Notes. By T. M. GORMAN, M.A. London: LONGMANS, GREEN, READER & DYER, Paternoster Row.

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And this is no doubt admirably accomplished in the volume under consideration. Men who have not studied Swedenborg's writings would be astonished were they to do so, at his marvellous prescience with regard to scientific discoveries and facts since made known. Certainly he gave us a system of Psychology which satisfies the rational faculties, accords with our religious instincts, and is in harmony with the Divine Word. It is mainly with this Psychology that Mr. Gorman has to do

* *Christian Psychology: The Soul and the Body in their Correlation and Contrast. Being a New Translation of Swedenborg's Tractate De Commercio Animæ et Corporis, etc. Londini: 1769.* With Preface and Illustrative Notes. By T. M. GORMAN, M.A. London: LONGMANS, GREEN, READER & DYER, Paternoster Row.

in his elaborate notes to Swedenborg's short treatise under consideration. And as Psychology is of all subjects that which to-day excites the largest amount of attention, what Swedenborg has to say on that matter is of no small import. His system, as Mr. Gorman points out, is "truly rational, and pre-eminently Christian," and sprung from a careful examination of almost all writings of the previous ages investigated by that marvellous intellect and wondrous power of intuition which he possessed. Mr. Gorman remarks:—

Facts and principles within the domain of natural knowledge, which border upon the region of the supernatural proper, still possess a paramount interest for the highest order of minds. More especially is this the case at present, in all that relates to what may be called empirical Psychology. The last result of analysis, whether from the side of science or metaphysic, always conducts the enquirer to the confines of that mysterious border-ground which lies between what, in strictness of speech, is to be regarded as the spiritual and the corporeal in man.

It would be out of place for us here to enter at length upon Swedenborg's doctrine of Psychology—nor, in fact, have we the space to do so, even if we were so disposed. Suffice it to say that to any one who will take the trouble to study it carefully it will relieve the mind of a great number of doubts and perplexities continually felt in connection with the great problems that present themselves to man in this age demanding some sort of solution, and at the same time prepare the way for yet higher truths lying in the domain of religion, and calculated to effect regeneration in the individual, and consequently an entire change in society.

The notes appended to *Swedenborg's Treatise*, by Mr. Gorman, are of a most important character, since they serve to illustrate, by an appeal to the leading writers on the subjects with which they deal, the truth of Swedenborg's teaching on the great question under consideration. The work is a most valuable addition to the literature of Psychology, and will, we are quite sure, be read with a great amount of interest by many persons to whom the writings of Swedenborg are largely unknown, and who are not, therefore, receivers of his doctrines.

The position, it would appear, which Mr. Gorman occupies is that, while he thoroughly believes in Swedenborg's mission, and receives fully all his teachings, he adheres to the Established Church, and looks with considerable suspicion upon all forms of dissent. Swedenborg, he thinks, did not intend to form a sect, and consequently the Church of the New Jerusalem, as it is called, he treats with a good deal of bitterness and animosity. Now, whatever may have been Swedenborg's intention in this respect, and it is a subject which is open to discussion, we cannot help thinking that the severe strictures passed by Mr. Gorman on the

New Church are both uncalled-for and unjustifiable. Whether this Church be in reality the Church of the New Jerusalem, foretold in the Apocalypse, or not, it is quite certain that the doctrines taught from its pulpits every Sabbath day are strictly Swedenborgian, that its members endeavour to practise as well as to preach the great truths in which they believe, and that the organisation as such has been the means of diffusing throughout the land a knowledge of the doctrines taught by Swedenborg, which could be accomplished in no other way. Whatever view, therefore, may be entertained by any person with regard to the desirability of joining this Church—and we ourselves do not belong to it—it certainly deserves the very highest praise for the labour in which it is engaged, and the work which it has accomplished.

OTHER WORLD ORDER.*

LIKE everything that comes from the pen of William White this work is extremely well written, and will, we doubt not, command a large number of readers. It deals with a question of vital import, especially at the present time, when men's minds are so much agitated with regard to the question of whether there be a future life at all, and if so what is its character. The old theological notions on this question are fast disappearing before the spirit of rigid, scientific enquiry, and even amongst those who still profess to believe in them are becoming considerably modified. This arises, no doubt, to a very great extent from the circumstance that the character of the future life, as portrayed by religious professors generally, is so exceedingly vague that it is difficult to frame it into any definite shape. The spirit-world, believed in by the great mass of mankind, is a region so unsubstantial that one has a difficulty in conceiving what people mean when they speak of it, and disembodied spirits themselves, according to popular opinion, seem to be little more than shadowy unsubstantial things, destitute of form and all the attributes by which we are enabled to conceive of real existences. Up to the time of Swedenborg the views entertained on these questions were of the most fanciful kind, and even to-day they are only becoming very gradually moulded into shape by the extended circulation of the writings of that great seer and by some of the higher class of spiritual manifestations. The writer of this book is a believer, to a large extent, both in Swedenborg and in modern Spiritualism, and what he has to say, therefore, is worth listening to. The

* *Other World Order : Suggestions and Conclusions Thereon.* By WILLIAM WHITE. London : E. W. ALLEN, 11, Ave Maria Lane.

subjects dealt with in the volume are various, but all with a bearing upon the order of the future state. The questions of annihilation and the duration of future punishment—two all-absorbing topics at the present time—are dealt with in an able manner. Some of the chapters in the book have already appeared in the *Spiritual Magazine*. Without agreeing with everything that is contained in the volume, we cordially recommend it to our readers as a work containing many valuable thoughts on a profoundly interesting topic. We may just add that the author's style is eminently readable.

HENRY DUNN ON THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.*

THIS small publication is one of several which the author has written for the purpose of setting forth his peculiar views respecting the object and mission of the Christian religion. As far as we can judge he seems to combine extreme Calvinism as it concerns the doctrine of Election with Universalism. At all events, he holds that all the machinery employed at the present time for the purpose of converting the world to Christianity is utterly useless, and directly in opposition to the spirit of the New Testament. Certain persons constituting the Elect of Calvinism have been chosen in Christ, and they will necessarily believe. For the rest, comprising the great mass of the heathens who have never heard of Christ, and those who reject the Gospel, they are reserved for other purposes. Christianity was not intended for them, and they are in fact outside the pale of its influence. The duty of the Christian in this world Mr. Dunn sets forth as follows:—

“The duty of the Christian, *therefore*, who has made known ‘the truth as it is in Jesus’ to any one, is *not* to reiterate and support the message of love by appeals and entreaties, but *to live the Gospel*, careful only not to lower its claims in any particular; not to attempt its adaptation to any of the apparent needs of society; not to imagine he can promote its reception by anything that is merely formal or outward; but, abiding in faith, to leave all in the hands of God, assured that He who ‘turns the hearts of the children of men as the rivers of water are turned,’ will, in His own good time, accomplish all that is needed, whether for the furtherance of his own glory, or for the everlasting welfare of His creatures.”

Those who are thus chosen or elected are called of God to some high purpose, more, it appears, in the future world than in this, and need not in any way concern themselves about the

* *The Limitations of Christian Responsibility: Thoughts on Aggressive Christianity.* By HENRY DUNN. LONDON: SIMPKIN, MARSHALL & Co.

safety of the rest. Hereafter all will be brought in, as the work of mercy is to be carried on in the future world. Mr. Dunn's little book is well and clearly written, and will, we have no doubt, be read with interest despite the startling character of his conclusions.

BARON DIRCKINCK-HOLMFELD ON SPIRITUALISM.*

THE little *brochure* of the Baron Dirckinck-Holmfeld is announced as "The last chapter of a yet unpublished book, supplementary of Mr. William Howitt's *History of the Supernatural*," and consequently it is not easy to judge of its purpose until we have the entire work before us. The Baron's idea is that the spiritual manifestations of modern times are intended to prepare the way for the establishment of a New Church, based upon the doctrines of Swedenborg, and, like the old Swedenborgian Churches, teaching the spiritual and celestial truths of the New Jerusalem; but unlike the old Swedenborgian Churches, being broad and liberal. The Baron is, at heart, thoroughly Christian, and holds that Spiritualism tends not to overthrow but to confirm the teachings of the Bible. The necessity for, and the use of, a Revelation, he speaks of as follows:—

"Common sense knows that there must be found a Revelation, and that only in it will be found the means and the right ways of discerning that spiritual evidence about God's will, good and truth, which could confirm, inform and correct its rational views; and if man has been made aware of, or has by education or otherwise been made acquainted with the mission of Christ, with the Gospel or the Word of God, he will easily find what he wanted, and go on always examining, sifting and learning."

He speaks, moreover, about the immense advantages arising from Bible Societies, which are "spreading the Divine Book in all parts of the globe," and by such means "sowing everywhere the germs of spiritual faith in the Divine Revelation." It is refreshing to find such sentiments coming from so enthusiastic a Spiritualist as the Baron Dirckinck-Holmfeld is known to be. The present Swedenborgian Church, our author thinks, despite its opposition to Spiritualism, is really performing a most important work. Of its congregations he remarks:—

"These are rather official servants in the porch, their business being to keep open and clean the entrance to the adytum, to sweep the avenues to it, and, like some of the Levites of old, to guard and preserve the Holy Scriptures, to comfort the members by solemn worship and edifying preaching, by elevating the heart and the mind in gratitude, prayers and praise. In all this, as also in

* *Spiritualism: Its Causes and Effects.* By C. DIRCKINCK-HOLMFELD. Hamburg: HOFFMANN & CAMPE.

teaching, education, mutual charity and missionary zeal, there are no shortcomings in the far and wide-spread communities, as far as observation goes. They are models of reformed communities of the churches, worth being imitated by their less emancipated fellows. What faults are with them may in time be mended."

"Every sincere, genuine, rational Spiritualist," the Baron holds to be already in the New Church—a position which will be disowned by great numbers of Spiritualists with whom we happen to be acquainted. His conclusions with regard to the mission of Spiritualism will most certainly not prove acceptable to large numbers of Spiritualists, and, amongst them, many members of that very British National Association to which he dedicates his book, who think that so far from Modern Spiritualism having a tendency to establish a universal Christian Church—its mission is rather to destroy Christianity altogether. We shall be glad to learn that the Baron's pamphlet has done something, however small, towards leading Spiritualists to see that there is strict harmony between Spiritualism and the teachings of the Bible.

CALIFORNIAN HOMES FOR EDUCATED ENGLISHMEN.*

THIS is a very excellent little publication written by an earnest Spiritualist, better known as "Fritz," the author of "Where are the Dead?" The sketch of the Californian Colony is a purely imaginary one; but it contains some most useful hints, which those who are intending to emigrate would do well to study. There is a good deal of valuable information to be found in the publication, and we have much pleasure in recommending it to our readers.

SONNETS, SONGS, AND STORIES.†

THE authoress of this little volume possesses real genuine poetic inspiration, and has given to the world some verses which are perfectly refreshing in this age when there is such a dearth of true poetry. The materialistic tendencies of thought and the money-making practice in business, which absorbs the entire minds of such large numbers of persons, have done much to crush

* *Californian Homes for Educated Englishmen: A Practical Suggestion for a Model Colony.* By FREDERICK A. BINNEY. LONDON: SIMPKIN, MARSHALL & CO.

† *Sonnets, Songs, and Stories.* By CORA KENNEDY AITKEN. LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

out all taste for poetry and all appreciation of the sublime and the beautiful. As is the demand so will be the supply. Poetic genius is rarely cultivated, and poets come now like angels' visits, few and far between. There is the ring of the true metal, however, in many of the poems in the little volume before us. We have read it with much pleasure and some profit, and can confidently recommend it to our readers as one of the very few books of poems produced now-a-days that are worth preserving.

DR. SEXTON ON SCIENCE AND RELIGION.*

THIS is a discourse delivered by Dr. Sexton, in the course of his regular ministrations at Cavendish Rooms, on Sunday evening, February 6th. It deals with a question of vital import at the present time, and one upon which men's minds are agitated perhaps more than any other, *viz.*, the relation between science and religion. It forms the second number of the uniform edition of Dr. Sexton's Discourses.

NOTES AND GLEANINGS.

BRIXTON PSYCHOLOGICAL SOCIETY.

At a Council Meeting of the Brixton Psychological Society, held during the past month, it was unanimously resolved to invite Dr. Sexton to become an honorary member of the Society, which invitation the Doctor at once accepted. Dr. Sexton will deliver another public lecture on behalf of this Society on the 16th instant.

DEBATE BETWEEN DR. SEXTON AND MR. CHARLES WATTS.

Arrangements have been completed for a debate to take place at Newcastle-on-Tyne between Dr. Sexton and Mr. Charles Watts, 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

* *Science and Religion*: A Discourse delivered before the "Church of the Lord," at Cavendish Rooms, London, on Sunday evening, Feb. 6th, 1876, by GEORGE SEXTON, M.A., LL.D. London: G. S. SEXTON, Jun., 75, Fleet Street, E.C.

of Divine Origin, and adapted to the Real Wants of Mankind." Dr. Sexton will take the affirmative, Mr. Watts the negative. Immense interest is felt in this debate in Newcastle and its neighbourhood in consequence of the large number of lectures delivered by Dr. Sexton for the Secularists in this town, at the time when he was a sceptic. Mr. Watts is also very popular in Northumberland, and is of course a representative man among the Secularists.

As this debate will necessitate Dr. Sexton's remaining in Newcastle and its neighbourhood for the greater portion of two weeks, he will be glad to make arrangements with Spiritualistic, Religious or Literary Societies, for the delivery of a few lectures, in which case, of course, no charge will be made for travelling expenses. He will also be happy to deliver two Discourses in connection with Religious Services, or to preach two Sermons on Sunday 9th. Applications should be made at once, addressed to Dr. Sexton at the office of this Magazine.

"THE USE OF SPIRITUALISM." BY MR. S. C. HALL.

We are very glad to learn that a new edition of this most excellent little work is about being issued. We believe the new edition is only being printed for private circulation, as the former one was; but we have no doubt that its highly esteemed and talented author will send a copy to any known Spiritualist who may apply for one.

QUARTERLY ENTERTAINMENT IN AID OF THE ORGAN FUND IN CONNECTION WITH DR. SEXTON'S CHURCH.

The third Quarterly Entertainment in aid of the Organ Fund, in connection with Dr. Sexton's Church, will be held at the Cavendish Rooms, on Wednesday, 29th inst. An unusually attractive programme will be presented, in which the names of the following talented and well-known artistes will appear:—Mrs. Limpus, Mrs. Russell, Miss M. Lowry, Miss M. Claxton, Mrs. Gulliver, Miss Lilly Gilham, Miss Sexton, Mr. G. S. Graham (from St. James's Hall), Mr. A. G. Ogan, Mr. Thomas Menzies, Mr. James Thomson, Mr. E. Parkinson Ashton, Mr. Williams, Mr. Geo. Sexton, jun., and Mr. F. Sexton. Dr. Sexton's choir will also take a part in the proceedings. The doors will open at half-past seven, the entertainment to commence at eight o'clock. Tickets, 2s. and 1s. each, may be obtained of Mr. G. S. Sexton, jun., 75, Fleet Street, E.C., and at the doors on the evening.

DISCOURSES ON THE DIVINE ORIGIN AND AUTHORITY OF THE CHRISTIAN RELIGION.

It will be in the recollection of our readers that towards the latter end of last summer Dr. Sexton delivered a series of Discourses, on Sunday mornings, on the Divine Origin and Authority of the Christian Religion. These Discourses were mainly intended to meet the case of sceptics and doubters, whose state of mind the Doctor knows so well by past experience, and they created a large amount of interest, and were unusually successful. Recently it has been suggested by several Christian friends, who look with a good deal of alarm at the rapid spread of Scepticism, that these lectures might be re-delivered with great advantage, and that if they were given on the evenings, instead of the mornings of the Sabbath, they would be likely to be heard by a larger number of persons. Dr. Sexton has, therefore, decided to repeat them on the Sunday evenings during the present month, in connection with his Church, which meets at the Cavendish Rooms, Mortimer Street, W. They will be arranged as follows:—March 7th: “The Sceptical Theories invented to account for the Origin of Christianity.” 14th: “The Supernatural Element in Christianity.” 21st: “Christian Ethics as a Moral Code.” 28th: “The Influence of Christ’s Teaching on the World.” If such friends as take an interest in this important question will do what they can to give publicity to the fact that these Discourses are being delivered, they will be, thereby, aiding the great cause of Christian Truth, and helping to sustain the Doctor in his arduous work of carrying on his Sunday services. All who can attend will do well to be present. Divine service will commence on each Sunday evening at seven o’clock. There will, of course, be morning service, as usual, on those Sundays, which will commence at a quarter-past eleven.

 “CHURCH OF THE LORD.”

On Sunday, the 13th ult., a very interesting meeting was held at the Cavendish Rooms, in connection with Dr. Sexton’s newly formed Church. A goodly number of persons assembled in the afternoon, and after the singing of a hymn from the Sankey collection, and the offering up a short prayer, G. Bell Galloway, Esq., was invited to preside.

The Chairman stated that he was most happy to occupy the position which he now held, to aid Dr. Sexton in carrying on his Sunday ministrations. His acquaintance with the Doctor had been by no means a short one, dating back as it did, some eight or ten years, and never in the course of that acquaintance had

he experienced greater pleasure than he did now. He had watched with a great deal of interest the change which the Doctor's mind had undergone, and hailed with delight the position which he now took. He held that all events were under the control of the Divine Ruler of the Universe, and that His purposes would in the end be accomplished, though unforeseen by us. God frequently gave persons especial, and sometimes very peculiar, training for special purposes, and he considered the Doctor had been so trained during the course of his past life for the work in which he was now engaged. When a man had once made up his mind that a certain course of action was right, he should ask the help of God in his undertaking, and at the same time devote all his energies toward the carrying out of his plans. In the course of his experience, he had never known this mode of procedure to fail. This the Doctor was doing, and he felt quite sure that God would bless his labours. In conclusion, he urged upon the meeting the necessity of their strenuously exerting themselves to help the Doctor with his work.

Mr. F. M. Parkes expressed his fear that he would make a very bad hand at public speaking. He had often heard that when persons tried to speak, who were unaccustomed to that sort of thing, their hearts frequently came into their mouths. He wished that it had been so in the present instance, for he felt sure that his heart could do far better service than his tongue. He knew that the Doctor had had very serious opposition to contend with, and he had noticed with extreme satisfaction the unhesitating way in which he had always spoken out his opinions, regardless of what people thought of him. He considered that nothing spoke so forcibly of the genuineness of a man's convictions as the open avowal of them in the face of open opposition and persecution, such as the Doctor had undergone. In his capacity as secretary, he would read a letter which he had received from the Rev. Frederic Rowland Young, who was unable to attend. The letter was as follows:—

Rose Cottage, Swindon, Wiltshire,

February 10th, 1876.

My Dear Mr. Parkes,—Dr. Sexton was with us last week, and we enjoyed his visit immensely, as well as the very able lecture he gave us on his own personal experiences in the world of scepticism. He told me that next Sunday there would be a tea meeting and public meeting at the Cavendish Rooms, designed to be a kind of formal inauguration of his ministry, and of the formation of a Christian Church of which he will be the pastor, and he asked me if I could come up and speak in the afternoon, and preach in the evening. I told him I should be only too glad to render him and his cause that or any other service in my power, but that I could not find a supply for my own pulpit here, and should therefore be compelled to decline. But I ventured to suggest to him that perhaps his friends might not consider it an intrusion upon them if I sent you a letter to be read at the meeting, in which I could express my feelings and offer such advice as a tolerably lengthy experience in the ministry might warrant me in offering. This is the origin of this letter, and I must ask you to

be kind enough to take it with you on Sunday in order that you or some other friend may read it to those assembled. I cannot tell you how warmly and deeply I congratulate you all on the step you have taken. God has been leading my friend along crooked and rough paths for some years past, and now at length I think He has shown him clearly what his actual work is, and most sincerely do I pray that he may have the grace, the wisdom, and the strength which he will sorely need in order to make full proof of his ministry, and rightly divide the Word of Truth to those who may attend his ministrations. He knows right well that he has my most entire and affectionate sympathy for him in all his trial, in his "work of faith," in his patience of hope, and his labour of love, while he knows equally well that any service I can possibly render him at any time or in any form, will be most freely given. It is not, however, to him that I wish now more particularly to speak, but rather to the members and attendants of his Church, and about certain duties which they will owe him, arising out of the mutual relations existing between minister and people. Allow me to specify a few of those duties which will be more specially incumbent upon you all:—

1.—Make it a matter of duty, which will soon grow into a work of pleasure, to remember your minister day by day at the Throne of the Heavenly Grace, and more especially on Sabbath days, when you and he will meet, and when you will expect to receive from him not alone instruction for the intellect, but inspiration for the heart and the life. Ask God that He will be graciously pleased to teach my brother, to strengthen him, to make him very courageous, and to uphold him in the doing of a work which an angel might envy, and which would be honourable work for an angel to do. Simple, believing, definite, practical prayer, the making known of our requests unto God, our intercession for others is a power in this world the value of which few Christians thoroughly estimate, but which is mighty in its prevalence with God, and great in its effect upon our own souls. My brother will feel helped if he knows that day by day and Sabbath by Sabbath those who profess to be his friends are lifting him up before the Mercy-Seat, and asking that a blessing may be given to him.

2.—Be regular and punctual in your attendance upon Divine worship. A minister comes to his work on Sabbath days, bringing with him the best he has to give, and it has a most depressing and weakening influence upon him if he finds that those who profess to be his friends are irregular or unpunctual in their attendance; for he cannot help the thought that their earnestness is lessening, and with the lessening of earnestness there is necessarily the lessening of power. When the doors are open be you there, and there by the time the service begins, and let my friend feel that all whose attendance he is entitled to expect are there before him, and with him ready to join in the services of the Sanctuary.

3.—Encourage your minister to speak out fully and freely what is truest and best in his mind and heart, and although it may be that some of you have not reached convictions of a distinctively Christian character on a level with his own, do not, I pray you, damp his zeal by a merely critical attitude of mind, and by withholding that response to the fervour of his own soul which helps to deepen that fervour, and is the means of getting as well as giving good. Dr. Sexton is now a Christian, with the firm assent of his intellect and the equally warm feelings of his heart, and he will do you good just in proportion as you open your souls to his inspiration, and let him pour into those souls some of the new life of God by which his own soul has at last come to be possessed.

4.—Jealously and constantly guard his reputation, and feel that any stab which that reputation receives from outsiders, is a wound given to yourselves. My friend has had more than his full share of misunderstanding, misrepresentation, and deliberate injustice, and it should be the duty of you who profess and call yourselves his friends, and who are the members of his Church, to throw around him the shield of your own confidence, while you never suffer a scandal or a slander injurious to him to remain unexposed and unanswered. Like the rest of us, of course he is by no means perfect, and I am sure he bewails before God his own imperfections far more thoroughly than we may perhaps imagine; but while he is but a frail mortal, he is also a man struggling manfully and Christianly to live Christ's life, to manifest Christ's spirit, to do Christ's work;

and I pray you to encourage him, to help him, to defend him, and to make his cause your own whenever that cause is attacked.

5.—Give him all the pecuniary support it is in your power to give. Strictly speaking, a man like Dr. Sexton cannot very well be paid in the current coin of the realm as he deserves; but you may and ought at least to give him all the support that is possible to you, never asking yourselves, "How little can I give without shame?" but "How much can I give, and be honest and grateful?" If money were my friend's first consideration, he could easily make it; but it is not, and never has been. All the more reason, therefore, that you should see he does not lack the means of living, and the support of his cause, as far as it is in your power to render it. Give him all you *can* give him, and give it him punctually, and without obliging him to bear the pain of asking for it. In a world like this there must be money, and ministers need it as much as other folks, and a Christian Church should lay it to heart as one of its most sacred duties to see that its own minister has all the money it is in its power to give him.

6.—Would you allow me to say, as a last suggestion, that I think you ought to look upon your present occupancy of Cavendish Rooms as a merely temporary thing, and to keep before your eyes a future in which you should have a building of your own, and where you could of course have conveniences and a permanent position such as you now have not. I think there are people in the world who if they saw you were earnest and self-sacrificing, and determined to stand by your minister, would be very willing to help you; but they must of course see first of all that you are willing to help yourselves. A man like Dr. Sexton ought to have a large building in a good neighbourhood, over the use of which he and his Church should have complete and constant control. You may have to wait some time for so happy a result; but keep it before your minds, and let it be one of the things you determine to do as soon as you possibly can.

And now let me repeat my congratulations and very best wishes, together with my sincere regret that I am obliged to send you a letter instead of being present with you, and speaking with a living voice these words which come from a warm heart, but which would be felt by you more powerfully could they be heard from human lips. May the Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit rest with minister and people now and always, and wherever they may be, and may great good be done in the name of the Master of us all in the prayer of, my dear Mr. Parke,

Yours faithfully,

FREDERIC ROWLAND YOUNG.

Mr. G. M. Turpin said he could assure the Doctor that he had his heartfelt sympathies. He had known him and opposed him when a Freethinker, and had taken great interest in his ministrations since. He had watched his career closely, and was perfectly satisfied. He knew that the Doctor had many difficulties to contend with, but he felt sure that he would eventually overcome them. He thought the Doctor was destined to do a large amount of good, as his exalted talents rendered him eminently fitted to preach the Gospel with advantage. He sincerely hoped that Dr. Sexton would receive the support which his great abilities so richly deserved.

Short addresses were also delivered by Mr. Thomas Turner, Dr. Pearce, and others, all of whom spoke of the well-known ability of Dr. Sexton, and his earnestness in doing what he believed to be right.

Dr. Sexton made a few remarks himself, mainly in explanation of his present position, and the mode in which he had been led to it. His views had, he said, undergone considerable

change since he first left the so-called Freethought party between three and four years ago, and as a consequence of that he had lost many supporters who at first sympathised warmly with him. When he first left the Secularists his friends supposed that he would settle down among the Unitarians, and he himself considered that result extremely probable, as his predilections were in that direction. He drew around himself, therefore, a class of persons holding what are called advanced views on religion, amongst whom were some of his most liberal supporters. The Spiritualists also flocked round him in great numbers, and many present would recollect that in this very room not quite three years ago, he gave a series of orations on Sunday evenings, on which occasions the room was crowded to suffocation, although there was a high charge made for admission. He did not at all complain that the same persons no longer rallied round him, because he could not expect that they would come to him to listen to the teaching of doctrines in which they did not believe. He must himself preach what he conscientiously believed to be true, whatever the result might be; in fact he had no care for the result, feeling quite sure that if God had called him to do a work He would provide him the means of carrying it out. There was only one point about which he was sometimes somewhat perplexed, which was as to whether he should work singly as he was now doing, or whether he should cast his lot in with some denomination of Christians with whose views he more or less agreed. The advice that he received from friends upon this question was as a matter of course of a most conflicting character, each person leaning towards the denomination to which he himself belonged. Thus, one friend pressed him to enter the Church of England, another to join the Congregationalists, and a third to ally himself with the New Church, but at present he did not see his way clear to do either the one or the other. He knew that by standing alone he had to contend with immense difficulties of various kinds, especially those of a pecuniary character. He had been offered pulpits, some of which were richly endowed, and in the taking of which his income would have been certainly at least four or five times what it was at present. Still he could not conscientiously accept any of the offers that had hitherto been made, because he felt that he must be true to his convictions. He had received a day or two before a letter from a clergyman of the Church of England, a gentleman of high literary culture and a thorough Christian man, and whose opinion, therefore, he valued highly, in which occurred the following passage:—

I most sincerely trust that nothing will ever induce you to forego your Christian liberty by placing yourself under the limitations of a sect, however

wide its platform of doctrine may be. The men of the future, whom the Lord will specially use in furthering His kingdom, will, I believe, stand outside of all sects, though in relations of brotherly sympathy to all good men, by whatever name they may be called.

This advice he felt to be most in accordance with his own views at present, but whether he might not in future see cause to modify them he could not say. Certain it was that he should not accept any pulpit in which he would not be free to preach what he believed to be the truth.

After the public meeting about forty of the friends sat down to a tea, which had been provided in the rooms below, where, while indulging in

The cup that cheers, but not inebriates,

social conversation was indulged in, and the greatest harmony prevailed. Several leading Spiritualists were present, and men of note in connection with several religious denominations, the members of the Church of the New Jerusalem being in the ascendant.

Correspondence.

"HAFED."—A PROTEST.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—I see in the *Spiritual Magazine* for this month, a great puffing of a book by advertisement, called *Hafed*, said to have been given from a spirit Hafed to the medium Duguid, and I regret to find your Magazine recommending it in these terms:—"This volume is especially valuable just now, when it is continually being brought as a charge against us, that Spiritualism has nothing new to say on the great question which agitates men's minds." &c. Happily you add, "if this be true." Yes, indeed, if it be true!

Now it seems to me that it is not of so much consequence whether Spiritualism has anything *new* as whether it has anything *true* to say. Spiritualism has, by vast and consentaneous testimony, established anew the great fact of the immortality of man. That is enough for us and for all men, if it never add another word. But it is of infinite importance that what it does pretend to say should be obviously and palpably true. Now what are the facts and proofs of the truth of this story of Hafed? There are none. We have the mere *ipse dixit* of an unknown spirit, pretending to be a prince and a great man, in the usual style of these *soi-disant* spirits, such as have been telling us of Michael Angelo building the Pyramids, and of which this Hafed makes Melchizedek the originator. For 3,792 years the world has been content to know Melchizedek as priest and King of Salem in Canaan; priest of a peculiar order, of whom so little has been revealed all this time, that St. Paul describes him as "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like the Son of God." Evidently intimating that he was Christ himself, or a heavenly type of Christ. This mysterious person Hafed transports from Canaan into Egypt, and brings him out as an architect! *Credat Judæus, non Ego!*

I have not read this book, and it may seem a little premature to condemn it; but I have perused the extensive table of contents advertised at the end of the

Magazine, and the proofs of its falsity are there too glaring to necessitate the reading of the work itself. With the statements there staring you in the face, my astonishment rises to the highest pitch when I see men like S. C. Hall, John Enmore Jones, and others too wary to give their names, setting it up above all books except the Bible! Had the book been avowedly a romance by some departed writer of fiction, pursuing, in the spirit-world, his old vocation, well and good; but, whatever the book may be as a romance, assuredly it is not a verity.

What! shall we be told that Jesus Christ travelled in Egypt, Greece, Persia, and India, and in some of those countries twice or more, and that His contemporaries knew nothing of it? That He there studied under Egyptian Hierophants and Persian Magi? Can any one believe, who is capable of a competent idea of the Saviour, such fables? That Jesus Christ, the Son of the Most High, coming down from the seat and centre of all truth, of all divinity, of all knowledge, needed to become the pupil of the priests of Isis, the Persian Magi, and the Gymnosophists of India? Such a supposition, if not blasphemy, is simply preposterous. What! "Christ, in whom dwelt the fulness of the Godhead bodily;" of whom Isaiah prophesied that "His name should be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Thus, in fact, attributing to Him the fulness of the Godhead; was He to go about seeking the necessary knowledge for His mission from the heathen? Did God, who said, "Woe to them that go down to Egypt for help," send His Son there for help in theologic science? Did God say that He had called Him, and would hold His hand, and keep Him, and would send Him as a light to the Gentiles?—Isaiah xlii. 6. Was He to go to the Gentiles for knowledge? No! the Gentiles were to come to this light. He declared that He could "lift up His hand to the Gentiles, and set up His standard to the people, and they should bring His (Christ's) sons in their arms, and His daughters should be carried on their shoulders."—Isaiah, lx., 22. The Gentiles were to seek to this light, not this light to seek to the Gentiles. "To it shall the Gentiles seek."—Isaiah xi. 10. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," not the glory of Egypt, or Greece, or Persia, or India, but of the Lord, for all these countries were in the darkness of heathenism, notwithstanding all their boasted wisdom. "For behold darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1, 2.

And who is this Hafez who now dares to tell us the reverse? And the Spiritualists, do they read their Bibles, and yet give ear to such false teaching as this? To a seducing spirit who pretends to teach the Lord of Glory, whom God Himself had declared that He would Himself inspire, instruct, and uphold? The disciples knew rather better than this false spirit teaches. They said, "Lord, Thou knowest all things; and needest not that man should tell Thee anything."

We are assured by the Evangelists, that Jesus, after His disputation with the doctors in the Temple, went with His mother and Joseph, and lived with them at Nazareth, and was "there subject to them"—not that He was rambling all over the world in His youthful years, gleaning their half-lights from the heathen when He had the full light constantly with Him. We are told that He emerged about His thirtieth year suddenly from the obscurity of the carpenter's shop, divinely furnished with wisdom unknown before on earth, and with a divine power till then unconceived of in a human form. Certainly He learned nothing in Egypt on His visit there as an infant; for, according to the Biblical chronology, it was only a year from the flight into Egypt to the death of Herod and the succession of Archelaus; and had He ever gone again to Egypt, to Persia twice, to Greece and to India, would His neighbours who knew Him familiarly have been astonished at His knowledge on coming forth to His public mission, when He entered the Synagogue and began to read and teach? Would they have been such fools as to say, "Whence hath this man these things? And what wisdom is this which is given unto Him? Is not this the carpenter, the son of Mary, and the brother of James, and Joses, and Juda, and Simon? Are not His sisters here with us? And they were offended at Him."—Mark vi. 1, 2.

Had they known Jesus as the restless philosophical student, not content even

with all the knowledge of Israel, but going about with a most learned foreign tutor, going to all the most learned nations, to the most famous seats of learning in the world, would they have been at all amazed at His teaching in the Synagogue? Certainly not; they knew Him only as the *carpenter*. They had known Him as such all His life, and only as such, and, therefore, they were offended at Him.

There needs nothing more than this to stamp this book as a palpable fiction; and when put forth as more than that, a false and lying attempt to palm off upon us the life of Christ in those years in which the Gospel is wisely reticent;—those years in which His mind and body were preparing for the great work of a world's redemption,—years not spent under the teaching of Pagan priests and theosophists, but in secret communion with the omniscient and all-perfect spirit of the Supreme. He in God, and God in Him, wrapped in the Divine atmosphere; living in the intermingled life and fulness of all knowledge, truth, beauty, and essence of celestial light.

Mr. S. C. Hall rejoices that Hafed supports the Christian creed, and we know that few feel more deeply the truth and blessing of this creed; but I would remind him that such support was ostensibly given to Christianity by the Apocryphal Gospels; by the Shepherd of Hermas; and by the books of the Sybils; not the old, genuine ones, but the elaborate fictitious ones, fabricated with a false and mischievous zeal by early Christians. And what has been the fate of these in the judgment of succeeding ages? So far from having strengthened the Christian faith, they have been seized upon by sceptics to throw doubt on the whole Christian history and writings. They are confessedly interesting, but they are not the less apocryphal; and however interesting may be the fictions of Hafed, their tendency, and most probably their object, by the spirit-author, is to cast doubt and disgrace on the whole of spiritual belief.

For my part, I hasten to put in my protest against being included amongst the Spiritualists who can receive such palpable fictions as sacred truths. So long as I live, I hope to retain my common sense, and not to allow myself to be bamboozled by any "cunningly devised fables" of the spirits. That there will be such, more and more specious, I have no doubt; for we are told that in these latter days the spirits "shall deceive almost the very elect." This is the most subtle way in which the enemy of all truth—and, therefore, of the great truth of spiritual communication, and of the eternal life of man—can cast ridicule on it, and overwhelm it. Open hostility has been tried in vain. In vain have the philosophers made their onslaughts on it. But the devil, "as an angel of light," seems likely to be more successful in converting Spiritualists into the most credulous of mortals,—in reducing them to a by-word.

What! will this Hafed persuade us, after all, that he is one of the "Three Kings of the East?" one of the three Magi who came to the cradle of the infant Saviour? Tradition, at least, has always known them as Balthazar, Melchior, and Jasper. How happens it, then, that if Hafed were one of these, that he did not come out in his own name? Which of them is he? And who ever heard of him at all? Is he to jump up, after a concealment of nearly nineteen hundred years, like a jack-in-the-box, and take our faith by a *coup de main*? Absurd! I am glad to hear from England that Spiritualists, whose qualifications for sound exegesis and historic criticism are of the highest order, pronounce the book, some of them "Bosh!" others as simply—"a novel of the spheres!"

What it is any one may know from such headings of the contents as these:—*Issha*, an old Egyptian priest, chosen by the spirit voice to be the guardian of Jesus.—*Issha* takes him to Egypt.—*Jesus* arrives in Persia.—*Studies under Hafed (a Persian Magus)*.—*Jesus* admitted as one of the *Magi*!—Back again to Egypt.—*Jesus* again visits Persia.—They depart for the East.—*Jesus* acquires knowledge from the old records of *India*.—Visits the Hermits of the Mountains.—*Sitting with Jesus for spiritual communications!* &c., &c.

Does the dullest intellect fail to see from these passages what is meant? That the book is a covert attempt to destroy the directly divine, directly revealed basis of Christianity, and reduce it to a Pagan one? Christ, the Son of God, who came to destroy Paganism, is here made to learn and accomplish Himself from Paganism. Christ, who lived in direct, open and full communion with His heavenly Father, and declared that whatever He taught He received

from God, is made to study in Egyptian, Grecian, Indian and Magian schools, and to be initiated and installed as a Magus! Christ sitting for spiritual communications, who lived in constant and intermingled life with God!

My fellow Spiritualists! "Awake! arise! or be for ever fallen!" Every day I see more and more the urgent necessity of your bridling your credulity, or we shall be, if we are not already, ranked with Joe Smith, Joanna Southcote, John Rowe, and their crack-brained followers. A little more of this, and Spiritualism will stink in the nostrils of all sensible people. I, for one, am resolved not to march through Coventry with people who are ready to swallow as gospel any moonshine that "the dear spirits" may bring us.

Yours faithfully,

WILLIAM HOWITT.

Rome, Feb. 8, 1876.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS AND THE SPIRITUAL PRESS.

To the Editor of the "Spiritual Magazine."

SIR.—In reply to your comments on my letter on the above subject last month, I beg to state that I acted in the matter of the Harrison Testimonial as Assistant Secretary to the Committee in my private capacity, and not in any way officially on the part of the Association.

Though I have the honour to be the "paid Secretary" of the Association, I yet reserve to myself the right to work for Spiritualism in any other way that I think useful.

With regard to Mr. Harrison's occupying a room at 38, Great Russell Street, for which you say he pays no rent, I will also state, *unofficially*, that the agreement made between Mr. Harrison and the Council was that he should give the Association the services of his clerk as an equivalent for rent, which contract has been adhered to on both sides.

EMILY KISLINGBURY.

93, Clarendon Road, Notting Hill, W.

To the Editor of the "Spiritual Magazine."

SIR,—As I know something of the facts, may I reply to your comments on the Secretary's letter in your last issue?

The custom of the reporter of the *Spiritualist* sitting at our Council table began before we occupied our present quarters, and when our accommodation was too limited for him to be otherwise disposed of (any other reporter who had chosen to attend would have been similarly placed). It is, no doubt, a pity, as it has turned out, that this custom was not abandoned when practicable, and a still greater pity that those who *now* complain of it did not sooner suggest to the Council that it was a mistake.

The reporter in question has written many letters to the Council, and has sometimes taken part in the discussions, and generally reports his own letters and remarks at a very unnecessary length, thereby giving them the appearance of an importance which they seldom really possess, in the eyes of the Council, or of any one else; the more so that he often condenses, or even cuts, letters and remarks by other persons which are much more valuable than his own. But this is so common an error, even among editors who are not their own reporters, that it really ought not to mislead anyone. Moreover, so far from Mr. Harrison "exercising a considerable influence over what is done" by the Council, it is very rarely indeed that his views have been acted on. And anyone can write letters to the Council, which, if they contain anything of any possible interest, are always read at the meetings, and if not, are reported with a summary of the contents by the Secretary. True, Mr. Harrison, being present when his letters are read, sometimes takes the opportunity of making additional statements, which I think is an abuse; but I have never heard him do this without

asking leave, in the somewhat peculiar form quoted by you, and his remarks have *generally* been in answer to questions asked by Members of Council.

I quite agree with you that there is no reason why he should not be a member of Council as well as yourself, but I think *no* editor of a Spiritualist periodical ought to be a Member of Council.

Though Mr. Harrison pays no rent for his room in cash, he pays it in the form of the services of his clerk, which we could scarcely dispense with, and which were accepted as an equivalent. This arrangement was perhaps made rather hastily and inconsiderately, as I believe no single Member of Council knew that Mr. Harrison was going to make the proposal until he did so at a meeting of the Council.

The Association certainly had nothing to do with Mr. Harrison's testimonial, which I believe was never even alluded to at any Council meeting, beyond allowing it to be presented at one of their *soirées*, at the desire of Mr. Harrison's committee. And, it seems to me rather illogical in you, Sir, to have supposed, when Miss Kislingbury signed her letter to you as "Assistant Secretary to the Harrison Testimonial Fund," to have assumed that, because she is the "paid Secretary" of the Association she is incapable of writing in any other capacity.

I must confess that I think you make a point on advertisements, but you must know that the *Medium* and *Human Nature* persistently refuse all advertisements tendered by us; that your own charges are about four times what the *Spiritualist* charges us; and that most of your readers also see the *Spiritualist*.

Yours faithfully,

A. JOY.

Junior United Service Club, London, S.W.
9th February, 1876.

To the Editor of the "Spiritual Magazine."

SIR,—Although it is the rarest thing in the world for me to take any notice of printed attacks, since it is better to go on quietly without getting into controversy, I now reply to some misstatements about myself made in the last number of the *Spiritual Magazine*, because your journal has hitherto borne a good name in our movement, and it is well for everybody that anything tending to tarnish it should be stopped at the beginning.

In the last number of the *Spiritual Magazine*, you say, while speaking of the National Association of Spiritualists:—

1.—"Mr. Harrison speaks in the council room as frequently perhaps as any Member of the Council."

This is not true. At three meetings out of four I do not open my mouth. At other times I ask permission to speak, when I can give information of use to the Council; because, having had seven years of constant experience in the public affairs of Spiritualism in London and the provinces, I can sometimes give information which is useful to them, and which they are glad to receive. If you and others make unnecessary fault-finding about this method of making an effort to benefit a public movement, of course I shall hold my tongue altogether.

2.—You say, "Mr. Harrison occupies the rooms of the Association, for which he pays no rent."

In this sentence is both a *suppressio veri* and an untruth. I have one small office on the premises, which is not "occupying the rooms." In return for this, the Association has much of the time of my assistant, so that the Secretary is able to leave the premises, if necessary, during a large portion of the day; otherwise, the Association would have to pay for an additional hand. This service on both sides can of course be expressed in money value.

3.—You say, "His testimonial appears to have originated with the Association."

This is not true. If you refer to the printed circular, you will find it was a separate committee having no connection with the Association.

4.—You say, "If, as Miss Kislingbury states, advertisements of the Association were tendered to all the Spiritualist papers alike, when the Council first resolved to give publicity to its meetings, that time has certainly long since gone

by, for while every week one may find two or three columns of advertisements of this same Association in the *Spiritualist*, you will look in vain for as many lines in any other paper."

Perhaps this may be explained by the circumstance, that for one insertion of the Conference advertisement you charged them thirty shillings, whilst I charged them but seven shillings and sixpence for the same thing. I do not say that your charge was an unfair one, for I took a great deal off the proper price, without being asked by them to do so, or informing them that I had so done, because I knew that their funds were running low at the end of the year.

The meetings of the National Association have from the first been as open to the reporter of the *Spiritual Magazine* as they have to the reporter of the *Spiritualist*, and if you do not avail yourself of the opportunity nobody else can be blamed.

I have nothing to do with the Association beyond renting a little office on the premises. Our union is not one of business but one of principle. The members of the Association consist of ladies and gentlemen, the oldest and most respected workers connected with the movement in this country. When the principle was first mooted of union instead of dissension amongst 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, and here is a sample of what you once inserted in a large type article, which, in justice to you, I may state, was not written by yourself:—

"They have no right to give their fellow Spiritualists by implication, that is by assuming the national name and style, the disgraceful appellation of heathens and infidels. 'Their primary and fundamental object,' said one of their speakers, 'is to form a bond of union between all Spiritualists of every shade of opinion.' I, for one, declare that I will have nothing to do with any such a Noah's Ark. There can be no real bond of union betwixt good and evil, wisdom and folly, between clean and unclean—it is not in nature. Let Spiritualists of every shade go their own ways. However they may try at it, there can be no permanent union betwixt such incongruous elements. I, myself, have but one way, and that is the way of truth, righteousness, and sound sense, as they are taught in Jesus Christ. I am a man, and because I am a man I am not obliged to share the opinions, or the deeds, or the absurdities of men of all shades of opinion. With the murderer, the adulterer, the swindler, the blasphemer, or the drunkard, I have nothing to do."

I submit that in saying that I influence the Council, which consists of those who would very properly resent any attempt at interference, you are insulting them and charging me with doing a dirty act—at least in my eyes it is dirty; and I submit that before you publicly brought such charges against a fellow Spiritualist you ought to have found out whether they were true. You might easily have ascertained, because every member of the Council, who attends the meetings, knows that what you said in the *Spiritual Magazine* was, for the most part, not true. If this bringing of charges against an individual without first ascertaining whether they were true, is because you have been made a catspaw of by some anonymous slanderer, the best thing you can do is to gibbet him, and publish his name and address for the benefit of all upright people.

These lines are written in all friendliness, for I care nothing for such personal attacks. My intimate friends know I do not do such dirty actions as described, and about the opinions of others I am careless; but think that the editors of Spiritual periodicals possessing any claim to character ought not to throw mud at each other, but should set an example by living in friendliness and good will. I have never published a word of a disagreeable nature about you, and whatever small help I have been able to give you, in the way of publicity for your efforts, has always been willingly done. I have always written and spoken well of you in public, and in private, and have not inserted letters of an unpleasant nature about you, sent to me for publication.

I claim, as a matter of justice, and as a matter in which your honour is

concerned, that you publish this letter, and as I have sent it, without additions or abbreviations.

WILLIAM H. HARRISON.

Spiritualist Newspaper Office,
Stationers' Hall Court, St. Paul's Churchyard, E.C.,
Feb. 17th, 1876.

[Two of these letters, it will be seen, are from the two Secretaries of the Association. It is important, however, that we should state that neither of them is official, the Council having given no authority for them to be written, and they express simply the private opinions of the writers. Miss Kislingbury seems to have fallen into the error of supposing that we in any way considered her to blame for the course she has taken in reference to the Harrison Testimonial. No one disputes her right to act in this matter, or in any other, as her judgment may dictate. What we said was that the fact of her sending out Mr. Harrison's circulars, she being known to be the paid Secretary of the Association, coupled with the other circumstances which we then mentioned, was calculated to convey to the public the impression that Mr. Harrison and the Association were in some way or other most intimately connected, which impression the Council now finds itself compelled to take steps to remove. Our remarks were never intended to impute the slightest blame to Miss Kislingbury, their only object being to explain what we thought, and what we still think, led to the impression on the part of the public which is now sought to be removed.]

The letter of Mr. Joy simply confirms almost everything that we had stated, but puts forward excuses for the objectionable facts which we do not think any one who reflects will consider valid. The fact that Mr. Harrison sits at the Council table, and takes a part in the discussions, although not a Member of the Council, is not attempted to be denied, and the reasons given for his so doing are lamentably futile. The Council never occupied any room where a small table could not have been provided for the reporters, had it been deemed advisable that this should be done; and most certainly in their present quarters there is room for half-a-dozen such tables were they considered necessary. But the mere fact of sitting at the table is not the cause of complaint, but the taking part in the discussions of the Council, which is regularly done by Mr. Harrison, and which is utterly unparalleled in any Council meeting of which we have had any experience. Imagine a reporter in the House of Commons attempting to take part in the debates; or, to come much lower down in society, suppose it done even at a parochial meeting, such as a Vestry or Board of Guardians, and the incongruity of the position will be at once apparent. Whether Mr. Harrison asks permission to be allowed to speak or not in no way affects the question, since we maintain that a reporter has no right even to ask such permission; but Mr. Joy knows as well as any one living that this permission is frequently not asked at all, and, when it is, it is, as he says, in the "somewhat peculiar form" named by us last month of saying, "I have no right to speak here." It was stated by Mr. Everett, at the Council meeting where this very question was discussed, that at the previous meeting Mr. Harrison had spoken five times, asking permission only once. As to whether Mr. Harrison exercises any influence over the decisions of the Council, that is a matter about which there may be a difference of opinion, and it perhaps would not be easy to produce proof either on one side or the other. Our own opinion most certainly is—and we state it now more strongly than we did before—that resolutions passed by the Council have occasionally been cut and dried before the Council meeting took place at which they were to be passed, and that they showed unmistakable evidence of having been manipulated by the Editor of the *Spiritualist* and his friends.

With regard to the fact that Mr. Harrison occupies the rooms of the Association without payment of rent, we shall still adhere to our previous statement. In truth, perhaps, the best evidence in the world that can be given that no rent has hitherto been paid is the fact that the Council, in consequence of the dissatisfaction now prevalent, decided a week or two since that in future such rent should be paid. Nor has he given the *services* of his clerk in the sense in which that term is generally understood. His clerk does no work for the Association, but simply sits in the reading room doing his own or Mr. Harrison's business. When it was proposed that Mr. Harrison should have the rooms—

which seemed to us to be one of those very questions which had been settled before the Council met—it was stated that Mr. Harrison's clerk could do his copying in the rooms of the Association, and would thereby be in attendance to answer questions, if necessary, while the Secretary went to her dinner. If this is to be considered really paying rent for the rooms, or giving an equivalent in value for their use, we shall only be delighted to hire a dozen or two of rooms on the same terms. But the complaint made throughout the country—and we speak from personal experience—is not only that Mr. Harrison has the rooms originally agreed upon on these remarkably easy terms, but that he has gradually extended his business until it has spread itself over the entire premises of the Association. He has converted the whole thing, in fact, into a bookseller's shop, and sends forth to the world a regular catalogue of books which may be had there. He has occasionally a book-stall in that part of the building which he does not *rent* or give an *equivalent* for. Indeed, a book-case of his, in which are books for sale, is to be found in the reading room itself, where he and his clerk, one or more frequently both, are regularly in attendance to dispose of their wares. Should it, therefore, be wondered at that Spiritualists in general look upon this Association as being established for the purpose of serving Mr. Harrison?

With reference to the advertisements we speak reluctantly, because whatever we may say will probably be put down as annoyance on our part that those advertisements have not been given to us. We have no such feeling; although, if we had, it is difficult to see upon what ground that would make any difference to the real fact of the case. If the object of the Association in advertising be to bring its doings before Spiritualists in general, one fails to see upon what ground all the advertisements are given to one particular paper; but if the object be simply to serve Mr. Harrison—and we tell the Council candidly that that is the construction put upon their acts by hundreds of Spiritualists in the Provinces—then, of course, there is no difficulty in the matter. The statement made by Mr. Joy that our own charges are four times as high as those of the *Spiritualist* is a rash and random statement made without due consideration, and, even if it were true, would prove nothing to the purpose, because every advertiser knows that an advertisement in a monthly magazine is worth more than one in a weekly paper, for various reasons which need not be entered upon here, even supposing the circulation of both to be equal. But what will be thought of Mr. Joy's defence on this point when we remark that no advertisement has ever been tendered to this Magazine at all, and that, therefore, the statement about charges is based on no fact, but has been called into existence by his own imagination. A solitary advertisement relating to the Conference was sent, a year and a half ago, to the *Christian Spiritualist*, and we suppose it is to this that a reference is made. But, in the first place, that could in no sense be made the basis of Mr. Joy's statement in reference to a totally different paper; and, in the second place, every one who has had the slightest experience in business knows that the charges for an advertisement will be regulated by the number of insertions. A solitary advertisement given once for all would be found in any paper to be a very different thing, in point of charge, to one continued regularly week after week. This part of the business, however, being somewhat personal, we are content to let go by. But we can assure the Council of the Association that very active and energetic steps will have to be taken to undo the mischief that has been already done if they wish to stand well with the great body of Spiritualists.

Mr. Harrison's letter came to hand late in the month, and after the communications from Miss Kislingbury and Mr. Joy, together with our foregoing comments upon them, were in print, which is our only excuse for referring to it separately, seeing that it takes up in a great measure the same points that had been previously dealt with. We repudiate most emphatically any personal attack on Mr. Harrison, any mud-throwing, or any accusation against him of "doing a dirty act," having been actuated in what we said purely by the motive of seeing union among Spiritualists generally, and the Association made, what it claims to be, a Representative of the Movement throughout the country. Nor did we state anything but what is literally true, as can be testified by every person who knows anything of the facts. Mr. Harrison's letter breathes through-

out a spirit of bitterness, which we regret to see introduced into the discussion of this question, and is of so offensively personal a character that we doubt very much if he would have given place in his journal to such a letter written about himself. In it we are again and again charged with stating what is "untrue," and he insinuates that we have been made a "catpaw of by some anonymous slanderer." Complimentary this! Most people who know us would deem us a very unlikely character to be made a catpaw of by any man living, let alone one who was personally unknown to us. Indeed, it is just because we will be made no man's catpaw, that we speak out on this and other questions in accordance with our honest convictions. The statements, about the occupancy of the rooms without rent and the frequency with which Mr. Harrison speaks in the Council, we need not again refer to, except to say that on the latter point at least Mr. Joy's letter will furnish a reply to Mr. Harrison's statement. Whether the testimonial originated with the Association or not, we venture to say that the impression produced upon the minds of ninety-nine persons out of every hundred in the provinces was, that it did. We were of the same opinion, and stated in our last issue our reasons for arriving at that conclusion. If we were wrong in this respect, it only shows how much the more urgently a definite understanding is necessary as to what is Mr. Harrison's relationship to the Association. Nor is it of the slightest value for Mr. Harrison and the secretaries to keep on repeating that there is no such relationship, when the facts point so conclusively the other way. Why, take the very letter under consideration. Here is an explanation attempted to be given by Mr. Harrison—who, in the same communication, tells you that he has nothing whatever to do with the Association—of a matter falling specially within the province of the Council, for the information of the Editor of this Magazine, who, bear in mind, is a Member of the Council. What had Mr. Harrison to do with the reasons of the Council for not giving their advertisements to the *Spiritual Magazine*? Surely, that was a subject resting entirely between themselves and the proprietor of that Journal. And the fact that Mr. Harrison thus steps in as the mouthpiece of the Association, even between itself and one of the Members of its Council, is just an illustration of the very class of acts about which complaints are made. Of course, he has fallen into the same error that Mr. Joy did with regard to the *Magazine*, but even had he not, we should most certainly not discuss with him the reasonableness of our charges for advertisements, or whether that would form a sufficient ground for his columns being filled with those of the Association, which appear nowhere else. Mr. Harrison, it seems, charged 7s. 6d. for an advertisement, for which we charged in another Journal 30s. Well, be it so; that is surely no point to dispute about. Each man knows best the value of his own wares that he has to dispose of.

Having done with the so-called charges, which Mr. Harrison thinks we brought against him, let us judge of the accuracy with which he flings abroad his accusations against us. We are accused of introducing matter into the *Magazine* prejudicial to the interests of the Association, and then follows a long quotation from a paper of Mr. Howitt's, prefaced by the words "you once inserted in a large type article," &c. Now, will it be believed that the article from which this quotation is made appeared in the *Magazine* three months before it passed into our hands, and at a time, therefore, when we had no more control over its pages than Mr. Harrison himself. This fact needs no comment.

In conclusion, we repeat that we have no ill-feeling whatever towards Mr. Harrison personally, and have manifested no unfriendly spirit whatever with regard to him. The question under consideration is a public one, and has been on our part dealt with as such.

We have already occupied more space with it than we can very well spare, and should not have referred to it at all had not the Association themselves drawn attention to it in the letter of Miss Kisingbury, which appeared in our last number, and that, inserted with the comment which we felt called upon to make on it then, we should have allowed the matter to drop but for the defence now set up by the two Secretaries of the Association in their private capacities, and the letter of the Editor of the *Spiritualist*. Now that the subject has been mooted, the Council will soon find that steps will have to be taken to remedy the abuses complained of, or the Members will cease to subscribe funds to be thus—to say the least of it—injudiciously expended.—ED. S. M.]

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 mechanician, 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,
 Minister of the Free Christian Church, New Swindon.

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 Lichfield, 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 "libulero."

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 stons.

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 "Univerocelum" 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 None—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 acknowledgement 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 baptized, 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 *ōrraia*,—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 glisten 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. Gledstanes, 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 sojourns and studies in the East, if He had so 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 infidel 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 unfolding, 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 unfolding, 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 feeds 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 *à 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 hypostatis 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.

THE
Spiritual Magazine.

MAY, 1876.

HAFED THE FALSE.

By WILLIAM HOWITT.

THE champions of *Hafed* against my strictures make a very feeble defence of it. As I expected, the main hook on which they hang their argument, is the fact that I have not read the book in bulk which I have assailed. I shall speedily knock that poor hook out of the wall. True, I have not read the book; and what is more, I never intend to read it. I know a snake in the grass when I see it, and seeing it, don't go any nearer to it, except to knock it on the head. I did not read the book at large. It was not at all necessary. Its falsehood is on its summary, issued by its publishers in characters so large, that it may be read a mile off. What I read was the summary of the book, carefully and skilfully compiled by the publishers to show the main facts and dogmas of the work. It consists of twelve closely printed pages, lucidly and copiously giving all the chapters or sittings, and presenting, as it was intended to do, a very distinct and full idea of the volume. In fact, you have there the sum and substance—the bone and muscle of the book. If a man brings putrid flesh into the market, it is not necessary to eat it wholly up to discover its putrescence; your eyes and nose are sufficiently acute detectors of the carrion. If one could not see the very character and learn the contents of this book, it would be the fault of our own stupidity, not of the substantial details of the publishers. I do not pretend to say that it gave all the falsehoods which the volume contains; it may contain more, but it does not contain less than what I noted. Nobody pretends to dispute the facts which I selected from it; they cannot without stultifying the publishers. There they are, and I maintain—and more firmly

and solemnly than ever—that these facts stamp the book beyond all contradiction to be a gilded pill; a flowery snare; a cunningly seductive stratagem of the arch enemy.

The idea of my highly valued friend, Mr. S. C. Hall, that my attack was premature, and that of the writer in the *Christian News*, that I appeared to have written in hot haste, are not correct. What I wrote was in the most deliberate mood, and after careful study of the facts before me: and after two months of further reflection, I am more convinced than ever, that the book is “a cunningly devised fable,” such as our Lord warned us would come.

If it were painful for my friend, Mr. Hall, to read my opinion of the mischievous character of the book, it was no less painful for me to be compelled from conscience and duty to condemn what he and others approved. But I consider that this question concerns the very foundation of the Gospel, and in such cases all personal feelings vanish before the demands of truth. “Offences must needs come, but woe unto him by whom they come.” Woe to those lying spirits who, clothing themselves as angels of light, mislead the incautious lovers of Christ by flowery diction and well-feigned story. Mr. Hall is enraptured by the style of *Hafed*. But is not the art and ability of the deceiver demonstrated by the air of beauty and reality which he diffuses over his subject? Is the poison less deadly because conveyed in the most delicious wine? Is not the old serpent, who for 6,000 years has been going to and fro in the earth, and walking up and down on it, a master of deceit such as no subtlety of genius of only a mortal date, could compete with in vain. What are the arts of the most practised Jesuits to his arts? In this case he has deceived no few, if not of the very elect, yet of the genuine lovers of Christ and of the truth. I have no hesitation in pronouncing *Hafed*, notwithstanding its fair seeming, the work of the great adversary of our faith. In fact, the Rev. Henry Browning, Rector of St. George with St. Paul, Stamford, quoted by Dr. Sexton in the *Spiritual Magazine* of April, says that he found in *Hafed* an explicit denial of our Lord’s Divinity. What says my friend, Mr. Hall, to this? Does he think a volume which expressly denies our Lord’s Divinity worthy a place on our tables and by our bed-sides with the New Testament—the inspired and revealed Word of God?”

But let us see what the Bible, Old and New, says, from the beginning to the end, of Christ and His mission; and how far it agrees with the pretended visits of Christ to the heathen priests and philosophers for instruction in His youth. From end to end, by patriarchs, prophets and apostles, by God Himself and by Christ Himself, the Bible is one solemn, glorious, and unmis-

takable proclamation of Christianity, as the revelation of God and Christ direct from heaven, and absolutely independent of denying every aid from the wisdom or learning of man. It is one grand demonstration that *Hafed* is a lying spirit; that every such attempted engraftment on the history of the Saviour is a lie and a blasphemy.

Open the Old Testament, and at the very fall of man you come upon God's promise of a Redeemer, saying to the serpent, "The woman's seed shall bruise thy head, and thou shalt bruise his heel." (Genesis iii. 15.) This Redeemer was promptly appointed by God to be of the seed of Abraham: "And in thee shall all the families of the earth be blessed." (xii. 3.) The whole was to be blessed in the seed of Abraham; not in that of heathen priests and philosophers, however wise. Abraham, as the channel of this promised Messiahship, was separated from the heathen nations, to be the father of the isolated race in whom the knowledge of the true God and His Christ should be scrupulously perpetuated. Abraham knew this well, and the profound responsibility which is laid upon him, and, therefore, when he sent his steward to seek a wife for his son Isaac, from his own kindred, he warned him solemnly, saying "Beware that thou bring not my son thither again." (Genesis xxiv. 3.) Abraham knew well that the Divine truth must be held in direct and undivided commission from heaven; that the heathen must have no access to it, or influence upon it, till in the fulness of time, it should be revealed by Christ.

When the Israelites came into the land selected for them, in which, to keep alive the true faith, they were strictly prohibited all communion with the Gentiles, lest they should learn their abominations. (Deut. xxiii. 9.) To keep the true knowledge apart from and uncontaminated by the Gentiles, God sent continually angels and prophets, refeeding, refreshing the fire of his Divine law in their souls. Moses told them that "No nation ever had God so nigh them in all things; giving them statutes and judgments of that so righteous law, speaking to them directly out of the fire and out of the cloud; and doing such wonders." (Deut. iv. 7, 8—12.) Thus open intercourse with God continued a thousand years, through David, Solomon, Elijah, Elisha, Isaiah, Daniel, and the other prophets. Such was the zealous and long-during care of God to preserve free from heathen admixture the dispensation of Divine life which was one day to come upon the earth.

Job knew that his Redeemer lived and would stand in the latter day on the earth. (chap. xix.) *Lived then*: was not a mere man to be borne at his appointed time. David saw that nations should serve him, and that the Lord would say to him

“Sit thou on my right hand.” David saw in the Messiah the equal of God: but when we come to Isaiah, the most privileged herald of Christ, the eloquent delineator of His life and character, of His glory and His sufferings, then bursts upon us the full splendour of the dispensation. It was God Himself who, in the form of His beloved Son would descend upon earth, and work out the salvation of collective man. It was out of Zion that the law was to go forth, and the word of the Lord from Jerusalem. (Isaiah ii. 3.) It was not from Egypt, or Persia, or India, or Greece, that it was to come, nor out of the smallest part of it—No, on the contrary, God distinctly denounced and punished any such importation. “Woe to those who go down to Egypt for help.” In the same chapter (ii. 6.) it says, “Thou hast forsaken thy people, the house of Jacob, *because they replenished from the East*, and are soothsayers like the Philistines, and they please themselves in the children of strangers.” They are under the most rigorous penalties to keep themselves strictly apart in religion from the East and the children of strangers. Yet this is the very thing which *Hafed* makes the Saviour Himself do—“replenish from the East.”

So severely strict was God in this system of keeping Israel entirely to His own teaching, keeping them from all admixture with the heathen, or adopting their ideas, that on this ground He completely cast out and abandoned for ever the Ten Tribes of Israel. The reason assigned for their expulsion being that they “had walked in the statutes of the heathen,” “and had done as the heathen, whom the Lord cast out before them.” (2 Kings xvii. 7—12.)

Such was the constant policy of the Lord to prevent His people learning anything from the Gentiles, however wise in their own wisdom. Was it likely that He would send His Son, who in some inconceivable manner is also Himself, to learn of the heathen? Can the faintest intellect believe such a thing?

When, therefore, Isaiah says, “The people that walked in darkness saw a great light,” surely this was the light of the Gospel which had been so jealously kept pure from heathen contact, and no part of it could come from the Gentiles to Israel, but must flow from Israel to the Gentiles; and in what wonderful terms Isaiah then describes the Messiah: “Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end.” (ix. 6.)

Nothing can be at once more distinct or more amazing than this announcement of God Himself, Father and Son in mysterious

union, as the Saviour of the World. As Christ afterwards said, "He in Me and I in Him." Was it likely that God himself, the Creator of all things, the soul and source of all things—of all knowledge and wisdom—would go to His own creatures to learn how to make a new religion for the world? Still more, that He should seek this knowledge from the very sources which in all ages he had denounced and tabooed to His people as impure and abominable; for drinking at which source He had cast off ten of the twelve tribes for ever? The absurdity of such an idea is too monstrous for conception. Yet this is the very thing which *Hafed* makes God in Christ do, and Spiritualists and others accept it as gospel!!

Immediately after this text comes another. The rod which was to grow out of Jesse was to have the spirit of the Lord resting upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord; and *he shall not judge after the sight of the eyes, nor after the hearing of the ears, &c.* (xi. 1, 2, 3.) Yet this again is precisely what *Hafed* makes Him do. He has to travel through the Eastern nations, and judge after the sight of the eyes, and after the hearing of the ears—*i.e.*, He who made the eyes, the ears and the mind of man, and every thought which ever passed through them, goes to hear the doctrines and opinions of heathen priests and philosophers. Can anything be imagined more absurd as applied to the Author of all things? "To Him who shall open and no man shall shut, and shut and no man shall open." (xxii. 22.) To Him "to whom the Gentiles shall seek." And here again Christ is foretold as the Lord God: "I, even I, am the Lord God, and besides Me there is no Saviour." (xliii. 11.)

But the most positive declaration that the Saviour should seek no instruction from any one, having all knowledge and power in Himself, occurs at the 10th verse of, this the 40th chapter of Isaiah, in which the Saviour is expressly spoken of, saying He shall come with a strong hand, having His reward with Him, and His work before Him: shall feed His flock like a shepherd; gather the lambs with His arm, and carry them in His bosom, and gently lead those that are with young. Then follows this remarkable passage, as if written as a direct answer to such false spirits as *Hafed*: "*Who hath directed the spirit of the Lord; or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him knowledge, and showed to Him the way of understanding?*"

After such a Divine declaration regarding our Saviour, none but a devil would have dared to declare that He had gone in His youth, in open defiance of this prophecy, to inform Himself

at heathen, or any other sources : being Himself the source of knowledge, wisdom and truth. It was God Himself, not Gentile priests who should "put words into His mouth." (Isaiah lix. 21.)

Similar prophecies of Christ abound in the other prophets ; but now let us turn to the New Testament, which describes Him as actually come. Throughout Matthew, Mark, and Luke He is spoken of as the Son of God—Son of the Most High God ; but it is St. John who opens his Gospel in these words :—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." (i. 1—10.)

Now, do we believe these words ? I address myself only to Christians. If we do believe them, can we possibly believe, at the same time, that the Creator of the World, who made all things, could possibly seek knowledge from the creatures of His hands ? That the true light, which lighteth every man that cometh into the world, sought light from the little twinkling tapers of Paganism ? The sun of all systems going to the glowworms for light ? He, who in the beginning of ages, was the Son, associate, and incomprehensible self of God ; pouring forth all the light and knowledge that ever circulated through the universe ; which illumined the souls and intellects of men, went in search of light amongst the doctors and teachers and priests of systems which had elevated the bull Apis and the dog Anubis into deities, with a host of other animals and reptiles ? Sought intelligence from the Vishnu, the Siva, or Brahma of India, or from the fire-worshippers of Persia ; from the Devs and Amschaspands of Zoroaster,—from Ormuzd or Mithra ? From priests who baptized their disciples and purified new-born infants in the urine of cows ? From Kong-fu-tre, or Lao-tse ; or amongst the swearing and lascivious gods of Greece ; and from men whom St. Paul found "in all things too superstitious?"

How little can anyone comprehend the Divine nature of Christianity, who for a moment can entertain such a grovelling idea ! How little can they understand the sublime and pure, the august and jealous character of the Almighty, as taught throughout the Bible ! But Jesus Christ himself—assuming all that had been predicted of Him by the prophets, and is said of Him by the Apostles—declares expressly that He is one with the Father. That He received not honour from men. (John v.

41.) But if He made men his instructors, He directly received honour from them, and confessed Himself in respect of knowledge inferior to them. A monstrous proposition! He whom the Father showed all things; and who had the same life-giving power, and who was to be honoured even as the Father. (v. 20—28.) He who declared that He and the Father were one; and who spoke what the Father commanded Him to speak. Who came from God and went to God. (xiii. 3.) Was so identical with the Father, that they who saw Him had seen the Father. Who was Himself the Way, the Truth, and the Life. (xiv. 6, 7.) Was it likely that this All-divine person must go to men, of any stamp, to learn what He already knew from the eternal and infinite fountains of truth, purity and science in Himself? Oh! the folly and blindness of men who have not read the Redeemer better than to believe such blasphemous trash from any spirits whatever!

But we might quote the whole of the Gospels and the Epistles, for they are one mountain of the light of God which can receive nothing from men. St. Paul is for ever proclaiming the full divinity and the all-sufficiency of Jesus Christ. "He is the power of God, and the wisdom of God; our wisdom, righteousness and sanctification." (1 Cor. i. 24—30.) "Our faith is not to stand in the *wisdom of man*, but in the power of God." (ii. 5.) No man knoweth the things of God but the Spirit of God. (ii. 11, 12.) And can any one imagine the Spirit of God in Christ going to men, however wise, to learn what God was teaching in every moment of their intermingling life? Paul and the other Apostles even did not speak the words of man's wisdom, but were taught by the Holy Ghost. (1 Cor. ii. 13.) They "drew" from the rock Christ who followed the patriarchs. (1 Cor. x. 4.) And this rock Christ, which had followed and strengthened the patriarchs, was He to draw his power, His soul-sustenance from pagan priests? The whole is a series of absurdities. But in the 1st chapter of the Epistle to the Galatians, Paul bursts out energetically at the idea of some such blasphemous folly. "But, though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we have said, so I say again, If any man preach any other Gospel unto you, let him be accursed." (i. 8—9.) Yet this *Hafed* preaches a very different Gospel from that which the Apostles preached. For *Hafed*, according to the Rev. Henry Browning, preaches that Christ is a mere man, who may be prayed to as the human medium betwixt God and us. *Hafed*, therefore, falls under the indignant anathema of Paul. He falls under that of the Book of Revelation. In this, the only book of the revelation of the

future of the Church of Christ, it is declared that, "if any man shall add anything unto these things, God shall add unto him the plagues that are written in the book." Both as to doctrine and revelation the New Testament has limited our faith to what is there delivered and settled by Christ and his immediate Apostles. This was manifestly done to keep the faith pure, as Christ left it, and to shut the door against the "lo! here's," and "lo! there's," against those deceivers whom our Saviour assured us were certain to come. Yet *Hafed* has given a host of new revelations; engrafting on the Gospel history whole chapters in the life of Christ, of which neither the Gospels, nor history, Christian, Hebrew, or Gentile, knows anything, and which are in open hostility, as I have here amply shown, to the whole system of God through the whole of the Bible narrative and ordinances.

With St. Paul, Christ is above all principalities and powers. (Ephesians i. 21.) Imagine Him going, in His divine altitude and fulness of knowledge, to gather the poor glimmerings of science lodged in men whose gathered light was still mingled with gross darkness. Omniscience at the feet of mortal scientists! The sun endeavouring to illumine itself at the twinkle of a star! "Christ is the fulness of Him who filleth all in all." (Ephesians i. 23.) Imagine Him seeking to the emptiness of Indian priests, Greek sophists, and Egyptian hierophants! "The mystery of Christ," says Paul, "was not made known in other ages unto the sons of men as it is now revealed unto His holy Apostles," and prophets by the Spirit. (Ephesians iii. 4—5.) It was a mystery utterly unknown to the wisest heathen, "which from the beginning of the world had been hidden in God, who created all things by Jesus Christ." (Ephesians iii. 9.) As the wisest heathen, therefore, knew nothing of it, in the youth of Christ, it was impossible that he could learn it, or any part of it, from them. It was a Divine secret existing in the bosom of the Father, and communicated to the Son, its destined Promulgator to the world, directly and in its fulness by the Spirit.

Again, in his Epistle to the Colossians, Paul repeats his assertion that Christ was the Creator of all things; all things in Him, in all fulness. The mystery hid from the ages, and manifested only to the saints (Colossians i., 26), and by whom this mystery was to be made known among the Gentiles (27). Christ not only created all things, and therefore would have perfect knowledge of all things; but "is before all things, who is the beginning, that in all things He might have pre-eminence." (Colossians i., 16, 17, 18.) "For it pleased the Father that in Him should all fulness dwell." (19).

Do the admirers of *Hafed* understand these declarations? That this mystery was first manifested by Christ unto the saints, not learned by Christ from Eastern sages? That in Him was all fulness, and no little vacuum left even to poke in the dogmas of Magi and Bonzes? Can fulness be more than full? Could Christ learn His saving love from men from whom we are assured by the Apostle that it had been expressly hidden, that Christ "in all things might have the pre-eminence?" Again, he tells you, in the Epistle to the Thessalonians that the Gospel "is not the word of men, but is in truth the Word of God." (ii. 13.)

John, in his Epistle, repeats his declaration that Christ is the Word and the Light of the World, "and that they who have the anointing of His Spirit need not that any man teach them." If this be true of the Apostles, how much more of Christ Himself? Finally, in the Book of Revelation Jesus Himself says, "I am the Alpha and the Omega; the beginning and the end, says the Lord, which is, and was, and which is to come, the Almighty." (i. 8.) Could the Alpha and Omega, the beginning and the end, the Almighty, have need to study under pagan priests? The doctrine is essentially a doctrine of devils, tacitly denying the Godhead of Christ, and seeking to degrade that glorious Gospel of our salvation. To be capable of believing such a thing we must reduce our intellect to a condition of imbecility more prostrate than that to which Popery reduces its wretched votaries.

Thus we have traversed the whole field of sacred history, prophecy and evangelization, and we find these bearing one luminous and continuous evidence to the divinity of Jesus Christ: to the fact that the Gospel should come, and did come, solely from Him direct from heaven; had no aid or inspiration from man; had nothing in it of man's wisdom, but was the gift and wisdom alone of God. It was a mystery sacredly and jealously kept from the knowledge of all men, not merely of pagans but of the chosen people, to be revealed at the first time by Jesus Christ, to the Jews first and then to the Gentiles. This mystery dwelt in the fulness of Christ as Creator and Upholder of all things, and derived and could derive nothing from human sources. The assurance of these facts is made from age to age, from prophet to prophet. It is repeated and impressed on the sacred records for ages. It was reiterated line upon line, precept upon precept. Never was the proclamation of a great and marvellous mystery so elaborated, so confirmed by accumulative testimony; so made an imperishable, ineradicable portion of the national history and literature of a people. It was intended to be made so plain, to be engraven in such deep and determined characters in the human mind for all coming

time, that there should not possibly be any mistake about a fact of so much importance to the human race; namely, that the Christian religion is a religion wholly, solely, purely and perfectly a revelation from heaven and from God. A religion in which man had no hand whatever, and could have none but as a crime and a blasphemy. Yet of this great truth, regarding which its Divine Giver had taken so much pains to prevent any mistake, there are those it seems, even now, who can and do make gross misconception, and in the face of a mass of evidence, bright as the sun, can believe a false spirit that it was taught to the Lord of all by Eastern hierophants, Magi and Bonzes!

They forget that this was to be entirely "a new thing," not a thing to be compounded from the dreams and reveries of men who were but the leaders of the heathen. Isaiah said: "Behold the former things are come to pass, and new things do I declare." (Isaiah xlii. 9) And Jeremiah reports the announcement: "God hath created a new thing on the earth." (xxxii. 22.) It was not to be a cobbling up of old systems or dogmas; an *olla podrida* compounded from pagan theologies and mythologies, but a descent of the very law and life of heaven, embodying in it all the power, wisdom, and beneficence of the Godhead.

That it could be anything else was a moral impossibility. Pagan priests could not communicate what they had not; and for Christ to have gone out to them, to learn from them would have been in violent and flagrant hostility to the whole Divine system, as exhibited in the Hebrew Scriptures. It would make Christ Himself, the incarnate God, at war with Himself and His Father. Utterly inconsistent with Himself and His mission. Christ, "the same yesterday, to-day, and for ever."

If it be impossible as a moral fact, it is equally so as an historical one. Not being a moral fact, it could not be an historical fact. Therefore, there is no trace of such a fact in the whole history of Christ, written by His intimate friends, by His inspired followers, and witnesses of the whole Messianic career. No trace! There is not the most distant whisper of it. Had so important a portion of our Lord's youthful life, as His extensive foreign travels in quest of intelligence, been a fact, could it possibly have remained unknown? Could these inspired Evangelists have been so unfurnished, so unqualified for their great task of presenting to all aftertimes the life and teachings of the Saviour, as to have known nothing of it? Would our Lord, in His daily and familiar converse with His disciples for three years, never have whispered a word of these travels and tutions? Why? If they were essential to His preparation for His ministry, there could be no reason to conceal

them. Could all this have escaped the learned Luke, and the still more learned, restless, active and acute Paul? Could it have escaped His neighbours, who declared that "He had never been taught?" Could it have escaped His mortal enemies, the Jews, who sought with avidity for anything to accuse Him of? And what cause of accusation there would have been here!

Those who suppose the theory of *Hafed* feasible, totally forget that it was next to impossible for the Jews to travel, at least as isolated individuals. They were a people so environed by barriers of rites, restrictions, and duties, which God had purposely laid upon them to keep them, as the custodians of the great coming truth, from the follies and superstitions of the Gentiles, that solitary individuals could not possibly travel into far countries without continual contamination. Jews might exist in forced exile in communities, or they might exist as trading companies, in which they could carry along with them their national and religious institutions; but a single individual would find himself in a perpetual state of defilement from contact with interdicted persons and things amongst the heathen. Jesus Christ, as a youth, and especially as travelling with an Egyptian priest, would find it utterly impossible to avoid daily violation of the laws of Moses, amongst uncircumcised Gentiles. He must partake their food, be constantly compromised by their customs, their idolatrous worships, and their uncleannesses, and on His return His rigid countrymen would have stoned Him as a vile renegade and violator of the sacred Mosaic system. Witness the horror with which the Jews saw Jesus enter the house and eat with the publicans of the Romans even. Witness the horror of the disciples at hearing of Peter mixing with the Gentiles. Hear Peter's own words to Cornelius: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." (Acts x. 28.)

On these grounds we must dismiss *Hafed* as a sheer and impossible fiction. That breaking down of the partition wall betwixt Jew and Gentile, was not to taken place till Christ had proclaimed the liberty of the Gospel to the Jews, and had been rejected by them. Christ came to fulfil the law, not to destroy it. It was the Jews who rejected the Lawgiver himself, and in that annihilated the ceremonial law. He intimated this to the woman of Canaan who entreated Him to cure her daughter: "I am not sent but to the lost sheep of the house of Israel." (xv. 24). Not till after their rejection of the Gospel did He send His disciples to preach to all nations. And Paul did the same. When the Jews in Rome refused the Gospel, he said,

“Be it known unto you that the salvation of God is sent unto the Gentiles.” (Acts xxviii. 28).

On all these accounts we pronounce *Hafed* a fiction—and a fiction of which the direct effect, and no doubt the intention, is to undermine the divine fabric of the Gospel. The Jews themselves—who raked up all possible lies to degrade Christ—never invented a more palpable fiction in their *Toldath Jeschu*. It is exactly one of those things which Christ foretold: “Many shall come in My name, and shall deceive many.” It is probably but the beginning of these “many” in connection with Spiritualism. The Roman Church has opened the door of TRADITION, and through it a legion of evils have rushed forth into their Church. The Church has never defined the limits of tradition. They have resisted all calls upon it to declare what are the actual traditions of the apostolic times. Tradition is anything that the rulers of the Church may adopt and produce for their own purposes. Dr. Newman calls this practice of the Roman Church of establishing new dogmas, “development.” The Jesuits, whose leader and great authority is Don Alphonso Liguori, have promulgated the theory of a new era of the Church, commencing with the Council of Trent, in which Christ confides to His Church new secrets; and have hence issued the novelties of the apparition of the Madonna: the crowning her as Queen of Heaven: the installing her as the third person of the Trinity. Hence pilgrimages, and visions, and, in fact, whatever the Jesuits think will help to prop up the falling fabric. And all this in defiance of the Scripture prohibition of new revelations!

Are we to open a similar door to the hosts of nameless or unguaranteed spirits who swarm on the borders of the inner world? If we do, it will be at more terrible moral cost than that which the Roman Church has had to suffer from tradition. It will probably prove the most awful curse which has befallen Christianity and the world. If new histories are to be grafted on the authentic histories of the inspired Evangelist, Satan will have achieved his proudest triumph. Christianity will soon sink beneath the deadly but fair-looking lianas of the spiritual tropics, and perish in the tangled mass of diabolic fable. Shall this be? No! We must take our stand with the great Chillingworth; and declare that “the religion of Protestants is the Bible, the whole Bible, and nothing but the Bible!”

In every age in which a new and great truth has been developed, the devil has pursued and surrounded it with his forces. The early Christians had to endure Manichaeans, Nicolaitains, Gnostics, and the like—the Middle Ages abounded with dancers, flagellists, possessed witches. With the Reformation the evil

broke out with new violence. Luther, who translated the Bible and set the Gospel free, found himself overwhelmed by the wild claims of the Twickau prophets, by professors who bade the parents of their pupils call them home, for all education was superfluous, having the tuition of the spirit. The peasantry hearing the doctrine of the free Gospel, rose on their masters, and denounced the great Reformer as a traitor, because he did not aid them in cutting their masters' throats. And now we are called on by the spirits to receive new Gospels, and new lives of Christ. What next? Clearly there is no safety for us but in taking our stand firmly, irremovably on the authentic Scriptures, which have all the authority of historic truth, and are stamped with the consentient sanction of the greatest minds of all succeeding ages.

We are all liable to error. Let us not anger or accuse one another; but look seriously at the dangers that menace us. Whatever the spirits may tell us, reply with Chillingworth, Our religion is the Bible, the whole Bible, and NOTHING BUT THE BIBLE. Seeing that it contains everything capable of making "the man of God perfect, thoroughly furnished unto all good works." (2 Tim., iii. 16, 17.)

NOTE.—I have not in this article alluded to the gross plagiarisms, both of pictures and facts, by *Hafed* noticed by other writers, nor the equally gross historical errors and falsehoods referred to by a clergyman. If false in so many ways, what confidence can be put in this spirit in any? Our friend Mr. Hall seems grieved lest the medium should be thought false. I don't take it to be a case of medium but of spirit. They are the lying spirits—who are legion—who are at the bottom of all the alarming scandals now laying waste Spiritualism. The mediums are but the spouts through which these feculent fluids are discharged on the public; but if the spouts are not better looked after, they will have to be cleared away too.

A STORY OF QUAKER SPIRITUALISM.

The spirit-world around this world of sense
 Floats like an atmosphere, and everywhere
 Wafts through these earthly mists and vapours dense
 A vital breath of more ethereal air.
 And as the moon from some dark gate of cloud
 Throws o'er the sea a floating bridge of light,
 Across whose trembling planks our fancies crowd
 Into the realm of mystery and night,—
 So, from the world of spirits, there descends
 A bridge of light connecting it with this,
 O'er whose unsteady floor, that sways and bends,
 Wander our thoughts above the dark abyss.—*Longfellow.*

In the autumn of the year 1666 the great Fire of London occurred, and with this disaster the Society of Friends (in scorn called Quakers) is intimately connected. Beginning in a well-timbered bakehouse, that fire—under the impulsion of a fearful storm—spread across a district in which much pitch, tar, rosin, and other combustibles were warehoused. The thatched roofs of the neighbouring dwellings furnished materials for continuing the conflagration; and the buildings themselves, having much wood in their structure, and being dry from an exceedingly hot summer, favoured the devastating power. For three days wind and fire held unhindered riot, flinging and scattering brands in all directions—"the nights more terrible than the days, and the light," says an old chronicler, "the same, the light of the fire supplying that of the sun—while, as if to make disaster complete, the pipes from the New River were found to be empty, and the machine which raised water from the Thames was burnt to ashes.

From the Tower to Temple Bar the whole district was, at length, one surging mass of flame and smoke, and the wearied people had to make the meadows outside the City their home for a time. Here, as Dryden, the favourite poet of the period, tells us:—

The most in fields like herded beasts lie down,
 To dews obnoxious on the grassy floor;
 And while their babes in sleep their sorrows drown,
 Sad parents watch the remnants of their store:
 While, by the motion of the flames, they guess
 What streets are burning now and what are near,
 An infant, waking, to the paps would press,
 And meets, instead of milk, a falling tear.

According to Clarendon, above two-thirds of the great City—and those the most wealthy parts—were all burnt, without one house remaining. Eighty-nine churches and thirteen thousand two hundred houses were destroyed!

Two days before the conflagration, a Huntingdonshire Quaker, Thomas Ibbott by name, came up to London in great haste. He alighted from his horse, and with clothes loose, ran through the City to Whitehall. In running his posture was that of such as should flee from the fire soon to begin;—they were to have no time to fasten on their garments properly. As “a Sign” of the impending disaster and its victims, Ibbott declared he had been shown in a vision that the City would be laid waste by the conflagration now soon to commence.

“I saw him not until the morning of the day the fire broke out,” writes the noble Quaker, George Whitehead, “but the evening after he had passed through the City I met with some of our women Friends at the ‘Bull-and-Mouth’ [the Quaker Chapel], who gave me a pretty full account of him;—how he had been with them that day, and had told them his Vision of the Fire, and his message to London. To them he appeared very hot and zealous in spirit; and they were afraid he was under some discomposure of mind, which made them somewhat question what he told them; but when they related the same to me I had a fear and caution upon my spirit, so as I durst not question his vision or message. I said I knew the man;—that he was of a hot spirit, so that his spirit is nearer to those destroying angels—or fiery spirits—that are ministers of wrath and severe judgments, than those Friends are who have attained to a farther growth in the spirit of the Lamb Christ Jesus; and that Ibbott might sooner have a discovery of such an evil judgment, or mishap permitted to come upon the City, than they whose spirits are more weak and gentle,—more settled in quietness and peace. I very well remember this was the import and effect of my answer.”*

Does not this mysterious affair support the theory of two distinct spheres of existence—a causal world and a world of effects—a spirit-world and a natural world, separated from one another by a discreet degree yet both human?

Continuing his narration Whitehead writes: “The morning the fire broke out, some of us met at [Quaker] Gerard Roberts’ house, where Ibbott met us and told us he must go to the King [Charles II.], with a message to warn him to release our Friends out of prisons, or else the decree of the Lord would be sealed against him in three days’ time, to his destruction or overthrow. I was afraid he would be too forward and earnestly charged him, if he went, not to limit a time, etc., for he might cause truth to suffer if he did. . . . Also I did observe in a letter of his a few days before the Fire was over, he mentioned the true

* See George Whitehead’s *Autobiography* under date 1666.

number of days when the Vision of Fire should be accomplished; so that he had a certain vision and discovery given him."

The Father of Quakerism, George Fox, came up to London shortly after this event, and Ibbott's adventure would be sure to furnish him with matter for serious reflection. He would see that the Society of Friends had only by the lightest accident escaped the suspicion of having caused that fire. Evidently there had been a moment when another word, or gesture even, would have turned the thoughts of the populace from the smouldering ruins to the Quakers, and in the temper the people were then in, the "Flock of the Companions," as the Friends sometimes called themselves, might have been massacred throughout the city. George Fox muses over the matter at some length in his "Journal," and, on account of the similarity of Ibbott's case to the well-attested vision Swedenborg is related to have had of the Stockholm fire we will conclude with a few of his statements, merely premising that at the time of these events there were fully a thousand Quakers in the jails of England, and no inconsiderable number on their way to the West Indies—transported convicts, doomed to work side by side with slaves and the basest kind of felons—so heinous was the faith that would trust God for the next word, would maintain His sufficiency, and the universal saving Light of His indwelling spirit! Truly a sad time for the children of the Light!

"The very next day after my release [from Scarborough Castle] the fire broke out in London, and the report of it came quickly down into the country. Then I saw the Lord God was true and just in His word which He had showed me before in Lancaster Gaol, when I saw the Angel of the Lord with a glittering drawn sword southward. . . . The people of London were forewarned of this fire, yet few laid it to heart or believed it, but rather grew more wicked and higher in pride: for a Friend was moved to come out of Huntingdonshire a little before the fire and [was seen] to scatter his money up and down the streets, to turn his horse loose in the streets, to untie the knees of his breeches and let his stockings fall down, and to unbutton his doublet and tell the people 'so shall they run up and down, scattering their money and their goods, half undressed, like mad people, as he was a *sign* to them;' and *so they did when the city was burning*. . . I came to London; but I was so weak with lying almost three years in cruel and hard imprisonments, my joints and my body were so stiff and benumbed, that I could hardly get on my horse or bend my joints; nor could I well bear to be near the fire or to eat warm meat, I had been kept so long from it. Being come to London I walked a little among the ruins and took good notice of them. I saw the city lying

according as the word of the Lord came to me concerning it several years before."

How such a vision could really occur is not so difficult of explanation, if we take into account the fact of man's duality; that while his body is in this natural world and subject to spatial limitations his mind is in the spiritual world, where effects are seen in their causes and where time and space are mere conditions of state. It is said of the inhabitants of the latter world, that all the thoughts of each man flow forth in every direction, and diffuse themselves in some spiritual society much as the rays of light are diffused from flame (*Swedenborg, Ath. Cr. ii. 74*); but that for such a state to be realised by a man still on this side the grave, intense abstraction is needed. This is the very quality Ibbott and the Friends possessed in an eminent degree. In a time of deep interioration our Quaker's inner mind was enabled to discern effects in their causes. In imagery and in thought it was dimly revealed to him that the English Sodom of those Restoration-days was even then drawing upon itself an overwhelming flood of infernal influences whose devastating nature could turn Paradise itself into a desert. That London had become maddened with sensuality in a degree never equalled before nor since may be gathered from the novelists and comic dramatists of the time, as Milton's Quaker friend, Thomas Ellwood writes:—

'Twas wonderful to see in what a trice
This zealous nation was o'errun with vice.
As when the boiling gulf, with furious gales
Puffed up, o'erflows its banks and drowns the vales;
And when again it ebbs, it leaves, we find,
A loathsome scum, a noisome stink behind.

Among the pictures in his *Speculum Seculi* is this:—

Nor are they with their baubles satisfied,
But sex distinctions too are laid aside.
The women wear the trousers and the vest,
While men in muffs, fans, petticoats are dressed.
Some women—oh! the shame—like ramping rigs,
Ride flaunting in their powdered periwigs;
Astride they sit, and not ashamed neither!
Dressed up like men, in jacket, cap and feather.
All things to lust and wantonness are fitted,
Nothing that tends to vanity omitted.

Extraordinary visitations, as a complement and retribution of wickedness so extraordinary, are quite in keeping with the teachings of history and the monition which has reached us across twenty-five centuries: "Behold all ye that kindle a fire,—that compass *yourselves* about with sparks . . . ; this ye shall have of mine hand; ye shall lie down in sorrow." (Isaiah l. 11.) By God's will evil punishes itself.

RICHARD McCULLY.

A DEBATE IN NEWCASTLE.

NEWCASTLE is a town full of ancient and picturesque associations, but they exist in strange contrast with the hard and unpoetic appearances which are the usual concomitants of a great centre of industry. The grand old Norman Keep, built by Robert Curthose, and often besieged by marauding Scots, is flanked on one side by an Assize Court, and on the other by a railway. Looking down from the great square tower you may perceive an ugly iron structure in course of erection on the site of a bridge which Hadrian built, and a little to the right and still nearer to the spectator, there is one of our proudest monuments of engineering skill, the "High Level Bridge," of Robert Stephenson. In its normal state the town is dull and dirty. There are some noble streets and two or three fine public buildings, but there is always a thick and almost impenetrable curtain of smoke on three sides of the place; on the other there is the fine moor presented to the town by some old king or other, who ought to have the thanks of all modern Novocastrians for the free, open space which his charter has preserved. The moor, indeed, is a noble expanse of rolling greensward. It is open on one side to the winds blowing from the North Sea, and on the other to the breezes which, coming across moor and fell, have swept over the crested billows of the Atlantic. Newcastle has a certain likeness to its people. On three sides they are hard, exclusive, and unsympathetic; on the other they are tolerably warm, hospitable, and genial. But you have invariably to travel round the three cold sides before you get to the one warm one. People speak of the "rugged virtues" of these northern folks, and they are very rugged indeed.

For the most part the people of the North of England are as deficient in education as in refinement; and yet they are noted for a species of rough intelligence, which in ordinary concerns often makes them more than a match for persons who are both educated and refined. I have heard Professor Tyndall's Belfast speech discussed intelligently and with understanding in a one-roomed cottage in a Northumberland pit village. It had been read first of all in a newspaper, and then talked over among the more intelligent of the pitmen, every one bringing his quota of thought, and adding to the general stock of enlightenment. The working population of the North is distinguished by great breadth of opinion. The reader will, of course, understand that by breadth I do not necessarily mean depth or soundness. Of late years there has been a very general revolt against authority,

and the feeling in favour of religion has been shaken as well as other feelings which had less in their favour. There is, amongst the pitmen especially, a very wide leaning towards Secularism. Mr. Bradlaugh is one of the favourite speakers at the miner's annual picnics; and he never visits the North without getting large audiences who listen to him with something very like enthusiasm. For all this, I believe there are very few pitmen who would really avow themselves Secularists. Many of them would probably speak of themselves as men of uncertain opinions: they are neither quite off with the old love nor quite on with the new. They like men who can "speak," and they like that kind of speaking which has an appearance of breadth and freedom in it. One must confess, indeed, that they have a very considerable weakness for clap-trap.

It must appear as if I were going a great deal out of my way to describe a debate at Newcastle. It was necessary to speak of these things, however, and especially of the pitmen, because anyone "with half an eye" might have seen in the audience which listened to Mr. Charles Watts and Dr. Sexton for four nights at the beginning of last month, a very large preponderance of the working-class element of the North. "Geordie" had come in great force. Everywhere, dotted about the semi-circular seats of the Newcastle Lecture Hall, might be seen the hardy frame and the attentive face of the Northern pitman. "Geordie" is always ready for excitement. A game at "bowls," a day's rabbit coursing, a run for the Northumberland Plate, or a speech on political questions, interests him almost equally. A debate on such topics as Christianity and Secularism promised excitement of an unusual kind. Pitmen dropped in from all the surrounding villages, and the two opponents found crowded audiences every night to listen to, or to cheer them, and not uninclined to give an occasional hiss.

Mr. Charles Watts was a person certain to be regarded with some favour by such audiences as assembled at the Newcastle Lecture Hall. He has a fine physique, a loud voice, and a declamatory style. He does not reason too closely; is not averse to claptrap, and likes to say hard things about his opponents. Dr. Sexton is much quieter as a debater, as most persons who read this article will know. He is apt to place more reliance in fact and argument than on loudness or reiteration, and he is more inclined to humour than abuse. Nevertheless, I observed that although Mr. Watts had by far the greater portion of sympathy with him on the first evening, his influence steadily declined during the debate, whilst his opponent improved the hold which he only gradually obtained. The first night's discussion was opened by Mr. Watts, who

undertook to show that Secularism was sufficient for the well-being of mankind. I heard his opening statement, and a portion of Dr. Sexton's reply. Mr. Watts's definition of Secularism struck me as a little singular. I have heard him lecture a great deal at different times, but I never heard him speak of Secularism in a manner at all corresponding to that in which he spoke of it at Newcastle. There is almost as great a contrast between Mr. Watts as a lecturer and Mr. Watts as a debater as there is between Secularism in theory and Secularism in practice. It was almost impossible to take exception to his delineation of his pet system, it was so very finely drawn. Dr. Sexton, however, very wisely, as I thought, refused to be bound by definitions which defined nothing. In a case of speculative *doppelganger* it is better to get at the real body of opinion than at the mere hollow and simulative body. And so Dr. Sexton combated the Secularism that he knew, and not that species of it which he had probably just heard of for the first time. I do not wish to be understood as accusing Mr. Watts of any concealment or want of honesty, but I think he is inclined to be a little more guarded in statement when debating before an audience which he does not know, than he is before an audience with whose feeling he is perfectly acquainted. One began to think, while listening to his speech, that Secularism had a sort of copyright in science, and that its morality was entered at Stationers' Hall. You might have imagined that it was the habit of a Secularist to carry all the sources of scientific knowledge in his hat, and the solar system in his waistcoat pocket. Equally, you might have thought that a Secularist was so very moral a person that he couldn't sneeze for fear of infringing some imaginary moral law. It was a little surprising after this, to hear Mr. Watts ask Dr. Sexton whether he really thought that a Secularist could be a moral man. It was still more surprising to hear him admit during the second night's debate, that morality had no absolute existence, but might, and indeed did, change from age to age, just like the fashions in hats and periwigs.

Dr. Sexton opened the debate on the second evening, and he showed that so far as science was concerned, neither Christians nor Secularists had an exclusive right to it; that so far as morality was concerned, that also was a thing independent of speculative opinion; and that so far as intelligible system was concerned, Secularism was a mere chaos of contradictions. Incidentally, he showed how much the professions of Secularists were in excess of their performances. They had done nothing in science; they had made no new discoveries in morality; and as to practical work, they had not established a single Sunday School, nor hit on any organised method of improving the con-

dition of the people. I think the most partial person would scarcely have called Mr. Watts's reply conclusive; and it was sometimes bitterly personal. For instance, he accused his opponent of teaching Secularism when he did not believe in, or at any rate, understand it. Then he went further than this, and accused Dr. Sexton of using every means to become the President of the Secular Society—an accusation which called forth a reply from the Doctor, and such a storm of disapprobation from the audience as made Mr. Watts for some time inaudible. Yet he displayed much dexterity in avoiding difficulties, and showed, that, however deficient he may be as a reasoner, he is undoubtedly an effective debater.

I was present during the whole of the second night's discussion, but only for about an hour on each of the two concluding evenings. On Monday, the 10th of April, I was riding up from North Shields to Newcastle, and I found myself in company with two men who occupied almost the whole of the journey in discussing the debate. Their knowledge of such matters dated back to a remote period, and they spoke quite familiarly of the debate between "Joe Barker" and Dr. Cooke. Then came a comparison of Dr. Sexton and Mr. Watts with these debaters of a former day, and some references to most of the gentlemen who have debated in the North of England since. The impression of these men seemed to be that Mr. Watts was "a canny speaker," but that he was unequally matched against Dr. Sexton. This seemed to be the impression of a large portion of the four nights' audience, although it is only fair to state that a number of persons were of opinion that Mr. Watts came off victorious. "He's 'nihilated' him the neet," one man exclaimed repeatedly, as he left the room after the third night's discussion. My own opinion was the reverse of this. The speech which was supposed to have "'nihilated" Dr. Sexton was a loud and violent declamation on the persecutions of Christianity. It did not so much as touch on anything which had gone before; but it was the last speech of the evening, and it gave Mr. Watts an opportunity of doing what is vulgarly known as "launching out." Violent declamation must always be effective in debate, but one would suppose that a person with Mr. Watts's opinions would avoid it. He has such a lordly contempt of the emotions, and is addicted to such an idolising estimate of the majesty and power of the intellect! One would suppose, if one could judge his opinions apart from the manner in which they are expressed, that a Christian is *all* emotion, and a Secularist *all* intelligence. Yet Mr. Watts is nothing if he is not emotional, and he never maintains merely the average coolness for a space of two minutes and a half. At the beginning of the speech of which I am now writing, he

unctuously expressed pity for Dr. Sexton. He did not think that he had fallen so low as to prostrate his heart and his intellect before the idol of a mere superstition. Here was a pretty thing to be said by a gentleman who was continually professing a warm attachment to his opponent! Why does Mr. Watts so infelicitously copy the manner of Mr. Job Trotter? There is a sense of fairness in a Newcastle audience, and people here don't care for Job Trotterisms. They laughed ironically at Mr. Watts when he began speaking in this style, and I observed that he was much less personal afterwards.

I find it very difficult to leave Mr. Watts's peculiarities. In speaking of the persecutions of opposing Christian sects, he said that they were the legacy left by the "unique Jesus." I heard him make use of this same phrase at Manchester some years ago, and I thought it was very happy at the time. But a good thing stales with repetition, and Mr. Watts repeated this phrase so often, that I was irresistibly reminded of a story which Oliver Wendell Holmes tells about a lecturer who went out to tea. The lady of the house spoke to him about his perpetual wanderings from place to place, and in reply, he compared himself to the Huma, a bird remarkable for its travelling propensities. Years afterwards the lecturer went to the same house, the same speech was made about his travels from place to place, and it evoked precisely the same comparison.

During the last evening of the debate the discussion turned very much on the moral teachings of Christianity. When I entered the room Mr. Watts was quoting from Gregory and Smith—two of his favourite authors, by the way, for we had Gregory and then Smith, Smith and then Gregory, every evening, *ad lib.* He seemed to have grown weary of the discussion: a man close to my elbow said that he was "used up," for he concluded his speech before he had exhausted his time, and Dr. Sexton had to complain that he had given him nothing to which to reply. There had, however, in a previous part of the debate been some references to Confucius and the philosophers of Greece and Rome. Mr. Watts had contended that Christ made no new discoveries in morals, and that all his distinctive teachings might be found in the works of philosophers who had preceded him. He even went so far as to assert that the moral doctrines of Christianity were the same as those of the Essenes, and he seemed to be ignorant of the fact that there is very strong reason to suppose that the Essenes were merely secret societies of early Christians. Dr. Sexton, I think, knows a great deal more about the heathen philosophers than Mr. Watts, and he quoted from Homer, Hesiod, and succeeding poets and philosophers, to show what the moral teachings of these people really were.

The exposition was very damaging to Mr. Watts's side of the argument, and because it did not admit of a reply, he declared it to be unfair. His last speech was an address to the audience, and had very little to do with the matter in dispute. It was, in fact, an appeal to those emotions which Mr. Watts so curiously despises. A great deal of it was very manly in tone, though the effect of the manliness was spoiled by an affectation of pity for his opponent. Mr. Watts said he did not wish any person in the audience to espouse one side or the other because of what had been said in the debate; he wished to make them think for themselves. In the end, of course, they would come to his own very reasonable way of thinking. He re-affirmed his friendly sentiments towards Dr. Sexton, and only regretted that he did not see out of his (Mr. Watts's) eyes. This ingenuous assumption of superior intelligence also called forth an ironical laugh from the audience; but Mr. Watts sat down amidst a very hearty round of applause. Dr. Sexton concluded the debate by a speech, in which he referred to several unsettled points, and reciprocated Mr. Watts's friendly sentiments. He was repeatedly applauded throughout, and when he concluded he was vociferously cheered.

The audience seemed to be perfectly satisfied with the course which the debate had taken, but it appeared to have made no change in the sentiments of those who were present. Dr. Sexton was so heartily received in Newcastle, that he will no doubt be encouraged to pay it another visit before any long time has elapsed.

AARON WATSON.

ON THE DECEASE OF A DEAR GRANDCHILD.

September, 1874. Aged six months.

Being the third son; the former two having had a much briefer span of earth-life.

Too fragile for earth, he has fled!
O say not, "the loved one is dead:"

He has gone to the light.

In earth's murky shadows immured
He six months, all patient, endured,
Ere taking his flight.

Friends lovingly sought to detain
Their darling below, but in vain;

Say not they were wrong:
But beckoning angels, all fair,
And two of his brothers o'er there—
Attractions so strong—

O'ercoming the trammels of earth,
Have led to his heavenly birth
In the land of the blest.

No pain, grief, or sickness can now
O'ershadow his infantile brow,
Where he is at rest.

Let's think of the measureless bliss
And unalloyed joys that are his,

In yon happy spheres;
Then shall we rejoice at his gain,
And, ceasing from sorrow and pain,
Dry up our fond tears.

E. S.

OCCASIONAL LEAVES FROM MY NOTE BOOK.

THE greater part of my time since the last chapter of these Notes appeared has been spent away from home. I have had a three week's lecturing tour in the Provinces, which involved a considerable amount of travelling, and the delivery of a larger number of lectures than is usually crowded into that short space of time. The details connected with some of these will, I have no doubt, prove interesting. Before leaving home, however, in addition to my usual Sunday Services, I gave two lectures on 'Spiritualism in the neighbourhood of London, one at Brixton, on the 16th of March, and the other at Finchley on the 20th. The first of these was given under the auspices of the Brixton Psychological Society, and was on the "Philosophy of Spiritualism, with Criticism of Adverse Theories invented to account for the Phenomena," and the other was mainly brought about by the active exertions of Mr. Everitt and Mr. Dawson Rogers, both of whom reside in the neighbourhood, and was entitled "Where are the Dead? Is it possible to hold Converse with the Departed?" Both lectures were tolerably well attended and created a great amount of interest. Especially was this the case with the latter one, a large audience having assembled, all of whom appeared much interested in what I had to say. As this was the first lecture on the subject of Spiritualism that had ever been given in the neighbourhood, it promises well for the future, and I have no doubt that a second lecture would prove even more attractive than the last, as the interest of the people is now fairly excited in this great question.

On Friday, March 31st, I left London by the Midland train for Derby, where I had been announced to lecture that evening on "How I became converted from Scepticism to Spiritualism." On reaching my destination I found that a considerable amount of interest was being felt in the subject, and that there was every prospect of a very successful meeting. I made my way to Mr. Adshead's, in Victoria Street, and here met Mr. and Mrs. Vernon, of Fole Mills, and some other friends. The chair had been announced to be taken by the Rev. C. Badland, M.A., the Unitarian minister of the town. This gentleman I also met at tea at Mr. Adshead's; and I spent with him a pleasant afternoon in conversing upon various topics of interest. I learned from Mr. Adshead that amongst the numerous persons who had applied for tickets for the evening lecture was the proprietor of a ladies' school, who was desirous of securing admission for the whole of her pupils. I think this circumstance is quite new in the experience of lecturers on Spiritualism. I may remark that

the lady and her pupils not only attended the lecture but paid the greatest possible attention to all that I had to say. The Masonic Hall had been secured for the occasion, and it was well filled. The Chairman made a few introductory remarks, and took the opportunity of stating that he was not a Spiritualist, but had taken the chair on that occasion as a matter of duty. I said I hoped to convert him before I had done, but whether I did or not of course I am not able to say. The lecture was considered by the Derby friends a splendid success, and every one, I believe, was highly gratified. At the close an opportunity was allowed for questions, but with the exception of one gentleman, who rambled on at some length about the prohibitions of the Mosaic law, no opposition was forthcoming. The *Derby Mercury*, speaking of this and the following lecture, remarked:—

The lecturer—who was for some years a well-known Secularist teacher—is, whatever else, a capital logician, and the catena of his arguments left little to be desired in the way of ratiocination.

On the following day, Saturday, I made my way to Uttoxeter, to hold the debate with Mr. Lakin, which had been previously announced. I had been once before at Uttoxeter; but on that occasion, as on this, I did not see much of the place. It is a fine old town, surrounded by magnificent scenery, and interesting mainly to literary men in connection with the self-imposed penance which Dr. Johnson did in its market place, and as being the Woodleighton portrayed so admirably by Mrs. Howitt. Uttoxeter is, in fact, generally believed to have been the birth-place of Mrs. Howitt, and the old house in which she is said to have been born—incorrectly, I believe, but in which she certainly spent her childhood—is still standing, and forms a feature of interest to the traveller. Of course I did not leave the town upon the occasion of my first visit without going to look at this building, nor could I refrain now from gazing at it again. The name of Uttoxeter is one, the true derivation of which has never been very clearly made out. There are several theories extant in regard to it, all of which are probably incorrect. It is written Uttoxeshather, Uttokcester, Utcester, Ulcester, and Uttoxeter. It is supposed by some to be the Wotocheshede of Doomsday Book, which they imagine to be derived from *Wudu* (wood) and *Seade* (shade), but there is little evidence that this is correct. Leland, Camden, and Hollinshead give its Saxon name as Uttok-cestre, the termination of which is, of course, derived from the Latin word *castrum* (a camp), and the prefix said to be from the Saxon *mattock*, the implement used in clearing away trees, and to be descriptive, therefore, of the place so cleared. This explanation

of the prefix is somewhat far-fetched, since a place so cleared was always called the felled-place, or as now termed field. The Saxon word *stocca*, meaning the trunk of a tree, has been also suggested as the origin of the prefix, signifying that the town was built of wood. Another supposition is that Uttoxeter is derived from Tocester, the To evidently being a variation of Toot or Teut, and implying, therefore, the castra or camp, associated with or near the altar dedicated to Teut. The penance of Dr. Johnson has given the town, in modern times, an interest which otherwise it would not possess, and which has been referred to by some of the best writers in the English language. Of it Thomas Carlyle says: "The picture of Samuel Johnson standing bareheaded in the market-place there is one of the grandest and saddest we can paint." The facts of the case are, in brief, as follows:—Dr. Johnson's father, by name Michael Johnson, was a native of Cubley, in Derbyshire, and became established in business as a bookseller at Lichfield. Whilst residing here he was in the habit of attending the market in Uttoxeter for the sale of books. His son Samuel—afterwards the burly Doctor—spent some time, just before his twentieth year, in learning his father's business. There are books still in existence said to have been bound by his hands. During this time, his father being on one occasion unwell, requested his son to attend the book-stall at Uttoxeter in his place. Samuel, through pride, refused to comply with this request; and many years afterwards—when, in fact, he was an old man, in 1784—he voluntarily made his way to the place where the book-stall had formerly stood in Uttoxeter Market-Place, and there remained for a considerable time bare-headed in the rain to expiate his fault. It seems that at the time this occurred the Doctor was staying on a visit at Miss Seward's, at Lichfield. One morning he was missed from the breakfast table, and on enquiry of the servants, it was found that he had left the town at a very early hour on foot. The day passed without his return and some uneasiness was occasioned by his absence, when just before supper time he returned. Of course no one ventured to ask him the cause of his absence, but he volunteered the following explanation. Addressing the lady of the house, he remarked, "Madam, I beg your pardon for the abruptness of my departure from your house this morning, but I was constrained to it by my conscience. *Fifty years ago, madam, on this day*, I committed a breach of filial piety which has ever since laid heavy on my mind, and has not till this day been expiated. My father, you recollect was a bookseller, and had long been in the habit of attending Uttoxeter Market, and opening a stall of his

books during that day. Confined to his bed by indisposition he requested me, this time fifty years ago, to visit the market and attend the market in his place. But, madam, my pride prevented me from doing my duty, and I gave my father a refusal. To do away the sin of this disobedience, I this day went in a post chaise to Uttoxeter, and going into the market at the time of high business, uncovered my head, and stood with it bare an hour, before the stall which my father formerly used, exposed to the sneers of the standers by, and the inclemency of the weather—a penance by which I trust I have propitiated heaven for this only instance of my contumely to my father.” This event has been referred to by a great number of authors not only in England but in other countries. Walter Thornbury has put the whole thing into rhyme in some lines that appeared in *Once a Week* in 1861; and Nathaniel Hawthorn, the celebrated American author, visited Uttoxeter in 1857, to see the place where this remarkable incident had occurred, and was very much astonished to find that the exact spot was not known, and indeed that the circumstance itself seemed largely to have passed out of memory. I am running on however about Dr. Johnson and forgetting the object of my own visit to this town. My purpose in coming here was, as I have stated, to debate with Mr. Joseph Lakin the subject of how far Spiritualism is in harmony with the Bible. Mr. Lakin is, I believe, by trade a builder, but devotes a great portion of his time to open-air preaching. He is a rough uneducated man of the Richard Weaver type, overflowing with zeal for what he believes to be the truth, but evidently with very little charity for those who differ from him. Religion is evidently not with him a sweet and gentle influence, shedding abroad its beams of love in all directions, subduing the most turbulent passions, softening the hardest hearts, and purifying and making holy all minds upon which it operates; but a set of dogmas which are to be carried forward in the spirit of a gladiator, and forced into men’s minds, with all the bigotry of a partisan, and the intolerance of a man who believes himself to be infallible. The proclamation that “God is love” is given by such a man with a spirit of fury which makes the grandest truth that the world has ever known appear to be a paradox; and “Bless the Lord” is uttered in a tone which implies a curse on the entire human race. Mr. Lakin has, it seems, for some time past been amusing himself by denouncing Spiritualism as the work of the devil, describing spirit-mediums as witches who ought to be put to death, and designing a very uncomfortable place in Tartarus for all who believe in the modern manifestations. Mr. Bewley, the most active Spiritualist in the town, wrote to me before I left home,

asking if I would meet Mr. Lakin in debate? I replied that of course I would do so if the friends wished it, but that I thought it was attaching to him an importance which he did not merit. It seems they did wish it, and consequently I went. The Town Hall was secured for the occasion, and a very large audience was in attendance—in fact the place was well filled. The chair was taken by Mr. John Spencer, who acted most impartially throughout, and on the whole kept admirable order. Mr. Lakin's friends in the room were not very numerous, but what they lacked in numbers they made up in noise. They commenced by singing one of the Moody and Sankey hymns, but this they got through before the time announced for the meeting to begin. Mr. Lakin made his appearance in the ante-room prior to the commencement of the debate, with a sort of wild rush like a Red Indian going into battle. He wore an entire suit made of a light-coloured material, the coat being of a shooting jacket cut, with enormous pockets inside which were crammed full of large bundles of copies of the *Medium*. His whole appearance was rather repulsive to me, since there was no indication whatever that the holy and loving spirit of Christianity had operated at all upon his character. He had been, it was clear, a low and degraded specimen of humanity, but was now converted; and prided himself, as such men do, on the depths from which they have been rescued. According to a previous arrangement, I opened the question, and in so doing spoke for half-an-hour on the relationship between the modern spiritual phenomena and those detailed in the Bible, and explained the Hebrew terms translated in our version of the Scriptures, witch, enchanter, necromancer, &c., with a view to show that they had no reference whatever to spirit-mediums. On Mr. Lakin being called on to reply, he got up as it was expected to do so, but no sooner was he fairly on his feet than he commenced singing, whereupon three individuals in the audience also joined in the hymn, amidst loud and general cries of "Sit down." The chairman requested them to be quiet, but without effect, for they kept on with their singing until they had finished, the uproar, of course, being very considerable. The hymn being concluded, the chairman severely remonstrated with the disturbers in the Meeting, when one of them, evidently objecting to bear the blame of what had been done under superior orders, shouted out with great *naïveté*, "Mr. Lakin told us to do it," an announcement which was received with great laughter, the amusement caused by which, tended to some extent to restore the good feeling of the Meeting. I immediately rose and said to the chairman, "I must request you to take all this out of Mr. Lakin's time," and Mr. Lakin himself,

evidently very much surprised at my thinking he had any objection to urge to this course, said, "Well you can have all the time you want, I don't need it," which caused a good deal more fun. It soon became perfectly clear that Mr. Lakin was right, that he didn't want the time, and in fact didn't know what to do with it when he had got it. He occupied nearly a quarter an hour in reading from the *Medium* an account of a *séance* in which there was a materialisation of Mary Queen of Scots. The audience laughed incredulously when Mr. Lakin remarked, "Oh, you may laugh, but it's quite true; I appeal to Dr. Sexton whether it isn't true?" saying this he turned round to me and waited for my confirmation. I said, "Go on with your argument." "There, now," said he, "Dr. Sexton won't confirm what I say, and he ought to confirm it," which caused more merriment. He now proceeded to describe a *séance*, telling the audience that it was a meeting for religious worship, and then pointed out something in the *Medium*, which he said was opposed to Christianity, and sat down before his time had expired. The man had clearly not the slightest notion of debating, and he was evidently almost as ignorant of the teachings of the Bible as of the spiritual manifestations. When I remarked afterwards that the word *séance* which he had interpreted to mean religious worship, was a French term, simply signifying a sitting, and not necessarily connected with Spiritualism, he called out, "We don't want any French, we won't have any French." In reply to my statement, that I was not responsible for the opinions expressed in the *Medium*, or indeed in any spiritual publication, except my own; he said I was responsible for what was in the *Medium*, and he would prove that I was, which he did prove, by showing that my name appeared in its columns. To remind him that, if I were held responsible for everything contained in papers in which my name was to be found, I should have much to answer for, was an argument utterly lost upon him. During the discussion, Mr. Lakin several times grew very furious, and again and again interrupted me while I was speaking: occasionally he looked very much as though he were about to take off his coat and fight, the expression upon his countenance indicating that he was thoroughly out of temper. The *Uttoxeter New Era*, of April 5th, contained a short account of the discussion, and added—

We are sorry to say he [Dr. Sexton] was not treated with that respect and courtesy he was entitled to, whether his views were erroneous or not, but was several times interrupted by a few of the audience, and even by Mr. Lakin, although Dr. Sexton treated his opponent in the most gentlemanly manner.

A tolerably long report of the debate appeared in the *Uttoxeter Journal*, which will be found on another page of this Magazine. At the close of the discussion Mr. Lakin's friends

had evidently all deserted him with the exception, perhaps, of the three persons before referred to, for he sat down after his last speech without even the faintest attempt at applause. When we were retiring, some of those present shouted, "Dr. Sexton for ever!" which cry was also repeated as I and my friends walked through the street. Of course it would be absurd to call this a debate, since Mr. Lakin was as ignorant of logic as he was of Greek and Hebrew, and had no more notion of the rules of discussion than he had of *Newton's Principia*. Still, no doubt, some good was done, because an opportunity was presented of bringing the subject before a number of people who otherwise could not have been reached. On the Sunday morning Mr. Lakin was walking through the principal streets of the town, shouting out passages of Scripture at the top of his voice, a course of procedure admirably calculated to bring religion into contempt.

Early in the day (Sunday) Mr. Vernon drove over for me, and took me back with him to his residence at Fole Mills, where I stayed until Monday morning. The day was an exceedingly pleasant one, and I enjoyed myself greatly. Primroses and violets had just begun to show their heads, and the beautiful green of spring was spreading itself over the trees and shrubs.

On Monday morning Mr. Vernon drove me again into Uttoxeter, where I took train for Derby, having to deliver my second lecture that evening. I had promised to dine with the Rev. J. Ashby, the New Church minister. Here I met with Mr. Ward, a leading New Churchman, whom I had previously seen in London, and some other friends, with whom I spent a most agreeable afternoon. In the evening I lectured on "Objections to Spiritualism Stated and Examined." The chair was occupied by T. Roe, Junior, Esq., and the audience was larger than on the previous Friday. The lecture was well received, and at the close, when there was an opportunity for questions, the principal opponent was a Christadelphian, who, like all his class, seemed to be always blundering over two or three passages in the Old Testament. It was not difficult to dispose of him, and, this done, the meeting was brought harmoniously to a close.

The next morning (Tuesday), I took train for Scarborough, where I had to lecture that evening. The society by which I had been engaged at Scarborough was called the "Debating Society." It was formed, I believe, mainly for the purpose of discussing various questions of interest, not even excluding theology. Several meetings had been held during the year, at which warm and animated discussions had taken place, but this

was the first public lecture that had been given in connection with the society. Most of the active men are I believe Secularists, but they had selected the subject of Spiritualism, mainly because it was a good topic for debating. My approach to the town had been heralded by notices in the local papers of a somewhat exciting character. Thus the *Scarborough Mercury* of April 1st had the following paragraph:—

THE SPIRIT-WORLD.—“Pepper's Ghost” and table-rapping, along with a great many other things connected with Spiritualism, are to be discussed by Dr. Sexton in his scientific lecture next Tuesday, so that the debate to follow it may be a very lively one. The Doctor's learning, equal with his elocution, is of a superior order, and we anticipate an intellectual treat in the region of mysteries.

The *York Herald* of April 4th thus speaks of my visit—

DEBATING SOCIETY.—From an announcement in to-day's *Herald* it will be seen that to-night Dr. G. Sexton will deliver a lecture on “Modern Spiritualism.” The subject is a difficult one to handle, not at all unpopular, and from the Doctor's well-known ability there can be no doubt that a searching and scientific treatment of his subject will be given.

The *Scarborough Weekly Post* of March 31st thus announced me:—

SPIRITUALISM.—On Tuesday evening next Dr. G. Sexton, M.A., F.A.S., F.Z.S., will deliver a lecture at the Mechanics' Hall, in connection with the Scarborough Debating Society, upon the subject of “Modern Spiritualism; its phenomenal, philosophic, scientific, and religious aspects.” Dr. Sexton is well known in the scientific world as a man of extraordinary and universal ability. In the special subject of Spiritualism he has perhaps no equal at the present day, and as a lecturer he never fails to give satisfaction.

The lecture was given in the “Mechanics' Hall,” and a very large audience assembled on the occasion. The discussion that took place afterwards was animated and in one or two instances rather vehement. A man named Larkin, who claimed to have known me at Newcastle six or seven years before, was evidently bent, not on discussing Spiritualism, but on displaying his own abilities, such as they were. In a most overbearing and insolent tone, he demanded me to tell him what was the nature of life, a term which I had not even mentioned during the course of my remarks. He declared his intention of “catching” me, whether I said life was an entity or that it was not, so that it is difficult to see what view I must have taken to please this would-be debater. He then rambled on at great length about Protoplasm and Darwinism, subjects which I had not even in the most indirect manner referred to in the lecture, and about which he evidently knew nothing if I had. What he was driving at I was exceedingly puzzled to make out, until it suddenly flashed across my mind that the last lecture he had heard me give at Newcastle was on that very subject. I judged therefore that he was labouring under the delusion that that lecture was only just

finished. I told the audience so, much to their amusement and greatly to the chagrin of Mr. Larkin. I advised him also to make himself acquainted with the meaning of words before he used them in a public room, after which he collapsed for the rest of the evening. There was a great deal of other opposition, but the rest was of a very gentlemanly character. The persons present were loud in their demonstrations of applause, and the announcement that I would come again was enthusiastically received. Mr. Maude, the secretary of the society, is a Secularist, but with no strong prejudice against Spiritualism. I stayed at his house and was most kindly treated. Notices of the lecture appeared in the papers on the following day, too long of course to quote here. From the report in the *Scarborough Gazette*, of April 6th, I extract the following:—

In the course of his remarks, Secularism came in for its share of admirable comment, which was entirely antagonistic to its principles and his own former convictions thereupon. He showed that Secularism was the direct negation of sound philosophy and reason. The lecturer spoke emphatically of the atheistic spirit that pervaded modern philosophy, and that scepticism and doubt were more than ever the spirit of the present age. The evidence he brought of his spiritualistic ideas was of the most cogent character, and conclusively proved that there were "more things between heaven and earth than are dreamt of" in our restricted philosophies, and that we had by no means reached the end of all knowledge. The facts he made known were simple, direct, and irresistible. The style in which they were communicated was in every respect unexceptionable. The words in which he concluded his argument were at once philosophic in form, perspicacious in meaning, and felicitous in expression. His fluency was remarkable, and carried his audience with him, by the strong common sense that pervaded it, from its exordium to its peroration.

In reference to the discussion which took place at the close of the lecture, the same paper remarked—

In the discussion, which was both lively and interesting, some confusion arose through other matter being imported into the question not relevant to its elucidation; and through an attempt being made, by a few Secular opponents, to dictate to the Lecturer as to his mode of reply, and give him information on subjects with which they were but imperfectly acquainted. The questions that were put to the lecturer were, however, very felicitously answered, and fully exhibited the Doctor's mastery over his subject in all its collateral ramifications.

On the following morning I was up early strolling through the town of Scarborough, it being the first time I had ever visited the place. Of course I had heard much of its attractions. I had seen it announced on boards at railway stations as the Queen of English watering places, which description I had of course put down as an advertising puff, but I now found that it was literally true, and certainly in no sense overrated the place. Before breakfast I visited the old castle, built by Henry II., standing on a sort of oblong peninsula, which on three of its sides descends by a rugged precipice of about 300 feet to the sea, and on the fourth slopes gradually to the main land. This must

have been a magnificent place for defence in the days gone by, since, from its elevated position, it was admirably adapted for the purpose. The old castle is, of course, now in ruins, nothing being left but portions of a dilapidated tower, built of dark sandstone. From the castle yard the view is exceedingly fine. In the course of the morning I visited the Spa, the Cliff Bridge, the new Promenade Pier, and other portions of the town, of great interest and surpassing beauty. Fortunately the day was fine, although somewhat cold. I felt that I should be glad of a week's rest at Scarborough some time during the summer, should time and funds permit, which is very questionable. In any case I could not stay now, but must away to my duties elsewhere.

Later in the day I took train to Malton, where I was announced to lecture in the evening. The subject selected was "The Claims of Modern Spiritualism upon Public Attention," and I found that a very great amount of interest had been created in the town with regard to my visit. This was the first of the series of lectures that I had been engaged to give under the auspices of the British National Association of Spiritualists, and certainly the beginning was a good one. The Institute, or Theatre, for it seemed to be a compound of both, in which the lecture was given was crowded to suffocation. The chair was taken by the Rev. John Sutcliffe, the Unitarian minister of the town, and the greatest possible attention was paid to the lecture. The local papers reported the oration at great length, one of them giving it almost entire. The *Malton Gazette*, of the 8th, concludes an accurate and lengthy report as follows:—

Dr. Sexton closed his lecture in a most eloquent peroration; in fact throughout his discourse his fluency was most remarkable, and at times he quite carried away his audience. His style was most attractive, and the facts he adduced in support of some of his statements were somewhat startling to the uninitiated, but the worthy Doctor avoided anything like sensational effect, dealing with his subject in a calm, thoughtful, and interesting manner, such as will certainly lead many of his hearers to answer his urgent request for investigation and consideration on their parts.

At the close of the lecture the Chairman announced that questions might be asked, when the only person who rose was a Mr. Bartliff, who wanted to know whether there had not been impositions practised by mediums, and whether all that Spiritualists could do had not been done by Maskelyne and Cook. I replied that Mr. Bartliff had really put two questions. First, had there not been imposture in Spiritualism, and, second, could not conjurors successfully imitate all the spiritual manifestations? To the first question I replied: Yes, no doubt there had been imposition practised in the name of Spiritualism, and no man could possibly be more anxious to find out when

and where it was than I was. I had stated in London, and I would repeat it here, that wherever I detected imposition in connection with Spiritualism I would expose it. The fact, however, of there being imposition no more proved that Spiritualism was untrue than counterfeit sovereigns proved there were no real ones. With regard to the second question, I said: Certainly not. No conjuror would ever attempt to perform his tricks under the conditions to which spirit-mediums were subjected. For my own part I knew how all the conjuring tricks were performed, having never seen one that I could not explain, but spirit-phenomena were a totally different matter. With regard to Maskelyne and Cook, I had exposed all their tricks by means of apparatus exactly like their own three years ago, the consequence of which was that they were driven to adopt new tricks. And what they were doing at the present time was not at all difficult of explanation. Mr. Joy, a member of the Council of the British National Association, in London, had, I stated, offered £1,000 to any conjuror who could perform his tricks under the same conditions that spirit-mediums obtained their manifestations. No one had, however, even put in a claim for the money, nor was likely to do so. My answers appeared satisfactory to all present, and Mr. Bartliff left without making any further observations. A day or two afterwards, however, a bright idea seems to have struck him. He would write to Maskelyne and Cook, and ask them if I had really exposed their tricks. One wonders whether Mr. Bartliff was really such a simpleton as to suppose that these showmen, whose very living depends upon the pretence that their tricks cannot be detected, would actually admit to him that all their wonderful secrets were discovered, and their magnificent mysteries reduced to most common-place affairs. Of course they would admit nothing of the kind, so they wrote him back a letter in which it would appear they resorted to their old game of slandering me. As, however, the letter as a whole is not made public, I have no means of ascertaining its contents, but can easily judge from past experience of the fraternity of unscrupulous jugglers. A portion of the letter did find its way into one of the papers, as will be seen from the following paragraph which appeared in the *Malton Messenger* of April 15th:

DR. SEXTON'S LECTURE ON SPIRITUALISM.—It will be remembered that at the close of the lecture given by Dr. Sexton in the Literary Institute, last week, Mr. R. H. Bartliff asked the lecturer if conjurors could not produce the same phenomena, especially referring to Maskelyne and Cooke; and that Dr. Sexton replied that he had exposed the tricks of those gentlemen some years ago, and that it was impossible for any conjuror to perform the same things that a spirit-medium could do. Mr. Bartliff accordingly wrote to Messrs. Maskelyne and Cooke, asking if Dr. Sexton's answers were correct, and he has just received from Mr. J. N. Maskelyne a letter in which he says, "In reference to Dr. Sexton

I may state that the tricks he pretended to expose had no reference to Spiritualism whatever. The fact is, that he started with the hope of obtaining a livelihood, his stock-in-trade being some old lumber bought from a daughter of the late Professor Anderson, but he failed miserably as an exposé of the conjurors. His assertion that it is impossible for other than spirit-media to obtain the 'phenomena,' is disproved twice daily in this hall, where all the latest phenomenal developments are regularly reproduced. For further information I must refer you to my work upon *Modern Spiritualism*, shortly to be published. You will find this delusion and humbug fully exposed therein."

Of course the statements in this paragraph are quite in keeping with all the rest that are made by these men. As soon as I saw it I sent the following letter in reply:—

To the Editor of the "Malton Messenger."

SIR.—Seldom, indeed, is it that I reply to any erroneous statements that may appear respecting me in the newspapers. I am in the habit of addressing some hundreds of different audiences in the course of the year, and have a right, therefore, to expect criticism, sometimes of an unfavourable character. Besides, to reply to all the attacks, direct and indirect, to which any public man is subject, would necessitate the labour of half-a-dozen clerks, to say nothing of the turmoil in which such a course of procedure would keep him constantly involved. The origin of the paragraph that appears respecting me, however, in your last issue, is so unusual that I feel called upon to depart from my customary practice, and to trouble you with a few observations upon the subject with which it deals. It seems that Mr. Bartliff took the trouble of writing to some London conjurors, asking them whether it was true that I had exposed their tricks as stated by me at my lecture, a course of procedure which argues little for the intelligence of your townsman. Did Mr. Bartliff really imagine that this was a likely method of arriving at the truth? If so I can only say that he can have had very little experience of the ways of the world. These men, chagrined beyond measure at the exposition of their so-called marvels, and manifesting their impotent rage by putting into circulation all sorts of false and slanderous tales respecting me, as they have done, would hardly be selected by any intelligent man as persons likely to give an impartial and unbiassed opinion upon the question under consideration. Assuredly it would have been better for Mr. Bartliff, or any one else who was desirous of learning the truth upon the matter, to have read my little book, entitled *Spirit-Mediums and Conjurors*, and to have made enquiries of some of the thousands of persons who saw my exposure of these tricks in London, Glasgow, Birmingham, Manchester, Bury, Brighton, Eastbourne, Worcester, and other towns, or even to have asked me to allow him the opportunity of seeing the exposure in order that he might be in a position to judge for himself. It seems, however, that Mr. Bartliff thought otherwise, and thereby showed, I think, that his object was not to discover truth, but to learn how he might oppose Spiritualism and attack me as its advocate. At the close of the lecture that I gave in your town, upon Mr. Bartliff putting his question I treated him as a gentleman, which treatment I regret to say he has not reciprocated. Should I come again to Malton, and Mr. Bartliff presents himself as a questioner, he may rely upon it I shall know how to deal with him.

Now, Sir, respecting the statements made in the paragraph under consideration: if the tricks that I exposed had no reference to Spiritualism, how is it that these very tricks had been performed in all parts of the country for many years as an exposure of spiritual manifestations. That this was so can be proved by the bills and advertisements of the conjurors, and by the testimony of thousands of persons who saw their performances. In point of fact, a score or two of conjurors are drawing audiences at the present time solely by advertising that they expose Spiritualism—a fact of itself sufficient to show how great is the interest that is being felt in this subject. Let these men drop all allusion to Spiritualism, and simply go on with their juggling, and what would be the result? Why they know well enough that they would then perform to empty benches. They trade upon this fact, and are therefore indirectly indebted to Spiritualism for a livelihood.

The assertion that I purchased any "old lumber" of a "daughter of the late Professor Anderson," is simply an audacious falsehood, as is also the statement that I ever thought of obtaining a livelihood by exposing jugglers. But these matters, as far as I can see, do not affect the public, and may be therefore passed over. I have no wish to enter into any controversy with these men. What I have done is before the world, let the world judge of it. I have been made the victim of the vilest slanders that ever an evil-disposed brain concocted, because I took the course that I did in defending what I believe to be the truth, against the miserable burlesques of showmen. I have by me a dozen or more anonymous letters, written to some of the leading men of the towns where I have gone to lecture, full of the most atrocious falsehoods respecting my character, all of which serve to show the *animus* that these men introduced into the question, and the unprincipled way in which they have acted. In conclusion, I repeat what I said in the lecture, that no conjuror will even attempt to perform his tricks under the same conditions that mediums are subject to in what is called the "spirit-circle."

Apologising for troubling you with this letter,

I am, &c.,

GEORGE SEXTON.

Newcastle-on-Tyne, April 19th, 1876.

The effect of the lecture in Malton appears to have been everything that could be desired, and there can be little doubt that another may be given very shortly. Spiritualism is, to a great extent, new in the town; but there are several earnest workers, who, now that the ball is set rolling, can easily keep it going. Mr. W. Coppertwaite was present at the lecture, and shook me warmly by the hand afterwards; and many others crowded around to congratulate me on the success of this, the first, effort to promulgate Spiritualism at Malton.

On the following day (Thursday) the debate was announced to commence between myself and Mr. Watts, at Newcastle, and, therefore, I had to hurry away early in the morning, in order to be in time for the battle of the evening. The discussion took place, as announced, in the Lecture Room, Nelson Street, and very large audiences attended. The number of Secularists greatly predominated on the first two nights, but they were evidently in a minority towards the end of the discussion. On the Thursday and Friday evenings the subject was: "Is Secularism sufficient to promote the Well-being of Mankind?" Of course I laboured to show—and I may, perhaps, be excused for thinking with success—that this Secularism was utterly insufficient to promote the happiness of mankind. As, however, a review of the debate appears on another page, written by Mr. Aaron Watson, who was present, and whose name will be remembered as the Manchester correspondent of the *Christian Spiritualist* for many years, I need not refer to it more fully myself.

On Saturday I left Newcastle, by the mid-day train, for Glasgow, having been announced to preach there on the following day. I reached the "second City in the Empire" at half-past five; my old friends Bowman and Nisbet met me at

the station, and with them I made my way to Mr. Nisbet's house, where I was to stay. On the following evening (Sabbath, 9th) I preached in the Mechanics' Hall, Canning Street, Calton, on the "Relation of the Ancient Faiths to Christianity." The weather was very unfavourable, the rain falling in torrents during the greater part of the evening; but, despite this fact, the congregation was large. Several of my old Scotch friends were present at the service, the rest I had no opportunity of seeing, my stay in Glasgow being so short.

Back again to Newcastle I hurried on the following day (Monday), to conclude the debate. On the last two evenings the subject for discussion was: "Is Christianity of Divine Origin and adapted to the Real Wants of Mankind?" The interest experienced during the previous week had not only not abated, but was considerably increased, the Christian party attending in large numbers. At the close I received the hearty congratulations of great numbers of good Christian men, who personally were quite unknown to me, and several letters were sent to me, thanking me for the manner in which I had vindicated Christian truth. Amongst the latter was a document signed by seven persons, in which the writers expressed, on behalf of themselves and their friends, the "great pleasure and benefit" which they derived from the "very able and masterly manner" in which I had treated the subject under discussion. The debate will certainly not be soon forgotten, and I have no doubt that much good will result therefrom.

The discussion over, I had to leave Newcastle to fulfil my other engagements. On the following day, (Wednesday), I lectured at Seghill, a colliery village about eight miles from Newcastle, of which I have previously given a description. My subject here was "The Alleged Phenomena of Spiritualism. Are they True? and if so, do they prove the continued Existence of Man after Death?" I was compelled to spend the night here, as there was no means of getting away, and I stayed therefore, with Mr. Brown, a Primitive Methodist local preacher, with whom I spent an hour or two's most agreeable conversation after the lecture was over. Mr. Brown I found to be a very intelligent man and familiar with most of the controversies that have taken place between Christians and Sceptics. He had gone to Newcastle every night to listen to the debate between myself and Mr. Watts, and expressed himself as highly satisfied with the result. During the night and on the following morning there was a very heavy fall of snow, and we seemed to be carried back into the very middle of winter. From Seghill I went to Blyth, where I lectured on the Thursday, on "Spiritualism in Harmony with the Bible." This lecture was given in

the Central Hall, the largest building in the town, and was listened to with rapt attention by a numerous company of highly respectable and intelligent people.

The following day being Good Friday, and trains running but seldom, I was compelled to start very early in the morning in order to get back to Newcastle, so as to be able to travel in the afternoon to Chester-le-Street, where I had to lecture in the evening. I reached Newcastle at about half-past nine, deposited my luggage at the central station and went on to Mr. Barkas's house, where I had arranged to spend the day. Mr. Blackburn of Manchester was also in Newcastle, and I had the pleasure of meeting him at dinner at Mr. Barkas's. In the afternoon I took train for Chester-le-Street, accompanied by Mr. J. T. Rhodes of Newcastle. Here I found an unusually large audience assembled in the Co-operative Hall to listen to my lecture on "Modern Spiritualism in Harmony with the Bible." The reception I met with here was gratifying in the extreme. Chester-le-Street I had never visited before nor indeed am I quite certain whether I had even heard of it. It is a small town, pleasantly situated partly in a valley and partly on a gentle acclivity, about six miles from Durham and eight from Newcastle-on-Tyne. It consists mainly of one broad street about half a mile in length. The river Wear skirts it on the East and receives a small tributary which runs through the town. The surrounding scenery is very pretty, and a very charming view may be obtained from the railway station, which is situated at about the highest point of elevation in the town. Spiritualistic meetings have been held here for some time past and there are a goodly number of Spiritualists resident in the place. A tolerably lengthy report of the lecture appeared in the *Chester-le-Street Times* of the 22nd, and the proceeds of the lecture were I believe devoted to sending a copy of this paper to ministers and other influential persons resident in the neighbourhood. Mr. Robinson, the Secretary of the Society, is a most active and energetic worker in the cause.

From Chester-le-Street, I took train on the following day for Middlesboro'-on-Tees, where I had to preach on the Sunday. I reached Middlesboro' between five and six o'clock on the Saturday evening, and made my way to the residence of Mr. Joseph Allison, in Boundary Road, where I was to stay.

On Sunday I preached two sermons in the New Jerusalem Church, the subject taken by me in the morning being, "This Thy Day," and in the evening, "Without God in the World." A considerable number of Secularists were present in the evening, who, with their usual good manners, left the church in a body the very instant the sermon was concluded. The New

Church friends here were desirous that I should give a lecture on Secularism in the town, before I left the neighbourhood, and I therefore arranged to return to Middlesboro' for that purpose, on the following Thursday.

On the Monday morning I crossed the river to Port Clarence and took train for Hartlepool, from thence on to Sunderland, and so to Seaham Harbour, where I had to lecture in the evening. At the Henden Station, Sunderland, I met Mr. Rhodes, who accompanied me the rest of the journey. The lecture here was on the "Claims of Modern Spiritualism upon Public Attention," and was given in the Londonderry Literary Institute, a very fine and commodious building. A tolerably good audience assembled on the occasion, and the lecture was well received. I was told that I should have some violent opposition, as one or two persons were present who had considerably badgered Mr. Everitt, on the occasion of his giving a lecture in the town; but no opposition was forthcoming, not even to the asking of a question. I found in Seaham Harbour some earnest Spiritualists, and think that, with a little effort, a successful cause may be established here. I stayed for the night with Mr. Emmerson, a draper in North Terrace, and I beg to thank him here for his kindness. On the following morning I went over the town, and inspected the harbour, docks, shipping and other points of interest.

From Seaham Harbour I returned to Newcastle, and was met at the station by Mr. W. Couchman, who had kindly presided on three evenings out of the four at the debate, Mr. Edmund Procter having taken the chair on the first evening. Mr. Couchman is a hale and hearty vegetarian and teetotaler, and withal an earnest New Churchman. My object in returning to Newcastle on this occasion was to attend a tea meeting which the New Church friends had got up in honour of my visit. This tea meeting was to have been held on the Tuesday but was unavoidably postponed till the Wednesday. A short account of it will be found in another part of the Magazine, and therefore I may simply say here that I feel very grateful to the friends for the consideration they showed me, and the complimentary manner in which they were kind enough to speak of my efforts. The meeting itself was a most harmonious one, the best possible spirit prevailed, and for myself I could really say that I felt it good to be there. These social gatherings with kindred spirits, where no discord is felt and no disorder admitted, always seem to me a foretaste of the great Hereafter, of which Archbishop Trench has well said :

The tasks, the joys of earth the same in heaven will be,
Only the little brook has widened to a sea.

On the Thursday I returned to Middlesboro' for the purpose of lecturing on "Twenty Years' Personal Experience of Scepticism, with reasons for renouncing it and embracing Christianity." The Rev. J. K. Bealey, Vicar of Middlesboro', had kindly invited me to become his guest, and at his residence I consequently took up my abode. My lecture was given on the Thursday evening, in the Town Hall, and although the rain fell heavily during the evening a tolerably large audience assembled. The lecture was enthusiastically received, and although an opportunity for discussion was allowed, and had been announced on the bills, no opposition of any importance was forthcoming. The Secularists who were present evidently had not the courage to defend their views. At the close of the meeting the Rev. J. K. Bealey, in moving a vote of thanks to me, was good enough to say that my lecture "was the most able, convincing, and eloquent lecture on the subject they had yet listened to," which, considering what lectures had been given in the town, and the standing of the lecturers, was certainly a very high compliment. I believe it is intended that I shall visit Middlesboro' again very soon.

From Middlesboro' I returned to London, having been absent just three weeks. In that three weeks I had addressed eighteen public meetings, and travelled between thirteen hundred and fourteen hundred miles.

During my absence my place was supplied at the Cavendish Rooms on two Sundays by Mr. J. W. Farquhar, and on the other by my friend Mr. Young, of Swindon, to both of whom my thanks are due for their kindness. On Sunday, 23rd, I resumed my ministrations and delivered a discourse on "Sceptical Homage to Christ." Whether I can keep on my Church here is very questionable. Certainly I cannot without some assistance. I am willing to give my services free of charge, but I cannot afford to sustain a loss, and at the present time there is a very heavy loss which falls on me and on me alone. There is a loss on this Magazine which I have to bear, and to add another loss to that, in addition to the labour involved in connection with both, is simply to allow myself to be completely crushed by pecuniary responsibilities. I refer to this subject with the very greatest reluctance, but justice to myself demands that I should seek for assistance, and failing to obtain it, relinquish the work, however reluctantly, which I find my powers and my means inadequate to accomplish. For the past three or four years I have devoted myself almost exclusively to the spiritual movement and have worked harder in the cause than almost any other living man. For this I have not only not received any remuneration, but have been compelled to sustain

very heavy losses on the work in which I have been engaged. This I cannot continue, nor ought it to be expected of me. Should I receive the assistance required, I will cheerfully accept it and go on with the work in which I am engaged, but should I fail, I must relinquish a struggle in which I should sacrifice my health—perhaps my life—and leave the work to be done by other men who may be more fortunate in obtaining help than I have been.

GEORGE SEXTON.

London, April 25th, 1876.

HYMNS FOR THE SPIRITUAL CHURCH.

THE TRUE BREAD AND WINE.

The bread of Truth, the wine of Love,
This bread the Saviour brake;
It fell like manna from above,
In every word He spake.

And still it doth our hunger meet,
And satisfies away;
This bread is ever fresh and sweet,
And is our strength to-day.

The wine to all He freely gave,
To poor, and lame, and blind;
At marriage-feast, beside the grave,
And on the cross resigned.

This wine so pure, so rich, so warm,
Still from His heart doth flow,
To cheer the heart of those who mourn,
And set their souls aglow.

That sacred cup—true Holy Grail,
O'erflowing to the brim
With choicest wine, shall never fail
To those who trust in Him.

Break ye the bread to all who need,
And give to all the wine;
So may the soul be nourished,
And life grow more divine.

T. S.

NOTES AND GLEANINGS.

COMPLIMENTARY TEA TO DR. SEXTON, AT NEWCASTLE.

ON Wednesday, April 19th, some friends connected with the New Church, in Newcastle, held a social tea meeting in honour of Dr. Sexton. Mr. MacLagan, the leader of the society in the town, was voted to the chair. After Miss Couchman had favoured the company with "The Sabbath Evening Chimes," on the piano,—

Mr. MACLAGAN said he was exceedingly glad to see so many friends present on such an occasion. They had met to do honour to a gentleman whom they all respected, both for his abilities and his opinions. It was unnecessary for him to introduce Dr. Sexton to them. He had distinguished himself both in his literary, his scientific, and his philosophical abilities, and they were all acquainted with his worth. They had most of

them been present at the debate in which Dr. Sexton had so recently and so ably defended Christianity, and they were able to appreciate his argumentative powers. And not only had he gone forth to the world and defended those principles which they all held to be true, but he had given it the example of a great and noble life.

Dr. SEXTON—in the course of an eloquent speech, in which he referred to the growth and influence of the teaching of Swedenborg—said that, some short time since, he had stated at a meeting of the Swedenborg Society, in London, what he might repeat now, that he believed that if he had been acquainted with the writings of Swedenborg twenty-five years ago, it would have saved him many years of anxious doubt and sceptical opinion. On lamenting, one day, to a New Church minister the loss of the years thus spent in unbelief, the minister had replied to him that perhaps this was God's method of educating him (Dr. Sexton) for the work he had to perform, and the time, therefore, might, after all, not have been wasted. For himself, he would gladly take that view, but it was not easy to arrive at such a conclusion. When it was known that he had abandoned the Secularist platform, and had devoted himself to the promulgation of Christian truth, he had been requested to join the ranks of many denominations. He said this without any vanity, or without wishing to over-rate his own abilities. He had been offered pulpits in different denominations, but up to the present time had accepted none. His tendency had been at first towards Unitarianism, and his friends naturally expected that he would settle down in that denomination. He soon came to see, however, that the great central truth of Christianity was the supreme divinity of the Lord Jesus Christ, and that if this were removed the whole fabric would fall. Wherever he went, he must, at all events, preach this truth. After explaining, at great length, the way in which the teachings of Swedenborg had influenced his mind, he said that he intended devoting the rest of his life to the preaching of the Gospel and the promulgation of Christian truth.

Mrs. PIPER sang "The Banks and Braes of Bonny Doon" with much effect, after which,

Mr. BURN said it afforded him the greatest pleasure to be present on such an occasion. He had met Dr. Sexton under very different circumstances, but even then he listened to him with delight, for he was convinced that, with some modifications, his views, even then, were those of the true Church. He had always found, too, that Dr. Sexton expressed and defended those views with a force, a power, and a fulness of knowledge, which he had never met with before. He thought that Dr. Sexton

was eminently qualified to represent the views of the New Church to the world.

Mr. JOSEPH WILKINSON, an aged and respected member of the Society, said that he had a very extensive knowledge of New Church doctrines, and had heard all the New Church preachers, but he had never heard the teachings of Swedenborg enforced with such power, and carrying such conviction, both to the minds of Christians and of sceptics, as by Dr. Sexton.

Mr. COUCHMAN, of Tynemouth, addressed the company, and was followed by

Mr. LYNN, who said that it gave him considerable pleasure to meet with Dr. Sexton. He was pleased at the position which that gentleman had taken up, for he was convinced that there was no man living who was better fitted for taking a high place on the Christian platform. The manner in which he had defended Christianity in the recent debate had induced him to form a very high estimate of his powers. Mr. Lynn spoke at considerable length in regard to the teachings of the New Church, after which Dr. Sexton responded to a second call which was made upon him, and a very enjoyable evening was brought to a close.

DEBATE ON SPIRITUALISM AT UTTOXETER, BETWEEN DR. SEXTON AND MR. LAKIN.

This debate, which was announced in our last issue, came off on Saturday evening, April 1st, in the Town Hall, Uttoxeter. Great interest was felt in the discussion, and a large audience assembled. The *Uttoxeter Journal* of the 5th ult. gave the following report, which although brief may be looked upon as tolerably correct:—

DISCUSSION ON SPIRITUALISM.—On Saturday evening, the discussion between Dr. Sexton, of London, and Mr. J. Lakin, of Uttoxeter, as to whether Spiritualism is supported or condemned by the Bible, took place, as announced, at the Town Hall. There was a considerable number of persons present, all of whom manifested a lively interest in the proceedings. The chair was ably filled by Mr. J. Spencer, who, in a short preliminary address, after referring to the object of the meeting, stated that though he must not be understood to identify himself with the opinions of either of the speakers, yet he was confident both of them were about to speak that which they conscientiously believed to be true, and begged the audience to abstain from all interruptions by way either of approval or disapprobation. Dr. Sexton then addressed the meeting for half an hour, and began by stating how he had been induced by the repeated requests of a friend to undertake the part he was about to play in this discussion, namely, to show that Spiritualism was not in opposition to the teachings of the Bible. In the first place, if there was any good in the movement, that good must spring from God; he (the speaker) would presently show how good had arisen from the movement, which fact being once acknowledged, must unquestionably prove that the movement (*i.e.*, Spiritualism) did not owe its origin to evil sources. He (Dr. Sexton) need not point out the fact that every great discovery, every invention had always been opposed on the same grounds.

The printing press when first introduced was said to be the work of the devil, even the invention of table forks was ascribed to the same agency, the common Congreve matches even took their name "Lucifers" from the same source. Could we then wonder that Spiritualism casting as it does so new, and yet, to those who can understand and accept it, so glorious a light on much that we cannot otherwise understand, should be regarded as springing from the same origin? If our friend (Mr. Lakin) preaches from the Bible, he can scarcely affirm that Spiritualism is opposed to this book *per se*. "Will he then ascribe one kind of phenomena to agencies of a good character, another to those of a bad character?" The Doctor then drew a comparison between modern spiritualistic phenomena and those related in the Bible, instancing "the burning bush, from which God spoke to Moses," "the voices which spoke to St. Paul," "the writing at Belshazzar's feast," "the angels giving strength to Daniel," "releasing the apostles from prison," and again "the three angels who appeared to Abraham," not only in a palpable form, but even partaking of food; and yet again Ezekiel being taken up by the hair of his head and carried away to confront a number of men who had lived, but were then dead. "My friend would doubtless maintain that Spiritualism is contrary to the Mosaic law which says 'thou shalt not suffer a witch to live,' but then it would be necessary to prove that Spiritualists are witches." Again what was meant by witches, enchanters, necromancers, who certainly were condemned by the Bible? The Hebrew word rendered in English by witch was *mechashsheph*, one who used magical songs, mutterings, incantations, and also to signify fumigation, as the offering of incense to idols. Enchanter, *menachesh*, in the same tongue, one who practises divination by serpents, or by the entrails of animals, in point of fact serpent sorcery. There was a wide difference between the meaning of these words in ancient and modern times. Mr. Lakin might say seers were condemned: but this was because the art had been abused as had even the custom of offering sacrifices, which at first was lawful, but was afterwards prohibited for the same reason. Was communion with the dead forbidden? How could it be wrong to hold converse with a friend to-morrow, with whom it was lawful to consult to-day? Men do not die, they merely pass from one shore to another; a glorious truth that has come to light in modern times: we too shall follow in their footsteps and render an account of our actions as we form them here. "And now let me tell our friend a fact he does not know, and which cannot fail to show that good does come of this movement. I was once a thorough sceptic, denying even a future state of existence, but the truths of Spiritualism led me back to Christianity; this is not my case alone, but of hundreds I could mention, and to object and oppose on such grounds as these is neither generous nor wise." The speaker here concluded with a few remarks on the prevalence of scepticism in the present day, and resumed his seat amidst a general expression of applause. Mr. Lakin now came forward, and at the same moment three individuals among the audience got up and began, amidst loud shouts of "sit down," to sing a hymn, which was drowned by an uproar which at once arose in the back of the Hall. On the chairman expostulating and threatening to dissolve the meeting, one of the aforesaid individuals explained that the singing was attempted at the request of Mr. Lakin himself, and on the latter's appeal to the audience to let the meeting proceed, order was at last restored. Mr. Lakin then spoke to the following effect: "The Spiritualists call their meetings *séances*; a *séance* means religious worship; the number of persons required to constitute a *séance* is from three to twelve, and in all cases must what they call 'a medium' be present. This medium requires to be fully developed, that is, must have certain forces to produce good phenomena. The phenomena are of various kinds, such as moving of bodies without material agency, sounds through solid substances, alteration of the weight of bodies, levitation—that is, mediums are lifted up and carried horizontally through the air; luminous appearances, direct writing, appearance of phantoms, and communications with the spirits of the departed. [Mr. Lakin then read from a Spiritualistic Journal, called the *Medium*, an account of the appearance of a spirit, professing to be that of Mary, Queen of Scots]. Now call this what you please, I call it religious worship, (a laugh) no doubt people will not believe it, but that will not alter facts. Scores of people have tested it; there is no trickery. If you don't believe it, put a £5 note in your pocket, go

to London, and see for yourselves. Now this puts the medium in the same position as the woman in the xxvii. chap. of Samuel; exactly the same phenomenon appears; no man can dispute it, and what good came of it? None; only evil, a message of death to Saul himself. Talking about seers, in no place in the Bible, from Genesis to Revelations, can we find an instance where it is commanded to consult with the dead. The Lord slew Saul because he transgressed in this respect, which shows that seeking after knowledge in this way was not lawful. Again, our Lord tells us, in the parable of the rich man and Lazarus, that if they 'believe not Moses and the prophets, neither will they be persuaded though one rose from the dead.' Again, we see a medium advertising to give her services at the charge of a guinea; verily, if she has a master, she must bring him great gain (applause). If any of you wanted to go to these *séances* they would have to get an introduction; they will not admit everybody, they will not admit a man like me. You see these papers [spiritualistic journals] these are their Bibles; and yet the name of Jesus is not mentioned in them five times. They teach that the blood of atonement is opposed to reason, it is a relic of ancient paganism, and pulpit teaching is the greatest swindle ever invented." (Sensation.) Dr. Sexton then replied in the following manner: "I think all reasonable persons will agree with me that we have heard no argument against Spiritualism in the speech of our friend; we have had a rambling statement to the effect that one medium does this, and another does that; and, lastly, a packet of papers is held up, which Mr. Lakin calls our Bible. The *Medium* is a paper expressing views, not mine, and I am not here to defend its opinions. [At this point a further interruption was made by the audience, which, however, was soon put a stop to, and Dr. Sexton continued.] Why does Mr. Lakin tell you about what he has never seen? He says he would not be admitted; that is untrue, let him come with me and I will procure him admission to a *séance* without his having to put his hand in his pocket. He says *séance* means religious worship; that is ridiculous—*séance* is a French word, meaning sitting—["We don't want any French," from Mr. Lakin, who was sternly silenced by the Doctor, who reminded him that he had been allowed to speak without interruption on his (Dr. Sexton's) part]—and has nothing to do with religion; though I have, indeed, heard prayers made at these sittings, which even Mr. Lakin would not object to."—In answer to an objection advanced by Mr. Lakin, to the effect that it was not lawful to hold communion with the dead, Dr. Sexton instanced the vision of Ezekiel before referred to—related in Ezekiel vii.—maintaining that these seventy men, being dead, must of necessity have been spirits, and nobody would venture to say there was anything unlawful in this affair. The learned speaker then went on to say that these phenomena, which most unquestionably existed in ancient times, though they had certainly ceased, on account of the corruptions which had crept into the Church, had been common at a far later period than was generally supposed. He spoke of the vision of Polycarp, by which he was warned of the manner of his death, the voices which spoke to him when on his way to the stake; and similar well-authenticated instances related of Ignatius, Bishop of Antioch; Justin, and others. Though these phenomena certainly had ceased for a time—owing to the corruptions of the Church, before alluded to—yet there was no doubt that God, in His glorious goodness, had been pleased, in these later times, to revive them outside of the Church, in order to lead back many to Christ.—Mr. Lakin, on again coming forward, stated that God hath at all times worked after His will, without respect to man's reasoning. Why, we might say, was there one Adam, not ten Adams? When men were dead they knew not anything, but rested from their labours. "Whatever Dr. Sexton may say, he has got the letter which killeth. I affirm, and can prove it, this Spiritualism is the mystery of iniquity spoken of in the Holy Scripture. What was the temple of God? Man's heart, for God 'dwelleth not in temples made of hands.' This (Spiritualism) is Satan sitting in the temple of God." Mr. Lakin quoted several texts to prove that this was the "mystery of iniquity" alluded to, that should be in the last days; but, owing doubtless to the excitement under which he laboured, he occasionally wandered a little from his subject, and it was difficult to understand exactly what he meant. Dr. Sexton then proposed a vote of thanks to the Chairman, for the admirable way in which he had con-

ducted the meeting; this was warmly seconded by Mr. Lakin, and carried by a unanimous show of hands on the part of the audience. The proceedings then terminated with the Doxology, sung by nearly all present, at the suggestion of Mr. Spencer.

BELIEF IN OMENS BY A FELLOW OF THE ROYAL SOCIETY.

The following extract from the *Autobiography of A. B. Granville, M.D., F.R.S.*, published in 1874, will no doubt prove interesting to our readers, as it shows the influence of what are called superstitions upon the mind of a man of great erudition and extensive scientific knowledge.

Some of my readers will feel disposed to laugh outright at a learned doctor admitting he is an inveterate believer in all sorts of popular superstitions, forebodings, and presentiments. I am alarmed at the spilling of a salt-cellar; I don't like to meet a hearse while going out of the street door; I would not undertake a journey or any important work on a Friday; and the breaking of a looking-glass would throw me into fits. Now this morning, soon after our *tête-à-tête déjeuner*, I became suddenly depressed in spirits, to such degree that my fair hostess fancied I had been taken ill. This state of nervousness and depression endured after I had retired to my hotel, and was making ready my luggage for my positive departure at noon on the succeeding day, leaving out only the evening dress for the dinner and Opera. On taking my place at dinner the knife and fork laid before me crossway startled me (I dare say I turned pale), but I said nothing. There were two attendants. At the next course the other valet replaced my plate, and again the fatal cross was laid before me! I looked round to the three guests to see if it was the habit of the servants of the house; they had no cross, only the doctor: and again the third time the same symbol made its appearance before me with the setting of the dessert and corresponding plate, with gilt knife and fork, the two latter of which articles again contrived to be laid down in a crucial form. Ah! now there was no mistake. Some great crossing was about to befall me. I had better shut myself up for the rest of the day, give up the proposed drive and the Opera, and wait until I can escape in the morning from the doomed city. To make matters still more formidable, I found, on looking at my calendar, that it was Friday. All this mind-work I of course kept to myself, albeit I must have appeared rather more stupid than was my wont.—Vol. I., p. 413, &c.

It is very singular that a few hours after this last named circumstance Dr. Granville was arrested, and hence the prognostication was verified.

THE DISTINCTION BETWEEN A SECT AND A CHURCH.

The distinction between a Sect and a Church is obvious enough, and should be kept clearly in view, and one never confounded with the other. A Church organizes itself around the whole Christ, believing His truth to be infinite; His advent, therefore, to be perpetual; His spiritual coming always fresh and new. He is not merely the Christ of two thousand years ago, but the Christ of to day. A sect posits itself on some fragment of truth; some private interpretation of it made by fallible men, and it grasps this, and holds it, as the last word

in theology. Hence a sect has no future, and can only keep repeating a worn-out creed for ever. A Church, while it holds on to the old truths which are central and primary, is open always to the Lord for new light, life, and inspiration; and so the old truths never become dead and stale, but are seen ever with new settings and relations, and with new illustrations of what before was dark and mysterious. A sect is always becoming partial and narrow, and a thing of the past. A Church, if only it be a true one—that is, the very body of Christ—is always growing towards a genuine comprehension and Catholicity; for, being His body and robe, it changes in the transfigurations of His light and love. Indeed, the reason of this notion that Christianity is learned out, and that something else must be hurried up in its place, lies mainly in the fact that men have drawn it off into creeds, and claimed the creeds as the whole of it. And so they study it there, where it has turned into stone and fossil, and not in the living Christ who melts through the ages, and breaks through the worn-out creeds themselves, as the husks and the sheddings of the coming harvest. Looking, therefore, to the Master, claiming to be His minister, and acknowledging fealty to Him alone, I will never ask whether the truth He gives me tallies with the notions of this denomination or that, and whether men choose to call it Unitarianism or Calvinism. I do not believe that any of these names exhaust the truth as it is in Jesus, or are anything more than the first stammerings of His everlasting Gospel. And while I would fellowship all denominations who have the Christian spirit, and work with them so far forth as I could work freely, and to good ends, I would never get moored with any of them in the flats and shallows where the living stream of Christian history is sure to pass by them, and leave them high and dry upon the sand.—*Rev. E. H. Sears.*

Correspondence.

THE PHILOSOPHY OF PERCEPTION.

To the Editor of the "Spiritual Magazine."

SIR,—You are wise to find sympathy for those opponents who object to the dark *séance*. But what is light? A question more easily asked than answered; and one which, in fact, has never been answered—except that an ethereal action set going by a luminous object makes a sensible impression on us, we call light; but that there is any such thing, outside the mind, is mere illusion; and the universe is absolute darkness and solemn silence, and, so to speak, is an

eternal dark *séance*; hence, in reality, there is no such thing as light such as we seem to perceive, and the so-called dark or night side of nature has its flora and fauna as well as the light side; as there are flowers that blossom in the winter cold, and, strangely exceptional, resist the cold, which is immediate death to the summer flower—the reason of the exception no one can tell.

But in respect to light, the difficulty is, perhaps, rather as to vision; all the mechanical theories on which seem to me most absurd, since we must admit a spiritual principle in the end, which seems to light up space and enables us to perceive objects, and know what they are, and where they are, and to walk up to them without any mistake, but which has a physical cause in the transmitted ethereal action, admitted into the dark *séance*, as it were, in the chamber of your photographic doings, as well as into the dark chamber of the mind, be it brain or spirit, or an action between the two, as I believe; and which, like as a vital spirit-lamp, casts its beams far into the corresponding ethereal medium without, and thus giving us vision—the sense of direction and distance—and a true impression of things. Now, in the dark *séance*, in the sensitive nature of the mind, it may be necessary that the physical stimulus of light should be withdrawn, and that the attention should not be distracted by the sight of objects, and also that the inner light and power should not be diffused in space, as it certainly is in ordinary vision; but that the power and intuitive sense be confined and concentrated within, as is the case in the trance condition and with a person in deep thought, waiting upon the thoughts to come, as was the case with Newton; and, in fact, it is thinking in the dark—that is, an abstraction from all disturbing sense impressions; and hence it is that clairvoyance more frequently occurs in the trance or mesmeric state, and often near death, when the body begins to lose sensibility. But, from what I have said, it will be seen that our ordinary perceptions are really intuitive, or a species of clairvoyance; and when that is really recognised, persons will not have the same disinclination to credit the higher phenomena and extraordinary and exceptional instances.

HENRY G. ATKINSON, F.G.S.

SONGS OF THE SOUL.

AT SCHOOL.

MUTATION is the law of Earth:

Naught here is permanent,
From the first hour of mortal birth,
Till our last breath is spent.

The child, the schoolboy, and the man,
Each other quick succeed;
Until we reach the utmost span
By Providence decreed.

We taste the sweet and tender joy
Of friendship, home, and love;
The mind and heart here find employ,
And all their powers may prove.

And many a bitter cup we drink,
And shadows gloom around;
We stand and shudder on the brink
Of deeps we cannot sound.

And then a sudden gleam of light
Athwart the darkened sky,
Reveals unto our gladdened sight
Where safety still is nigh.

The earth, the sky, the seasons change
But with the changing years,
The mind takes wider, loftier range,
To farthest hemispheres.

If right we read life's mystic scroll,

This is its epitome;

A spinning nursery of soul

The world is; not our home!

T. S.

THE
Spiritual Magazine.

JUNE, 1876.

NEW ESSAYS ON OLD SUBJECTS.

BY NEWTON CROSLAND.

NO. I.—PRAYER.

WHAT is Prayer? It is simply asking God to do for us what we cannot do for ourselves. I propose in this essay to point out what I venture to consider to be the best mode of availing ourselves of this wonderful and beneficent privilege. The most prominent mistake which I have observed in the ordinary conception and use of prayer, is that people are apt to make too great a mental effort in giving it birth. We should remember that nothing is nearer to us than God, and that He is attentive to the slightest worthy application. To approach Him it is not necessary to be hysterical, or to make our minds nervous catapults for discharging our petitions at the Deity. All that is required to render prayer effective, is to unite it with the simplest earnestness and confidence. When a child asks its parent for some food the little suppliant does not strain its nervous system in making its wants known. In the same gentle spirit of trusting calmness and freedom from doubt should we importune the Most High to succour and guide us, and even to grant us special mercies. Truly, we must become as little children. One of the first messages we received from the spirits was very significant, and expressed in these words: "Do not pray to us—pray to God, and He will give us instructions concerning you."

The potent influence of prayer to God, in elevating and controlling the thoughts and actions of man, is theoretically accepted and maintained by a large portion of the human race; but practically we have too irregularly and unfaithfully tried the

efficacy of prayer in regulating and benefiting our daily lives. We all know the old story of the lazy waggoner who prayed to Hercules to lift the waggon from the mud in which it was embedded. The god, it is said, answered the petition by rebuking the sluggishness of the man, and recommending him to put his own shoulder to the wheel. This fable has been too often misinterpreted, as if it was meant to teach the superiority of human exertions in comparison with appeals for Divine assistance. How much truer is the lesson that without the prayer the god would never have descended to rouse the dormant energy of the labourer, and nerve him to the execution of his task? We may be sure that if we want to succeed in any endeavour that is right to be made, prayer to God is the most effectual means of raising our motives to a high principle of duty, and stimulating our righteous resolves to triumphant performance. When men are baffled and angry they often resort to imprecations as a safety-valve to their feelings: they had better always try a prayer; the relief would be more speedy, more comforting, and more permanent.

We must be careful that we do not address to the Deity mere selfish begging-letter applications; nor subject His power to our moral tests and experiments; nor may we presume on our influence in His omniscient counsels. Another point we must very strictly and tenderly observe in offering up prayer to God, and that is, not to attempt to approach Him with worldly compliments. To Him flatteries are a miserable mockery; and yet He is so lenient and appreciative that He is little likely to resent this offspring of our meanness and ignorance. What He requires is our duty, love and loyalty—not a crawling, subservient sycophancy. He wishes us to be His friends—not His slaves. We cannot sneak into His favour; nor is there any certain passport to His succour, but our willingness to accept His methods of redemption. How vain and frivolous is it to tell Him that “He is good and great!” “*La gloire*” is a very poor thing in His estimation. It is well to believe in His “goodness and power,” but this belief must be something more precious than His pious toadies are qualified to realise. “Singing to the praise and glory of God” is a healthful and Divine exercise when it is practised—not merely as a formal system of musical etiquette in religious worship—but as the outburst of our sympathetic joy in the harmonies of God’s government of the world, and as the expression of our enlightened recognition of His gracious personal presence in the guardianship of all His creatures!

Although we may often find it necessary to struggle against our vices and passions, prayer need never be a wrestling-

match with the Deity. In its true and faithful method, prayer is so little fatiguing, that if its exercise is more arduous than opening and shutting our eyes, we may be sure that we are on the wrong track, and have got hold of the wrong thing: directly it becomes a strain, it is exhausting and profitless. Properly conducted, it is as easy as breathing, and may be carried on as interminably. It supplies its own energy, its own sustenance; and its activity can only terminate with our consciousness.

It is so self-sustaining, that it may be practised "without ceasing," and wrought into the substance of every daily occupation. It may be blended with the performance of every duty.

To the uninitiated this view of prayer seems too simple to be credible—too easy to be adopted, as an alleviation of the ills of life; and yet its efficacy is infallible, and its benefits can be experienced by all who resort to it, in the spirit and direction which I have endeavoured to inculcate. The scientific intellect and the heart and mind of man, in their natural and earthly state, can scarcely believe that there exists so obvious and certain a remedy for the trials and anxieties of life. Like Naaman, the Syrian leper, we are inclined to feel mocked unless we are called upon "to do some great thing" in order to be cured. "To wash and be clean" seems to be too common-place a prescription to be acceptable to the spiritually impure. Prayer is a bath, in which the soul may be purified from its troubles and apprehensions; and to those who doubt its healing virtues, we can only say, try it, and you will find it both efficacious and fascinating. But, although, for anxiety, anger, and sorrow, it is a specific almost miraculous in its operation, we must recollect that man is such a complex being, that no one thing can be considered an absolute panacea for any specific evil to which his nature is liable. The "conditions" in which we are involved must be considered, qualified, and met. We must not run away with the idea that we can by prayer altogether avoid the consequences of our own foolish and wilful conduct: we cannot thus throw into confusion the laws of cause and effect, nor can we so easily and cavalierly upset the terms of human existence. We must not be surprised if our lives, ungoverned and untrained by the sacred principle of prayer, should, at first, experience little benefit from taking a final and convenient refuge under a protection which we have too long neglected. We may torture ourselves and others, but God never tortures us: whenever He ordains a penalty for any offence, He mercifully provides a means of escape from the misery which we bring upon ourselves. In every particular God's government

is guided by the highest wisdom, justice, and mercy; and the absorbing study of its infinite relations to the care and redemption of man may profitably occupy the mission of a lifetime. Every sphere of being, from the lowest to the highest order of our natures, is regulated by its own suitable laws and conditions; and if we wish to experience the blessings of a more tender and gracious dispensation than that which has justly and rigorously wrought our discipline and punishment, we can, through prayer and the exercise of worthy thoughts and deeds, deserve more celestial privileges, and climb to the duties, enjoyments and legislation of a higher life. In this mode a grander existence may be made to supersede the laws and phenomena to which we have been accustomed in our lower state.

Fortunate is it for us that God answers our prayers in His own true, wise way—not in our way, which may be foolish and short-sighted. If He always took the same view of what is good for us that we considered to be the most advisable and beneficial, and if our requests were granted as specifically and definitely as they were made, we should be tempted to do nothing else but pray. Every other form of activity would be abandoned in favour of resorting to such an easy, convenient, and profitable plan as that of prayer. Our genius, enterprise, and energy would dwindle into a life of mere supplication and dependence. One half of man's noblest qualities and gifts would, by disuse, remain undeveloped, and we should cease to work for ourselves when we made the cheap discovery that God gave us all that we needed. No condition of soul could be conceived more unworthy of the purpose for which we were created than this state of helpless and degenerate piety.

There is one plausible theory prevalent, which endeavours to account for the apparent efficacy of prayer, by supposing that it does nothing more than favour the presence of holy and gentle thoughts which divert the mind from the contemplation of antagonistic and unpleasant sensations, thereby enabling the will to become the parent of purer conduct and a more religious life, and to promote the gentle exercise and cultivation of worthy ideas and noble principles. In this view of prayer there is a certain pleasing and reasonable charm, which is so far satisfactory to ordinary intelligence and piety; but, like many other conventional theories, this theory does not cover all those facts and experiences of humanity with which it ought to deal. It is incomplete and uncertain in its conception; and to the Spiritualist it must be deemed entirely unacceptable.

Nothing short of the admission that God really and literally sends his angels to our succour, in answer to our prayers, will satisfy our minds, or explain the phenomena of which we have

the most tangible evidence. The express agency of spiritual messengers, is the only explanation we can possibly accept of all the aspects which surround this transcendent and tremendous mystery. To the Spiritualist, however, prayer presents no difficulty and no mystery. He knows that spirits are attracted to aid or molest him according to the quality of his thoughts, disposition and conduct; and he also knows that they exercise a marvellous influence over the state of his soul and body. How many physical maladies spring from spiritual causes! The passions of the mind disturb the nervous circulation; this disturbance affects the condition of the blood, and the result is organic or functional disease. Prayer is the most potent means of correcting the first element in this process of disorder. Through the means of clairvoyance I have frequently been enabled to ascertain the mode in which prayer has been answered. A gifted clairvoyante has described to me angels sent on special errands, and to perform specific acts and duties, which I have silently and secretly prayed might be accomplished.

Most answers to prayer are too sacred to be babbled about before a mocking world. I could give numerous instances, if I were not deterred by the apparent profanity of making them public, and thus committing a breach of confidence towards one's guardian angels; but exhortation and exposition are more effective when they are supported by examples. I shall, therefore, confine myself to two or three minor isolated cases of no great moment, but sufficient as illustrations of my experience and doctrine.

A friend of mine, Captain, now Lieutenant-Colonel D——n, once resided at Plumstead, about four miles from my then abode. One Sunday, in the year 1857, about 3.15 p.m., I was dining alone, and I was very desirous of seeing this friend. I said to myself, I wonder whether a prayer would fetch him. Accordingly I prayed that he might be sent to me. About an hour and a quarter after that prayer was uttered, he rapped at my door. On my expressing my surprise and pleasure at seeing him, he gave me the following account of himself. He said:—“Rather more than an hour ago, I was lounging on the sofa, reading a book to my wife, and not even thinking of you, when suddenly, although I was in a humour very reluctant to be disturbed from my luxurious indulgence, I became restless and unable to continue my reading. I jumped up and exclaimed to my wife, ‘I can’t read any longer; I must go and see Crosland.’ I started off accordingly, and here I am. I came in such a hurry, that, although I met my sister, I merely nodded to her, and did not stop to speak to her.” We then compared notes, and were amazed at the. “unconscious cerebration,” “the reflex

action of our brains," and "the curious coincidence," which had occurred.

One day in March, 1858, early in the week, I called on a friend at whose house scarlet fever and typhus were raging. On the Thursday, I felt very ill. On the following Saturday I was engaged, with a marvellous clairvoyante friend, to dine at Sir Samuel Ellis's, at Charlton; but on the morning of that day, I sent word to this clairvoyante friend, who resided near, that "I was too unwell to meet her at dinner." As I did not know what was the matter with me, I never imagined that she could know more about my illness than I knew myself. I was unable to swallow anything without great pain; and when I got up in the morning I fell down insensible. As soon as I regained consciousness, I crawled to my bed and prayed to God to help me. After that prayer no persuasion would have induced me to send for a doctor; but by-and-bye, about eleven o'clock, a.m., my clairvoyante friend came round to my house, saw my servant, told her that I had caught a fever, and she left some homœopathic medicines for my use. The next day she saw me, and in a mesmeric state prescribed for me: she described the inside of my throat, the number and colour of the pustules there, and informed me that I should be free from pain on the following Thursday. On the Wednesday I had no hope that this prediction would be fulfilled, as swallowing was then very painful to me; and I generally prefer believing in prophecies after they have come true. However, on the Thursday, I was able to take food without suffering, and I felt once more capable of enjoying life. On the occasion of her first visit to me on the Sunday, she told me that on the previous Saturday, when I sent her a message about my illness, my guardian angel appeared to her, described to her the nature of my illness—scarlatina, the remedies to be taken, and the treatment to be adopted.

On the Friday evening, when I took to my bed, a very remarkable circumstance occurred abroad. My wife, my sister, and a friend were then in the Hotel Munich (München), Vienna. In the room which they occupied there was a French clock which did not go: suddenly in the evening, while they were sitting round the fire, this clock, to their great astonishment, began striking. It struck seven three times, and then subsided again into motionless silence. The cause and reason of this singular and surprising phenomenon we never ascertained. I was sick seven days, convalescent seven days, and I took seven medicines during my illness. Whether these groups of seven had any mysterious connection with the striking of the clock we could not discover. To our untutored perception this incident seems like a purposeless specimen of supernatural

symbolism. That it was accomplished by spiritual agency is the only explanation I can offer; and perhaps its occurrence was intended as an illustration of the possibility of miraculous intervention in the affairs of man.

The last instance I shall give of answer to prayer is slight, but significant and instructive. One evening in 1856 or 1857, I was sitting for manifestations at a small table with my wife and a lady friend. The message that was then being given to me through tilts of the table, purported to be from the spirit of my departed sister. The friend who was sitting with us irritated me exceedingly by her ridiculous inexperience, but I kept my irritability safely suppressed in my own breast; in courtesy to our guest no tone or look was suffered to betray my anger. The lady occupied herself in frivolously and eagerly guessing at the words before they were half spelt, and generally guessing wrongly. My wrath was rising to an uncomfortable degree, when, all at once, the table refused to respond to my alphabet, and rolled about as if it were unable to take care of itself. After vainly trying to bring the table to a proper sense of its duty, I confided the alphabet to my wife, left her to manage the *séance* and to ascertain the cause of the disturbance. The spirit then gave us this communication:—"We cannot finish our message to N. C. because he is irritable." Here was an unexpected disclosure! Both ladies exclaimed at once, "Are you irritable? What is the matter?" I confessed to the irritability, but, out of politeness, I did not reveal the cause. The spirit continued in answer to our enquiries: "N. C. can cure his irritability by praying to God." I immediately prayed to God silently, and asked Him "to remove the feelings of irritability from my soul." In less than a minute after this prayer was offered, the table resumed its composure and bowed towards me; the spirit then took up its message at the word where the communication had been dropped, and finished it as regularly as if there had been no interruption. It, however, tacked on this valuable piece of information: "When you are irritable you alter and darken your atmosphere, and then good and bright spirits cannot approach you." This precious injunction has influenced and guided the whole of my subsequent life, and it has done more to cure me of my darling propensity than all the other advice and discipline which I ever experienced.

In spite of all my attempts at originality in treating the subject of the efficacy of prayer, I have made only one great discovery, and that is that I have nothing new to teach. I am inclined to regard this result as the most valuable part of my labours. The grand conclusions which all my experience has compelled me to adopt are those which were expounded eighteen

hundred years ago, and I am not aware of any philosophy or religion which is any improvement upon what was then revealed. The lesson I have learnt is that to render prayer efficacious three conditions are necessary: (1) Faith, (2) Desert, and (3) Propriety of Petition. There is no difficulty in realising these conditions. To possess them we have only to choose to grasp them: they are always ready awaiting our acceptance.

When Lord Palmerston once told a deputation that as a remedy for cholera they had better resort to drainage and cleanliness than to offering up prayers on fast-days, although, in a low sense, he was quite right; he was more pungently witty and epigrammatic than sympathetically wise. With playful antagonism he set the practical scoffers laughing at the theoretical "religious world;" but he did not feel and realise the magical truth that if we want the willing heart, the earnest mind, the conscientious effort, and the industrious hand in the thorough accomplishment of any needful reform, we cannot more effectually attain our object than by asking our Father in heaven to aid the people with His inspiration, His blessing, and His guidance; and to encourage and enlighten them in the cheerful and zealous execution of their great task. Sanitary treatises are all the more attractive and beneficial when they are circulated with our prayers. He who begins by praying well will certainly end by working well. What is true of an individual is, in this instance, true of a nation. While we are a praying nation we can never become degraded. If any tyrannical foe lay a sacrilegious hand upon the ark of our civil and religious liberty, the earnest prayers of good men have power to bring down the succouring host of heaven—the legions of God! The angels of the Almighty can be, in an instant, sent from town to town, from city to city, from mountain to mountain, and from valley to valley, to rouse up the elect souls of those whose mission and privilege it is to live or die in the cause of holiness!

HYMNS FOR THE SPIRITUAL CHURCH.

ASCENSION.

Now—passed beyond the mortal strife,
 The risen Christ we celebrate;,
 That pure divinely human life
 Is perfected and consummate.
 Enfeebled by our secret doubt,
 Harassed by foes within the gate,
 Assailed by enemies without,
 That round our daily pathway
 wait;

By conflict with the evil power,
 And conquest o'er each darker mood,
 Through Faith and Love—our richest
 dower—
 And sacrifice for others' good;
 Our spirits may ascend to Thine,
 O Christ! in those immortal spheres,
 Where all-pervading Love divine
 Enfolds and fills the eternal years!

T. S.

THE MINISTRATION OF OUR DEPARTED FRIENDS.

By HARRIET BEECHER STOWE.

“It is a beautiful belief,
That ever round our head
Are hovering, on viewless wings,
The spirits of the dead.”

WHILE every year is taking one and another from the ranks of life and usefulness, or the charmed circle of friendship and love, it is soothing to remember that the spiritual world is gaining in riches through the poverty of this.

In early life, with our friends all around us, hearing their voices, cheered by their smiles, death and the spiritual world are to us remote, misty, and half-fabulous; but, as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hill-side of life, the soul, by a necessity of its being, tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this.

For, with every friend that dies, dies also some especial form of social enjoyment, whose being depended on the peculiar character of that friend; till, late in the afternoon of life, the pilgrim seems to himself to have passed over to the unseen world in successive portions half his own spirit; and poor, indeed, is he who has not familiarized himself with that unknown bourne whither, despite himself, his soul is earnestly tending.

One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. Could we firmly believe this, bereavement would lose half its bitterness. As a German writer beautifully expresses it, “Our friend is not wholly gone from us; we see across the river of death, in the blue distance, the smoke of his cottage;” hence the heart, always creating what it desires, has ever made the guardianship and ministration of departed spirits a favourite theme of poetic fiction.

But is it, then fiction? Does Revelation, which gives so many hopes which nature had not, give none here? Is there no sober certainty to correspond to the inborn and passionate craving of the soul? Do departed spirits in verity retain any knowledge of what transpires in this world, and take any part in its scenes? All that revelation says of a spiritual state is more intimation than assertion; it has no distinct treatise, and teaches nothing apparently of set purpose, but gives vague,

glorious images, while now and then some accidental ray of intelligence looks out—

Like eyes of cherubs shining
From out the veil that hid the ark.

But out of all the different hints and assertions of the Bible, we think a better inferential argument might be constructed to prove the ministration of departed spirits, than for many a doctrine which has passed in its day for the height of orthodoxy.

First, then the Bible distinctly says that there is a class of invisible spirits who minister to the children of men: "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" It is said of little children that "their angels do always behold the face of our Father which is in heaven." This last passage, from the words of our Saviour, taken in connection with the well-known tradition of His time, fully recognizes the idea of individual guardian spirits, for God's government over mind is, it seems, throughout, one of intermediate agencies, and these not chosen at random, but with the nicest reference to their adaptation to the purpose intended. Not even the All-Seeing, All-Knowing One was deemed perfectly adapted to become a human Saviour without a human experience. Knowledge intuitive, gained from above, of human wants and woes was not enough; to it must be added the homeborn certainty of consciousness and memory; the Head of all mediation must become human. Is it likely, then, that, in selecting subordinate agencies, this so necessary a requisite of a human life and experience is overlooked? While around the throne of God stand spirits, now sainted and glorified, yet thrillingly conscious of a past experience of sin and sorrow, and trembling in sympathy with temptations and struggles like their own, is it likely that He would pass by these souls, thus burning for the work, and commit it to those bright abstract beings whose knowledge and experience are comparatively so distant and so cold?

It is strongly in confirmation of this idea that in the transfiguration scene (which seems to have been intended purposely to give the disciples a glimpse of the glorified state of their Master) we find Him attended by two spirits of earth, Moses and Elias, "which appeared with Him in glory, and spake of His death which He should accomplish at Jerusalem." It appears that these so long departed ones were still mingling in deep sympathy with the tide of human affairs, not only aware of the present, but also informed as to the future. In coincidence with this idea are all those passages which speak of the redeemed of earth as being closely and indissolubly identified with Christ, members of His body, of His flesh, and His bones. It is not to

be supposed that those united to Jesus above all others by so vivid a sympathy and community of interests, are left out as instruments in that great work of human regeneration which so engrosses him; and when we hear Christians spoken of as kings and priests unto God, as those who shall judge angels, we see it more than intimated that they are to be the partners and actors in that great work of spiritual regeneration of which Jesus is the head.

What then? May we look among the band of ministering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core? a friend to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted? Have we not memories which correspond to such a belief? When our soul has been cast down, has never an invisible voice whispered, "There is lifting up?" Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had shaken from his wings the odours of Paradise? Many a one, we are confident, can remember such things. And whence come they? Why do the children of the pious mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, and yet walk unhurt? Ah! could we see that attendant form, that face, where the angel conceals not the mother, our question would be answered.

It may be possible that a friend is sometimes taken because the Divine One sees that his ministry can act more powerfully from the unseen world than amid the infirmities of mortal intercourse. Here the soul, distracted and hemmed in by human events and by bodily infirmities, often scarce knows itself, and makes no impression on others correspondent to its desires.

The mother would fain electrify the heart of her child; she yearns and burns in vain to make her soul effective on its soul, and to inspire it with a spiritual and holy life; but all her own weaknesses, faults and mortal cares, cramp and confine her, till death breaks all fetters, and then, first truly alive, risen, purified, and at rest, she may do calmly, sweetly, and certainly what, amid the tempests and tossings of life, she laboured for painfully and fitfully. So, also, to generous souls who burn for the good of man, who deplore the shortness of life, and the little that is permitted to any individual agency on earth, does this belief open a heavenly field. Think not, father or brother, long labouring for man, till thy sun stands on the western mountains, think not that thy day in this world is over. Perhaps, like Jesus, thou hast lived a human life, and gained a human

experience, to become, under and like Him, a Saviour of thousands; thou hast been through the preparation, but thy real work of good, thy full power of doing, is yet to begin.

But again: there are some spirits (and those of earth's choicest) to whom, so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure. A hard hand from the first, and all the way through life, seems to have been laid upon them; they seem to live only to be chastened and crushed, and we lay them in the grave at last in mournful silence. To such, what a vision is opened by this belief! This hard discipline has been the school and task-work by which their soul has been fitted for their invisible labours in a future life, and when they pass the gates of the grave, their course of benevolent acting first begins, and they find themselves delighted possessors of what through many years they have sighed for—the power of doing good. The year just passed, like all other years, has taken from a thousand circles the sainted, the just, and the beloved; there are spots in a thousand graveyards which have become this year dearer than all the living world; but in the loneliness of sorrow how cheering to think that our lost ones are not wholly gone from us! They still may move about in our homes, shedding around an atmosphere of purity and peace, promptings of good and reproofs of evil. We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us: "So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen, we have found, and in our victory behold the certainty of thy own."

WITCHCRAFT IN WARWICKSHIRE.—It is worthy of note that at Warwick Assizes, on December 15th, 1875, during the trial of James Haywood (who was found to have been insane at the time) for the murder of Anne Tennant, aged eighty years, at Long Compton, "it was proved in evidence that fully one-third of the villagers believed in witchcraft."—*Standard*, Dec. 16, 1875.

RANDOM THOUGHTS IN RHYME.—
PSYCHOLOGICAL ODDITIES.

By THOMAS BREVIOR.

PART II.

Let us leave our philosophers now for awhile,
You must bore pretty deep in them ere you "strike ile;"
And when you have tapped it, you are still not quite sure
Though it freely may spout, that it flows very pure.

I don't like the reasoning called *ad captandum*;
And so only fire off a few thoughts at random
At what I have seen among men as I find them;
If wide of the mark there is less need to mind 'em.

I need hardly say I found great variety
In this modern Babel we call "society;"
I can only just give you a taster of these,
As the cheesemonger does when you're buying your cheese.

There are souls I have known so exceedingly small
You could scarcely aver they existed at all;
So shrivelled and lean, half-starved and cadaverous,
Depleted and wan,—not fit for a rat or mouse.

And some that I wot of in church and in cloister,
Lie sluggish—shut up in their shell like an oyster;
Beside them the soul of a tinker like Bunyan
Would be as a pumpkin compared to an onion.

A strange sort I have heard of—perchance you have known,—
Who live it is said upon sheep-skin alone;
With their soul incarnated in six and eight-pence,
They can't afford conscience,—it's too great an expense.

For the learned professions I own great respect,
But in every flock we may black sheep expect;
To good men and true I'm sure an offence it is,
But this I remark by the way in parenthesis.

What is stranger than fiction—there are souls who still
Are spirits in prison—fast shut up in a till;
Or, (though poor in the wealth of the soul's currency)
Bound and clasped in a bank-book are marked "£. s. d."

I can't vouch for the legend that some Aldermen
With large waistcoats have their soul in the abdomen,
And their heaven near Cheapside,—whose fe-li-ci-tie
Is a plate of green turtle—*en suite*—apple-pie!

Like the tale of King Lud (which I've nought to do with,)
Or the *Corn-hill* near by—it may all be a myth;
But although City landscapes the liners may forge,
It can certainly show a magnificent *gorge*!

A question has been raised of gravest importance,
By Rabbis and Doctors—who should have had more sense,—
Affecting most deeply of every station,
A considerable part of the world's population:

Do Eve's daughters have souls? Well—of some I have known,
 It can hardly be said they have souls of their own :
 I am sure we all hope it may not be so one day,
 But they are most of them owned now by one Mrs. Grundy!

A most terrible creature whose word is their law ;
 So remorseless and cruel, not caring a straw
 For these butterfly souls—poor victims of Fashion ;
 Who worship her with most infatuate passion!

Some bore holes in their ears, some tighten the waist ;
 While some cripple the feet, others glitter in paste ;
 And in order to give their complexion a grace,
 Madam Rachel they get to enamel the face!

And others who of sense show a plentiful lack,
 Will now dye their hair golden, now turn it to black ;
 Not what's inside the head is their care but what's on it,
 And how they shall look in that "love of a bonnet!"

Would they not look more charming with health's ruddy glow,
 Than like models of beauty from Madame Tussaud ?
 What marvel that souls so emervated are—shall
 I much err if I say—hy-po-chon-dri-a-cal!

Or that some are dyspeptic, of so weak digestion,
 How to live on spoon-meat and pap is the question ?
 They go to soul-doctors to give them a tonic,
 And get bottled relics and drugs histrionic!

The imbecile sneer that was once so effectual
 When pointed at ladies pronounced "intellectual,"
 Like the Blue-stocking Club has become obsolete,
 Though a rare bird of that kind you sometimes may meet :

Excepting by sinners most stupid and hardened,
 The offence to their owlships might surely be pardoned :
 What a happy idea in these lords of creation
 To think woman born but for their recreation!

With Juvenal, they would like to keep woman a fool,
 Lest they should have to go to a woman to school :
 O wise men of Gotham! a dame-school, indeed,
 May as nearly as possible be what you need!

Yet for these some excuse may perhaps be found, when
 We find women among us who fain would be men,
 And usurp all the functions thereto appertaining,
 Their own proper duties too often disdainning.

A sect called the "strong-minded" don't care a button
 For nursing of babies, and roasting of mutton ;
 But will mount the stump boldly, and fierce enough, rage
 Against "tyrants," and for Amazonian suffrage:—

Proceedings which though they may make a sensation,
 Do not excite in us a high admiration ;
 And dare I but here venture to offer a hint,
 For what Nature has made them they might rest content.

Any claim that the sex is by them represented,
 Is what I am sure must be deeply resented ;
 The wiser sort grieve over such indiscretion,
 But this by the way is a little digression.

They may have equal rights to talking of bunkum
 With the member for Stoke, or the late Mr. Duncombe ;
 But the good of perpetual public spouting
 Political rant, one may fairly be doubting.

That politics should be made more effeminate,
 Is surely a notion not well to disseminate ;
 To true "rights of women" I urge no objection,
 But hold that they lie in another direction.

A power they wield which is quite independent,
 Reaching far deeper than all Act of Parliament ;
 A bad bargain 'twould be to exchange e'en in part
 For political pottage their sway o'er the heart !

Of souls gentle and brave who pursue worthy ends,
 I am proud I can number a few as my friends ;
 Where so much is found of vexation and vanity,
 Men and women so true ennoble humanity.

Could I ever express here in adequate phrases,
 My sense of their talents, their virtues, and graces ;
 To those who don't know them 'twould little matter be,
 But modest humility might deem it battery.

I only allude to this now as the critical
 May think me too much disposed to be cynical ;
 And hope there's no harm in a laugh when it is
 Only at what seem so like eccentricities.

I mean no offence to sex, class, or profession,
 In ought I have written ; if any expression
 Should have seemed to my readers a little at fault,
 They may just take it *à la discrétion* with salt.

Who does not confess to a soft predilection
 For a soul finely moulded of tender affection,
 With graces so winning his heart it entangles,
 And—though Sadducees—own the existence of Angels !

In these days of forces named "*psychic*" and "*od*," it is
 No marvel to find Psychological oddities ;
 I have given a sample or two, but you know,
 More might bring on me a writ *de lunatico*.

What becomes of some souls from this world I can't say,
 But some folk though (I trust they may not have their way)
 Affirm—as they tell us without fear or flammings—
 To a place for souls neither worth saving nor damning.

I think that's a slander, and venture to hope
 That in "other-world order" all souls may have scope :
 And who, did he candidly make full confession,
 Would not own to plenty of room for progression ?



A VISION.

[The following short Paper is from a Clergyman who was for some sixteen years in the Church of England, but left to connect himself with what is called the Catholic Apostolic Church. He is evidently a very powerful writing medium, and is frequently compelled to leave his bed in the night to write automatically. He has paid but little attention to Spiritualism, having few sympathisers in the church to which he belongs.—ED. S. M.]

GOD speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when sleep falleth upon men in slumbering upon the bed, then he openeth the ears of men, and sealeth their instruction; and thus hath He done with me, His servant, in these days, in that He opened my eyes and my ears that I should see and hear in a vision of the night the things which God hath in store for men by the hands of His elect. As I slumbered upon my bed and slept, the angel of the Lord came unto me and touched me, and said, "Arise, and come with me, and I will show thee of things that shall be." And I arose and followed him, and he led me upwards through many countries, and over many cities exceeding beautiful to look upon, and towns wherein men laboured and wrought with glad hearts and willing hands; and he brought me unto one city which appeared to me fairer than all the rest, and, resting upon a hill covered with trees and with green plants and with flowers, and every sweet smelling herb which the Lord hath made. And in the midst of the plain, which was on the top of the hill, I beheld this city, and in the centre thereof the Temple of the Lord, even the Lord of the whole earth; and the angel which was with me led me by the west gate thereof, and through the streets, and he brought me unto the great gate of the camp of the Lord, wherein, on the North, and the South, and the East, and the West dwelt the high priest, and the priests, and the Levites, who ministered unto the Lord. And he led me unto the north porch of the Temple, and brought me into the vestibule thereof; and I looked and behold a temple exceeding great and high, so that the roof thereof could scarce be seen for its loftiness and the length thereof; so great that I could not discern the end thereof; and a vast multitude of pillars on this side and on that, separating the inner space of the temple from the outer, and over these the arched passages round about the house, and over these also the windows very high and lofty, through which the house of the Lord was lighted by day. And as I looked, behold at the sides of the temple, between the pillars in the wings thereof,

many altars, and a priest ministering at each altar, each in the language of his own nation. And I turned unto the angel that was with me, and said, "Sir, what be these, and what do they in the house of my God?" And he answered, saying, "These are the priests of the nations, which worship the Lamb, and they do offer the memorial which He commanded, each in his own tongue, and with the rites of his fathers, who set in order the worship of the Lord, according to the light the Lord had given to each." And I greatly marvelled at the sight, and I turned to him again and again, and spake, saying, "Sir, who are these which worship here?" And he answered, saying, "This a priest of the Church Jerusalem, and he offereth according to the Liturgy of James the Lord's brother, and these be members of that Church which worship with him." And I said, "Who are these worshipping at this altar?" and he said, "These be certain disciples from Ephesus, and their priest doth minister for them according to the rites delivered unto them by John." And I said, "Who are these also at this next altar?" And he answered, "These be Christian disciples from Rome, who worship the Lord according to the form which Gregory and his fathers received from Mark the Evangelist." And again I asked, saying, "And who are these?" And he answered, "These are from Spain, and according to the Liturgy which they heard from Paul so worship they the God of their fathers. And these are disciples from Gaul, who also worship after the pattern received from John and Paul." And I beheld and saw many others from Armenia, and from Greece and from Moscow; and according to the rites of John, the golden-mouthed, and of James and of Basil, did they offer to God the Holy Oblation. And I beheld them also from India and the coast of Malabar, and they offered in the manner which Thomas the Apostle had delivered to them. And I beheld also those from Anglia and from Germania, and from Syria, and from the lands beyond the sea, and they worshipped God after the rites of their forefathers, as their patriarchs and rulers had received them. And after this I looked toward the East, and behold, the Sanctuary of the Lord appeared unto me so glorious, that I could scarce look upon it, and an angel of the Lord, in garments exceeding bright and dazzling to the eye, and adorned with every colour, and with gold and precious stones, and he offered unto the Lord the Holy Oblation, and around him were seven other angels and a multitude of priests and deacons of the church, and they chanted a song unto the Lord in a tongue which none in the flesh could know (but they who were in the spirit knew), and it seemed like the tongues of many nations, and they sung praise and glory to God on high. And then went up a

mighty cloud of incense from the hands of the angel, and from the angels and the priest that were ministering, and the house was filled with the sweet odour therefrom. And I turned to the angel which was with me, and he, seeing what I would say, answered me, "This is the worship of Heaven. This is the worship of Him who sitteth upon the throne and of the Lamb who redeemed, and the Dove who sanctified, and who are One in Him who sitteth on the Throne for ever and ever, and He hath sent His servants, the apostles and prophets, to testify these things, and to gather in One the company of the First-born, who are scattered in all churches, and bring together the vessels of gold and silver, and the garments of beauty, that the Lord may be worshipped with a perfect worship; and, as thou sawest, the many altars, and the many priests offering thereon, so of their prayers and intercessions nothing is lost, but they are gathered up in the censers of the priests around His Throne, and these again in the golden censer in the hands of the angel who offereth the Holy Oblation." And I fell upon my face and wept with exceeding joy when I heard these things, and I worshipped and gave thanks unto my God, who sent His servant to show me these things whereby I might comfort the hearts of those who mourn for the desolation of Zion, and grieve in the anguish of their souls for the things which are surely coming to pass in the day of rebuke and blasphemy. And the angel said unto me, "Let us now go westward, even unto the outer court, and thou shalt see what the Lord doeth there among the children of men."

Then he led me out by the west gate, by the fountain, into the outer court; and, behold, a sight exceeding marvellous to behold, for in the outer court I beheld those of the seed of Jacob and the house of Israel, and they kept festival unto the Lord with great gladness and rejoicing, greater than in the days of old, and went to and from the nations of the earth; and beyond these I beheld the children of Persia, who worshipped the Lord by fire—after the holy precepts of their teacher Zoroaster did they serve and worship Him who made heaven and earth; and I beheld also those from India, and from Arabia, and from Ceylon and from China, and after the precepts of Brahma and Buddha, and their fathers and teachers, did they serve the God of Heaven. And the angel that was with me, seeing me to marvel at these things, said, "These are the nations of the Gentiles, unto whom God, in times past, hath sent teachers and prophets to guide them, that He might not leave Himself without witness among them in doing them good and giving them rain from heaven and fruitful seasons, filling their hearts with joy and gladness; for, as His servant Peter said, 'God is no respecter

of persons; but, in every nation, he that feareth Him and worketh righteousness is accepted with Him,' therefore 'their prayers and their alms come up for a memorial before God.' Lo! these are the nations that have worshipped the Dove, even the Great Spirit the Queen of Heaven, but have not yet followed the Lamb, for they have not seen Him; but when the time is come they shall see Him and they shall rejoice in His light." And as I continued to look behold a great number issuing forth like a stream toward the East, and they entered by the gate of the house of the Lord, and, coming into the outer court, they beheld the glory of the Lamb and His Bride, and they worshipped, and they went down into the fountain and ascended from it with garments dazzling to look upon for their whiteness; and they looked upon the Lamb and toward Him who sat upon the throne, and they worshipped Him for ever and ever, saying, "Glory and honour and worship be unto Him who hath redeemed us out of every nation and language and tribe. Great and marvellous are Thy works, O Lord Almighty, and all nations shall come and worship before Thee, for just and true are Thy ways, Thou King of Saints, and glorious is Thy beauty, O Virgin Queen, Thou Wisdom of the Eternal Father."

And as I was returning from where I stood, near the outermost gate, and entered the house, behold, the altars and worshippers, which I had before seen, had passed away, and in the place of each, between the pillars, I saw a door opening into a chamber, and there was only the one altar and the one congregation, clothed with white robes. And I turned unto the angel and spake unto him, saying, "Sir, the many altars and various rites which I beheld are now no more—what meaneth this?" And he answered and said unto me, "The priests which thou sawest are joined unto the great company of priests at the high altar, and the rites which they celebrated are gathered up into the one great rite and liturgy of the Church of the First-born, which worships before the throne; these chambers, which thou seest, are the chambers of these priests, where they wait to receive and direct those who inquire of the Lord in His temple, and seek to learn the more perfect way, which He hath shown by His servants, whom He hath sent before His face." And I wondered greatly at these words, and I said, "Sir, when shall these things be, and the time when this vision shall be accomplished?" And he answered me, saying, "Speedily, for the day of the Lord cometh when all things shall be dissolved and purged by fire; and the synagogues of the nations and the houses, which men have called by their own names, shall be tried by fire; and that which is gold (true) shall remain, and that which is dross (false) shall be purged away. Then shall

the Temple of the Lord arise, and His house shall be built on the mount which He hath chosen, and it shall be a house of prayer for all nations, and all men shall come and worship before Him."

Then shall be fulfilled that which was spoken by the prophets: "It shall come to pass in the last days the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow into it, for behold a King shall reign and rule in righteousness. He shall prosper and execute judgment and justice in the earth. In His days shall the righteous flourish and abundance of peace; so long as the moon endureth all kings shall bow before Him, all nations shall do Him service. His name shall be continued as long as the sun, and all nations shall call Him blessed. Incense shall be offered unto Him and daily shall His name be praised."

CHARACTER SONNETS.

J. M. L.

Of round full thought, in firm yet modest guise,
 Conviction clear and strong, and feeling deep,
 With judgment large and ripe, in counsel wise!
 Many the fruit of thy life-work shall reap;
 But chiefly those who toil, brave earnest men,
 Who work together for the common good;
 Aiding with thought and knowledge, tongue and pen,
 The fuller sense of human brotherhood.
 Thy faith unshaken 'mid the storms that roll;
 With calm persistence stedfast to the end,
 True to the right as needle to the pole,
 And true in time of need; a firm fast friend.
 A noble intellect and heart combined,
 What higher type of manhood shall we find?

M. E. T.

GENTLE and gracious as the summer air,
 Serene and placid as the evening sky,
 Yet full of human feeling, tender care
 For all who need thy care; when thou art nigh
 With kindly sympathy, thy influence,
 Like genial atmosphere with healing balm,
 Soothing the o'er-wrought brain and weary sense,
 Brings to the troubled heart thy own deep calm.
 If there be truth in legend quaint and old,
 That in compassion to our human kind,
 Spirits of finer, more ethereal mould
 Become incarnate, one in thee we find.
 The angel soul with mortal form doth blend,
 The perfect wife and mother, neighbour, friend. T. S.

REVIEWERS REVIEWED.

BY THOMAS BREVIOR.

FRANCES POWER COBBE.

FRANCES POWER COBBE is one of the ablest and most thoughtful writers of our time. Her contributions to what is called liberal theology are all marked by earnest purpose and a reverent spirit, no less than by high culture and breadth of treatment; and contain much with which the Spiritualist finds himself in sympathy, and to which he can give his most cordial assent. For instance, her essay "On the Future Life" is one of the most effective presentations of the abstract argument ever penned, wanting only that complete demonstration which the facts of Spiritualism alone supply.

Were it possible for our reviewer to enter upon the examination of this subject in an unprejudiced spirit, and to give it a patient thorough investigation, her conclusions concerning it, whatever they might be, would fairly claim a kind and degree of consideration far beyond that to which, under present circumstances, they are entitled.

The *New Quarterly Magazine*, for January, 1876, contains an article by her, under the title of "Backward Ho!" in which Spiritualism is inserted (sandwich fashion) between old china and mediæval upholstery on the one side, and modern ritualism on the other, as alike illustrating the backward movement over which this article is a lamentation.

We should have preferred that our reviewer had borne in mind the homely proverb "let every tub stand upon its own bottom," and that she had discussed Spiritualism separately on its own merits, and abstained from forcing it into company not of its own selection, and between whom there is as little agreement as there would be in a trio of which Miss Cobbe would be the central figure, with Mr. Bradlaugh on the one side, and Mrs. Girling on the other. Without discourtesy, we may leave these unwilling companions of our solitude to go their several ways, and take care of themselves as best they may, indeed we so far agree with the reviewer as her article is a forcible protest against extravagance, affectation, and dilletantism in taste; and ecclesiastical pretension and theatrical properties in religion.

The chief objection to Spiritualism of our reviewer is that implied in the title of her article. It is, in her judgment, a response to the cry of "Backward Ho!" the revival of superstitions deemed long since dead, the ebb of the advancing tide

of progress ; an epidemic folly and delusion, which it is to be hoped an undeceived world will soon laugh out of existence. The spiritual medium is but the magician, the sorcerer, the necromancer, in a modern dress and under the slightly different conditions of modern society.

In this view there is certainly a latent, dimly perceived, and misapprehended but important element of truth ; but it is a totally fallacious conclusion that Spiritualism is a movement of reaction, a transient phenomenon to be explained away and laughed out of the world. The reverse of all this is true. Spiritualism is one of the most permanent facts of human nature to which all history and literature bear testimony. It has, indeed, been spoken of as "the survival of savage thought," but it has been accepted not only by savage tribes, but by the most advanced nations—those which have most deeply and enduringly impressed their influence upon the world.

The seers, prophets, and miracle-workers of Judea, the sibyls of Rome, the oracles of Greece, were objects of national faith for centuries, and were revered by all classes, and by many of the greatest minds of antiquity, and exercised a most potent influence on private and public life. If we go to still earlier nations, China, India, Egypt, or pass down through the Christian centuries, we still find Spiritualism in the oldest civilizations as well as the newest, and it is only in exceptional times like that of the dead formalism and mechanical philosophy of the eighteenth century that this faith has faded and grown pale. Now here is a persistent fact in human nature of which the sceptic has never given an adequate account ; and it must be remembered that this Spiritualism has not been held, and is not now held as a mere opinion or belief, but as matter of knowledge, of actual and ever-recurring experience of men in every age, and notably in our own. It is simply puerile to imagine that this universal and pregnant fact is a mere foolish, passing fashion, to be laughed away, or disposed of by calling it ugly names, or referring to some of its obscure and misunderstood phenomena, and the ignorance and superstitious associated with them in past ages ; as idle as the notion that religion may be got rid of and sent into ignominious exile by the same weak device.

And the voice within blends in harmony with the voices from without. The testimony of ages is the response to the passionate yearnings of the human heart. The reviewer expresses the "lingering regret" with which we sorrowfully abandon so dear a hope, and the wish "that it were possible to lift a corner of the awful veil, or pierce but by one lightning glance the cloud which receives all the dead out of our sight. Can it really be

(we cry out in our despair) that there are no means in heaven or earth to obtain the bare assurance that our beloved ones live and are blessed?"

Miss Cobbe is a devout theist. How then can she reconcile her faith in the goodness of God with the belief that this universal instinct is not truly a Divine voice, to which experience is the seal and witness; but only a mockery—the whispered suggestion of a delusion and a lie?

One objection urged against Spiritualism by the reviewer (oddly as it may sound) is that of Materialism. We are told "it starts by ignoring the eternal verity that spiritual truths can only be spiritually discerned, and frankly proposes to learn them by the help of bewitched upholstery, and grasps at faith in immortality through a tea-table and an alphabet."

It is, indeed, profoundly true that the higher verities of the soul cannot be apprehended by sense. In vain you sweep the horizon with a telescope to discern Him "who is not far from every one of us," or to discover a constellation of the virtues. But is it Materialism to "look through Nature up to Nature's God," to trace in His material creation evidence of His existence and attributes, to say with the sweet singer of Israel, "The heavens declare the glory of God, and the firmament showeth his handiwork." Is natural theology altogether a blunder? Is the psalm from which I have quoted materialistic? Are the Bridgewater Treatises open to the same grave objection? Not only is the Infinite Spirit inaccessible to mortal vision, seen only by the glorious material garment with which He has clothed Himself, but is it true also that—

We are spirits clad in veil,
Man by man was never seen;
All our deep communings fail
To remove that shadowy screen.

It is only by and through the material form, and by material symbols, that we know and apprehend each other. The piety and charity, in themselves invisible, we discern in looks and words and acts the outward visible signs of inward spiritual grace. How else is character to be apprehended? Why then this scorn of the tea-table and the alphabet? I have spoken of the splendid essay on the "Future Life," by the reviewer, but it is difficult to understand how this could have been put before the world independently of the material agencies upon which she pours out the unmeasured vials of her contempt. Not a few among us have by these and like agencies, been brought from "crass materialism" to a recognition of "the higher verities of existence;" and we may well bear in mind the proverb not to speak ill of the bridge that has carried us safely over. How

much does Christianity itself owe to the material signs and manifestations of a Divine power manifested more especially in its first stages! The Resurrection of Jesus, His presence discerned by the natural senses, was the cardinal and common faith of the Primitive Church;—the evidence on which it chiefly based, and still bases, its belief in immortality. I know, indeed, that the reviewer in her "Future Life" contemptuously dismisses the Gospel narratives of the Resurrection (as she does modern relations of kindred nature) as "Jewish ghost stories," but at least she will not deny that on this material foundation a grand and lofty spiritual edifice has been built.

It is painful to note the levity and looseness of statement concerning Spiritualism and Spiritualists even in our leading reviews and magazines, but from a writer with the high reputation of Frances Power Cobbe we had a right to expect better things; yet either she is very imperfectly acquainted with the facts, or (what we are unwilling to believe) is very careless in stating the truth about them.

For example, we are told that Miss Kate Fox, of Hydesville, N. Y., at nine years of age, gave the first impulse to the Spiritualist movement, "by *contriving* a hailstorm of raps on the floors and walls of her abode," and again that "she was (it is said) convicted of imposture." This lady is now the wife of a respectable well-known barrister, and is permanently resident in London, which is mentioned as an additional reason why charges so grave as those of contrivance and imposture should not rest upon a mere ("it is said"), but should either not have been made, or have been fully substantiated. The latter course is not even attempted, and were there any proof of them, we may be sure that we should not now, after the lapse of more than a quarter of a century, still have to wait for its production. Again, we are reminded of "the exposure that has driven poor honest Mr. Robert Dale Owen out of his senses;" although that this was the cause of his temporary insanity has been flatly denied in the public press, severally by a son of Mr. Owen, and by his physician, and later by Mr. Owen himself, whom time and rest have now, happily, restored. The cause of his affliction, all agree, being a brain overworked by incessant literary activity, and of which his physician warned him long before the "exposure" referred to.*

The confession of Buguet, to his having forged spirit photographs, is, of course, triumphantly referred to, but no notice is taken of the circumstance that no sooner had Buguet escaped

* Mr. Owen will probably be in London when this meets the reader's eye; in that case the reviewer may learn the truth of the matter from his own lips.

to Belgium, and found himself free to speak the truth, than he retracted his confession wrung from him under pressure of threats of heavy fine and long imprisonment, unless he implicated M. Lemayre, whose free and scathing strictures in the *Revue Spirite* (of which he is editor) on archiepiscopal nonsense and sophistry had excited all the malice of the ecclesiastical faction, while the scandalous unfairness with which the trial was conducted, and evidence for the defence suppressed, is altogether ignored.

From a writer of Miss Cobbe's dialectical skill we naturally looked for far different and better stuff than is here made to do duty in place of argument. Spiritualism is to her simply an afflicting spectacle. She stands over it "like Niobe, all tears," wringing her hands, and exclaiming "Dear me! how dreadful! Who'd have thought it! to believe in ghosts in this enlightened nineteenth century, in which we can predict the transit of Venus, and have invented unconscious cerebration and the magic lantern! How shocking!"

Recovering a little her composure, she naturally looks about for the cause of this strange portent; and here her natural acuteness stands her in good stead, and she concludes that the conquest over "superstition" is not so complete as was fondly imagined, "the ground has been swept over, but not conquered." So far as Spiritualism is concerned, this is certainly true. The ground has never been conquered. Even of its least understood, but lowest and most debased and perverted form—witchcraft, the historian of Rationalism confesses that it was never disproved. The human mind was simply directed into another channel, that is all. This, no doubt, was highly useful and providential, a necessary step in the progress of the race. But man liveth not by bread alone, and chemistry can never satisfy the hunger of the soul; and if an ignorant unbalanced Spiritualism has its evils and dangers, its farthest opposite is certainly not free from them, though of a different kind, and Spiritualism is not the swing of the pendulum to the other extreme from this, as our reviewer seems to think, but the more equable sway and movement which ensues after the violent impulse from either side has spent its force. It takes up whatever it finds true in the so called "superstitions" of the past, and it as far as possible verifies, extends, and guards this by the greater knowledge and better methods of the present, and is the fusion of the best elements of both.

Against the professional medium the reviewer is particularly bitter, evidently on no better ground than that of her belief that all are rogues, a proposition that will at once be dismissed with a smile of pity or contempt by those who are moderately

well informed upon the subject. When the so-called Spiritualistic manifestations take place in the absence of any professional medium, they appear to her to "deserve a most careful and respectful attention," as instances of the "profoundly interesting psychological phenomena of unconscious cerebration, and unconscious self-deception," and she thinks "it will be time enough to attribute the occurrences noted to an ultra-mundane source, when a single revelation has been made (at a non-professional *séance*) of a truth previously unknown to every member of the company." Well, let the reviewer turn to the "Report of the Committee of the Dialectical Society," and she will find that all the spiritual manifestations witnessed by the Committee took place in the absence of any professional medium, and if she turns to the evidence of Lord Lindsay, F.R.S., and to that of Mr. Manuel Eyre, and of Signior Damiani, in the same report, she will find facts communicated through the medium unknown to any of the party in each instance.

Perhaps, with the aid of Dr. Carpenter, the reviewer will tell us how unconscious cerebration explains the facts witnessed by the Committee, and those attested by the witnesses named, and the kindred experiences of Mr. Wallace, Mr. Crookes, and other credible witnesses.

One feature of Spiritualism we especially commend to the consideration of the reviewer—it is eminently scientific. It is based on fact and experiment, and it proceeds by the inductive method of investigation. It may be added that its acceptance is generally proportioned to the degree of freedom from prejudice, and the extent and thoroughness of the investigation. Its opponents, on the other hand (as Professor De Morgan has pointed out), pursue the pre-scientific method, they follow the high *à priori* road, and from assumed "first principles," from considerations based on the nature of things, what must be, and the naturally possible and impossible, the accordance, or otherwise, of alleged facts with what they understand to be the laws and order of nature, and so forth. More frequently they follow only the vulgar method of uninquiring, ignorant, rude, arrogant denial, coupled with invective and ridicule. Which of these two camps practically adopts as its motto "Backward Ho?"

AN OLD CLERGYMAN'S STORY.

"I'm afraid your mind is full of very odd fancies. I'm afraid some Spiritualists have been talking to you," said I.

"Perhaps they have," said she. "Anyhow, I believe that spirits can return and speak to the people they love. If you admit that our souls live hereafter, you can't be sure they have not the power to go wherever they will."

"I suppose you'll be tipping the tables and bringing raps from unseen knuckles upon the walls, some day," said I. "Pleasant, that, for your old grandfather."

"Grandpapa," said she, "I don't suppose I shall ever be able to do anything of the sort; but if I die before you I shall come back and take a peep into this old study—see if I don't."

She tripped away, my little grand-daughter, as she said this, smiling at me over her dimpled shoulder as she went. She was only sixteen, and as fresh as a rosebud. Die? One could not think of death and her at the same moment. Probably

Death would have taught me more
Than all the living world doth know,

ere she was fully a woman.

I sat down at my desk again and opened my newspaper, but somehow I could not fix my thoughts upon it. I kept thinking of Nelly. I knew that she had gone away to spend the bright holiday hours with her boy-lover. I knew that life was at its sweetest with her now, but I had lived too long not to know that many troubles lurked in ambush for her on her long life-path; that sickness and sorrow and death must come to her as they come to all, and it troubled me to know it. Why could she not remain the same sweet thing, half-child, half-woman, that she was now? Oh, inevitable time! inevitable fate! how powerless we feel when we think upon you! I could shelter Nelly beneath my roof, I could leave her all the fortune I possessed, but I could not prolong her life one hour, or set her in any place where calamity could not reach her.

I went out into my garden and tried to dispel the sadness that had stolen over me, but it increased instead of vanishing. I grew more unhappy than I had often been under the weight of actual trouble, and I grew nervous also—a sound made me start. I glanced down the lane continually, as though I expected something, and with alarm. Yet why, I knew not.

It was a warm summer afternoon, and the air was full of the perfume of the flowers; the birds sang, and the sky was unclouded blue. The world was so beautiful that I wondered that I could be sad. At last I began to think that I was ill, and I returned

to my study, and cast myself upon the sofa, hoping to lose my melancholy in sleep. For a long while I lay wide awake, thinking of all the sad events of my life, of all the possibilities of the future, short as my years were likely to be. Suddenly it came into my mind that I might even lose my little Nelly, and be left quite disconsolate. "It has all come from her foolish talk," I said; "I will shake it off." Then I took the Bible and tried to think of all its promises, and I sought the consolation of prayer. This calmed me, and at last I did actually sleep, and so long and soundly that when I opened my eyes it was twilight.

I sprang to my feet, and rubbed my eyes. I had a strange feeling, as though I had been out of my body, and had seen something I could not remember. A glass of water restored me, and then I began to wonder whether tea was ready, and why they had not called me. Suddenly, a voice I knew well called "Grandpa!" I looked around. Nelly was peeping in at the window. She had thrown a white shawl over her head, and had drawn her face down into a great solemnity of expression. She just showed it for a moment, and then disappeared.

"Ah, you witch!" I cried; "I see you." "Grandpa!" she said again, in a faint, melancholy voice—"grandpa!"

She had come to the other window, and was standing there. Her white shawl was wrapped all about her, and her hands were crossed upon her breast. I laughed again. "Come in, Mistress Ghostess," said I. "Appear." Again she was gone. And—it was very absurd of me—I began to feel very uncomfortable. "Nelly!" I called. "Come here. I am not well, and you make me nervous."

Once more, as I spoke, I saw the face at the window, with the white shawl disposed about it like a shroud, and the child had done something to make herself look deadly pale. "Nelly! Nelly! Nelly!" I cried. "This is going too far. This is disrespectful, when I command you to cease such antics. You may think it fine fun, but I——Come in, Nelly."

This time she obeyed. She entered the door. She had cast the white shawl entirely over her. A point hung over her face, and on either shoulder. The long, black hair dropped heavily like wet hair, it occurred to me. She walk straight to the sofa and lay down upon it. As she did so the white drapery dropped back, and I saw great drops of water drip from her tresses upon the floor. I rushed towards her. Her garments were soaked through, and clung to her. Her face was white, and her eyes wide open and glazed. In one hand she grasped a long bunch of wet water-grass.

"Nelly!" I screamed. "Nelly, darling, what has happened? Speak!" And I stretched forth my hands towards her. They

touched nothing. There was nothing to touch. The sofa was empty.

"My brain is disordered," I said to myself. "I have been dreaming." But I shook with terror like one palsied. "Nelly! Where is she?" I cried, and I rushed out into the garden calling her. As I reached the gate I saw a man rushing up the lane, staggering and stumbling as he ran, and I saw that it was Charlie Steen, my Nelly's boy-lover, and that he was so wet that the water dripped from him, and his feet marked the dust of the road with wet spots. "Charlie," I screamed, "where is she? My little Nelly, where is she?"

He clasped his hands to his head and stared at me. "Where? where?" he echoed. "Oh! an hour ago she was with me. She was mine. Now—Oh! tell me where she is! The boat upset with us. I tried to save her. I—could not!" and with a horrible groan he fell upon his face at my feet.

My little Nelly was drowned. A few hours after she lay upon the sofa where I had seen her lying in my vision, with the same woful expression on her face, and the same long bunch of water-grass clenched in her hand. Her dripping dress clung to her as I had seen it, and the great drops of water dripped from her hair to the floor as I had fancied that they did.

I live still, an old man of eighty, and I am so near to my meeting with all I have loved and lost that I can speak calmly even of that time; but I cannot tell what it was that I saw in the library that woful day long gone, or whether my Nelly's spirit really came to me. All that I can say is, that it all seemed to me as I have written it down.

HYMN FOR THE "CHURCH OF THE LORD."

To Jesus Christ be glory given
By all on earth and all in heaven;
His wisdom reigns, with power and love
O'er every world, beneath, above.

The heavens delight to own Him Lord;
The earth, when it receives His Word,
Angels and men unite their lays
In great Jehovah Jesu's praise.

All things that move from Him have
birth
Whether in seas, or air, or earth:
In man, of Him an image made,
His love and wisdom are displayed.

In Heaven His being emanates,
To form and fill angelic states
From out its sun; whose light and heat
Make their immortal joys complete.

Its heat their love awakens still
Supplied to their receptive will;
Their wisdom opens at its light
And fed therefrom, shines ever bright.

The worlds of nature He has given
As means for training man for heaven;
And all their vast arrangements tend
To this divine-celestial end.

Then O, my soul! His power adore;
Obey and love Him evermore;
All evils shun, all fables fly,
For He, to help is ever nigh,

Then will He freely enter in
To make thy heart and mind akin
To angels, in His heaven above,
A form of wisdom and of love.

E. P.

THE LOVE OF THE FATHER IN THE GIFT OF THE SON.—A SERMON.

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

THE Apostle John, in his first Epistle, iv., 9 to 11, says: "*In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.*"

There is a fulness of meaning in these inspired words which no poor efforts of ours will ever be able fully to exhaust. But we may stand upon the edge of them, and look down into their clear, untroubled depths, and see there reflected an image of the eternal truth of God. Let me try with such words as I am able to command, to spread out before you two or three thoughts suggested by this utterance of the mind of God to His children—an utterance which has come to us through John, as a medium, but which had its source in nothing short of that Eternal Spirit of God, without whose teachings man at his best estate is ignorant, and can but "stumble upon the dark mountains" of error.

It ought, I think, to be laid down as a first principle upon the very threshold of this subject, that as love alone can understand love, so only those in whose hearts the love of God is a vital fact, can in any degree understand the words of the Apostle. "The natural man," or man considered as to his intellectual nature merely, "receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Our only hope, therefore, of catching a real glimpse, however slight, of the meanings hidden beneath these words, lies in our having some experimental knowledge of God's love, not merely as an outward fact, but as a realised blessing in our own souls.

God's love, like everything else which essentially inheres in Him, must have existed from all eternity. What He now is in Himself He must always have been, because, so far as the principles of His Being are concerned, He is "without variableness or shadow of turning." But although the love of God is, and must be, an eternal fact, it can be appreciable by us, and available to us only as it is manifested. That which is to us an unknown thing is all the same as though

it were not. But all love seeks, from its very nature, to manifest itself, because it is an active and not a passive principle of being. Love, whether the direction it takes be good or evil, right or wrong, struggles to go out of itself, and fix itself upon some object external to the being which it rules. I should say, therefore, that the manifestations of God's love, considered as an object in the Divine mind, must have been as eternal as the love itself. In accordance with this idea we find such statements in the Scriptures as the following: "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." (Jeremiah xxxiii. 3.) "According to the eternal purpose which He purposed in Christ Jesus our Lord." (Ephesians iii. 11.) "Who verily was foreordained before the foundation of the world, but was manifest in these last times." (1 Peter i. 20.) Undoubtedly the love of God has been manifesting itself in varied forms ever since there were any objects upon which to fix itself.

But the text leads us to a special and the greatest manifestation of that love, namely, the sending of Christ into the world. And it is beautiful to notice how, through the pages of the New Testament, the gift of the Son is so frequently spoken of as a token, and the very highest, of God's love towards man. Our Lord Himself, when He told Nicodemus that "God loved the world," said that He "so loved" it as to "give His only begotten Son" for it. The Apostle Paul, too, in his Epistle to the Romans, consoles the Christians of that day by the consideration of the self-sacrifice made by the Father in giving the Son for the redemption of the world; for he says: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." To the same purport is another statement, which we find in the same Epistle, and which tells us that "God commendeth His love towards us, in that while we were yet sinners Christ died for us." And when the Apostle, in writing to the Corinthian Church, endeavours to stir up the benevolent feelings of its members towards the poor disciples in Judea, he bursts out into the exclamation: "Thanks be unto God for His unspeakable gift," words which, as it seems to me, find their only and fitting meaning by being referred to Him who is indeed the greatest and best of all the gifts which the Father has made to His children.

The gift of the Son is a peculiar and most impressive manifestation of the love of the Father. But that gift, that manifestation, had a purpose in it. Christ was given to the world by God, that the world, through living sympathy with Christ, might live; in other words, might have, in all its

fulness, spiritual life, which, after all, is the only true, the only abiding life. This gift of God to the world was made that the world, through Christ, might receive a Divine assurance of God's perfect willingness to forgive His erring, wandering, and guilty children; an assurance no man was ever yet able to find in the teachings of his own nature, or the manifold revelations of God in the external world. There was another object, too, to be served. God designed, by this gift of His Son, to put it within the reach of His children to have fellowship with Himself in a large measure, in an intenser form than they could otherwise realize it. And, as a matter of fact, the words of Paul and Peter have been verified in millions of cases since they were first of all written:—"Through Him we both have access by one Spirit unto the Father." "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." This He has done in every case in which the human soul has given itself up to the Divine leadings of its divinely-anointed Saviour.

The preciousness of this gift of God in the form of His Son was an unsolicited one, and certainly undeserved. "Herein is love, not that we loved God, but that He loved us." It is true now, and ever has been, that "it is by grace we are saved through faith, and that not of ourselves; it is the gift of God, not of works, lest any man should boast." While we were thoughtless about God, He was thoughtful about us; while we were alienating our hearts from Him by wicked works, He was always going after us, and drawing nigh to us, that He might redeem us; until at last, in order to put the reality and depth of His love beyond the possibility of reasonable suspicion, He gave what to Him was the greatest treasure He had in the Heavens above, or in the earth beneath; He gave One who was "the brightness of His glory, and the express image of His character," to seek and to save poor lost sinners, and thus gladden the heart of the Universal Father, who must delight in the highest good of all His intelligent offspring.

Now if the Son of God be the gift of the Father, and if that gift is to be received as a manifestation of the Father's love, then Christ is to be looked upon as the outward and visible manifestation of the inward and invisible love of the heart of God. There is also this other truth to which the Apostle John refers. God's love towards us should be a motive constantly impelling us to manifest love towards our brethren. "Beloved, if God so loved us, we ought also to love one another." Yes, we ought. It is the very least return we can make to Him whose love has been shown in so manifest a manner. At the same time I have a deep and ever present conviction that

nothing short of the love of God in Christ Jesus our Lord will ever be sufficient to create, nourish, and send forth into the world pure and practical love for man as man. There may be, here and there, fine natures touched with an excess of benevolent feeling, and freely imparting their stores to others; but take man as man the world over, and only as he realizes the love of God, and especially that manifestation of it which He has given in His Son, will man's love for man be spontaneous, pure, constant, deep, and unconquerable. The philanthropy which is to last and do thorough work in the world, must find its hidden springs in the manger of Bethlehem, the Garden of Gethsemane, the Cross of Calvary, the empty tomb in Joseph's garden, and the Christ who, having overcome, has sat down on His throne, and now sways His sceptre over millions of redeemed spirits.

NOTES AND GLEANINGS.

DEBATE AT MIDDLESBOROUGH BETWEEN DR. SEXTON AND MR. FOOTE ON SECULARISM AND CHRISTIANITY.

A DEBATE which created an unusual amount of interest and excitement in the town of Middlesborough-on-Fees, took place between Dr. Sexton and Mr. G. W. Foote, Editor of the *Secularist*, on the evenings of Tuesday, Wednesday, Thursday, and Friday, May 16th, 17th, 18th and 19th. The question discussed on the first two evenings was "Is Secularism sufficient to promote the Well-being of Mankind." Mr. Foote taking the affirmative and Dr. Sexton the negative, and on the last two evenings, "Is Christianity of Divine Origin and adapted to the Real Wants of Mankind." Dr. Sexton taking the affirmative and Mr. Foote the negative. The Odd Fellows', in which the debate took place was crowded to suffocation, the largest audience assembling on the last night. Both speakers were enthusiastically received by their respective supporters, and when Dr. Sexton sat down after concluding his final speech, which brought the debate to a close, the applause was deafening and was accompanied with the waving of hats and handkerchiefs by the vast assembly. The following article on the first two night's debate appeared in the *Daily Exchange* of May 19th:—

The seemingly never-ending fight waged by the Middlesborough Secularists against the Middlesborough Theists has again seen a revival. This week has been one of almost unprecedented prominence in this respect, as a controversy of no mean importance is being carried on between Mr. G. W. Foote, a well-

known Secularist, and Dr. Sexton, a man of evidently deep learning, and one who rejoices in believing, not in nature alone, but in what all her aspects point to, her Creator. For some time the Atheists—pardon, messieurs—the Secularists, of our town seemed to have the best of the arguments, as they had, as a general rule, none but ordinary work-a-day thinkers to oppose them. They produced the greatest stars of their order, and we had Mr. Charles Bradlaugh, with his continuous stream of sarcasm and fiery sputterings; Mr. Charles Watts, his obedient echo; Mr. Foote, with his clever, though sometimes slightly ungrammatical, elocutionary declamations; Mrs. Harriett Law, with her revolting pictures and street-corner harangues of virtue and morals; and last, but not least among them, Mrs. Annie Besant, who was, perhaps, the most tolerable of the whole series. After such brilliants had lectured, exhorted, and taunted, until the townspeople were beginning to be tired out with their nonsense, the last back-breaking straw to patience was laid on by Mrs. Law, stating in the course of a lecture, that there was to be a campaign in Middlesborough against the Christian religion; she stated that as long as the winter lasted meetings would be held under sheltering roofs, and when fine weather came there were to be open-air demonstrations! This no doubt pleased those of her own party, as did also the wonderful victories which were obtained on platforms over sometimes not very qualified persons who had the audacity to go forward and discuss and argue questions of great moment, and requiring deep thought and study, with those whose lives had been spent in finding means to discompose rather than convince such troublesome customers. At last comes the debate first mentioned. Dr. Sexton places himself before a Middlesborough audience not for the first time. He has visited us before, and has given convincing proof of his capacity. In his first two nights' debate with Mr. Foote, he showed himself to be a complete master of his position, and by the way he treated the so-called Secularism, showed conclusively that it was not a system of morals nor a religion, and was totally unworthy of comparison with the advantages of religion. He showed that it possessed no positive principles, with the exception of those it borrowed from existing systems of morals, and which were in existence and advocated long before Secularism was called into being. Without going further into the subject matter introduced in attack and defence of Atheism, we may refer to the relative positions taken by the debaters. Mr. Foote has probably spent the most of his life in the study of Secularism "under the best masters," and holds at his finger ends all the little "points" and "dodges" calculated to take with the generality of audiences, and is so far confident (as he looks to be) that he is in a fit position to take part with credit in a public debate. But in Dr. Sexton he has no ordinary man to deal with. Dr. Sexton has seen both sides of the question under dispute, and has had such extensive experiences, both in advocacy and repudiation of Secularism, that he is fairly entitled to take upon himself some share of responsibility for the doctrines which he now, in his maturest thought, considers to be most satisfying to his mental and moral wants, and which he has come to the conclusion are best calculated to promote the welfare of men in all ages. His life has doubtless been a study of the relative merits of the two systems under debate, and when on the platform he shows himself ready at any moment to point to particular passages in the works of Secularist writers, which works, he humorously observes, are not numerous—his carpet bag containing them all. He throws a dart of particular keenness at such men as Mr. Foote, who are continually spouting about "Science, the only providence," "Science, the only redeemer of mankind," when he says the last thing taught or even mentioned, in a practical sense, in the much-paraded "Halls of Science," is that very "science" which seems to rest so heavily on their brains. Indeed, he showed that some of the greatest leaders of the party are lamentably ignorant of some of the simplest scientific facts, and quoted an instance in which Mr. Bradlaugh made a mistake of which the veriest schoolboy, knowing anything at all of science, would be ashamed. Dr. Sexton has acquitted himself in the present debate with great credit to himself, and, let us hope, permanent benefit to his hearers.

DEBATE AT RUSHDEN BETWEEN DR. SEXTON AND DR. COLLETTE
ON SPIRITUALISM.

The *Medium* gives the following account of the debate that took place at Rushden, last month, between Drs. Sexton and Collette:—"For some time past the Spiritualists of Rushden have been much annoyed by the abuse of their cause on the part of the Rev. Dr. Collette, a Baptist minister from Ringstead. Dr. Collette has given two or three lectures in Rushden, and on one occasion held a sort of debate with Mr. Mahoney of Birmingham, and he declared his intention of confronting any champion the Spiritualists might produce. This piece of boasting the Doctor has had to pay dearly for, since we venture to say that his own friends must have been heartily ashamed of him on the occasion of his recent encounter with Dr. Sexton. This last debate took place on Tuesday evening, the 2nd of May, in the Temperance Hall, Rushden,—Dr. Sexton having lectured in the same place on the previous evening on 'How I became a Spiritualist.' Dr. Collette had previously pretended to expose Spiritualism from a scientific standpoint, and to explain the whole thing by odic force, but his utter ignorance of science was speedily laid bare by Dr. Sexton, who convicted him of using terms, the very meaning of which he did not understand. Dr. Sexton opened the debate in an elaborate and eloquent speech of thirty-five minutes. The chairman (Dr. Blunt of Northampton) then stated that as Dr. Sexton had taken up five minutes more than his time Dr. Collette would also be allowed thirty-five minutes. Dr. Collette then rambled on about all sorts of subjects for just fifteen minutes, and ultimately sat down, leaving twenty minutes of his time unoccupied. The chairman expressed his surprise at this, which gave rise to a good deal of uproar. Dr. Sexton good-naturedly remarked, 'Never mind, I can use the time if he can't.' Thereupon the champion of Spiritualism delivered another telling speech. Dr. Collette took up his next quarter of an hour by reading a small tract issued by the Birmingham Spiritualists, with what object it was difficult to see. Dr. Sexton's next reply was a crushing one. He told the audience they had been trifled with, that Dr. Collette had failed to advance a single argument against Spiritualism, and that in point of fact he was as ignorant of the subject as he was of logic and the rules of debate. The meeting was a very large one, the Temperance Hall being crammed to suffocation. Dr. Collette's friends were occasionally noisy, especially two Baptist ministers, who were found constantly interrupting. Dr. Sexton, however, did not spare them, for in one of his speeches he pointed to them, referred to their ill manners, and said they had done more to disturb the

meeting than all the rest put together. The discussion may be considered a glorious triumph for Spiritualism. Even Dr. Collette's own friends must have been disgusted with him; and it is said that although he once boasted that he had buried Spiritualism in Rushden, its resurrection has been such that he is not likely to confront it again."

DR. SEXTON AT BRIXTON.

On Thursday evening, April 27th, Dr. Sexton delivered a third Lecture on behalf of the Brixton Psychological Society at the Angell Institute. The subject taken up by the Doctor on this occasion was "The Mission of Spiritualism." All present seemed greatly interested, and at the close of the Lecture several questions were asked and satisfactorily answered.

THE "ENGLISHMAN" ON THE "SPIRITUAL MAGAZINE."

The *Englishman* of April 15th contains the following notice of the *Spiritual Magazine* :—

What is Spiritism? Is it real? Is it a delusion? Is it a trick? These are questions that must have suggested themselves to many. Some of the highest in the land—we believe the Queen herself is said to be a Spiritist. Some of the most intellectual in England, in France, in Russia, in the United States, are believers in Spiritism. Are all these people fools? We think not. The periodical whose title heads this paragraph lets a great deal of light, month by month, in upon this at present abstruse subject. Those who desire to know cannot do better than to seek out the truth within its pages.

SPIRITUALISM IN LIVERPOOL.

Our old and much esteemed friend Dr. Hitchman has issued the following notice in reference to future Spiritualistic work in Liverpool :—

TO MY SISTER AND BROTHER SPIRITUALISTS, IN TOWN AND COUNTRY.

May it please you! I beg to notify, herewith, that (God willing) Meyerbeer Hall, 5, Hardman Street, in the centre of this Town, will be inaugurated as a new Temple of Truth, or Spiritual Church of the Future,—on Whit Sunday next, June 4th, when it is hoped that all friends of THE CAUSE DIVINE (to whom it may not be inconvenient, or disagreeable) will lend the favour of their countenance, either by personal attendance, or sympathy of soul, *i.e. if separated in body not disunited in spirit*. Mrs. Nosworthy has kindly consented to give an Address in the evening, at 7 o'clock, on "Alleged Experiences of The Future Life," and I hope to make some introductory observations on "The Vocation of The Truthseeker" in this our age and nation, at 3 o'clock in the Afternoon, John Priest, Esq., will preside.

Fraternally ever,

WILLIAM HITCHMAN, M.D.

The Editor of The Spiritual Magazine, &c.

THE "HAFED" CONTROVERSY.

The *Christian News* returns to the defence of "Hafed" against the attacks of Mr. Howitt in the May issue of the *Spiritual Magazine*. The following article has appeared in its pages since that time. It is entitled "Howitt versus Hafed."

An article from the pen of William Howitt appears in the *Spiritual Magazine* for May, entitled "Hafed the False." Reference is made to what S. C. Hall had written in commendation of *Hafed*, and to the answer offered to the *Christian News* to the objections made to *Hafed* by Mr. Howitt in the former number of the same Magazine. The commendations of the one writer, and the answer to Mr. Howitt's objections by the other, are all but ignored in the article entitled "Hafed the False." Mr. Howitt says he has not read *Hafed*, and won't read it. His second article would be partly explained if he were to tell us that neither had he read the replies to his former paper, although he refers to them. Controversialists have been somewhere recommended to use soft words and hard arguments. Mr. Howitt's words are some of them very hard, or, at least, very unsavoury, whatever may be said of his arguments. He speaks of a "snake in the grass," "falsehoods," "putrid flesh," "carrion" ideas, the "absurdity of which is too monstrous for conception," "blasphemous trash," intellect "reduced to a condition of imbecility," "tangled mass of diabolical fable;" and the odd thing is, that after treating his opponents to such a dish, he says, towards the conclusion of his paper, "We are all liable to error. Let us not anger or accuse one another." Was ever advice given more condemnatory of what had preceded it? Keeping the good advice in mind, we would ask, How can the article on which we are commenting be accounted for? There is no attempt made in it to meet the answers given in the *Christian News* to the objections to *Hafed* in Mr. Howitt's first paper. The old objections are repeated, and some new details are introduced, but the principle of the objections in the second article is the same in the first. It is held to be absurd, monstrous, to say that the Saviour learned anything in Persia because he had his Father's teaching every day—because in him dwelt all the treasures of wisdom and knowledge. Along with this it is contended that, as a Jew, he could not have travelled among Gentile peoples without having been contaminated, while it seems taken for granted that all were bad in the Gentile nations. We are also directed to *Hafed's* alleged doctrinal errors as a proof that he was false and an agent of the great deceiver. Now, without intending to anger and accuse, let us look at these points and see if the position taken up by Mr. Howitt can be accounted for. Sure we are it cannot be maintained. Are doctrinal mistakes a proof of falsehood when one is bearing testimony to what he has seen and experienced? How many good honest men have in this world held serious doctrinal mistakes? How many such men and denominations of such men in the present day hold such mistakes? And surely such a Spiritualist as Mr. Howitt is must be aware that doctrinal errors do not, as a matter of course, take themselves summarily off from the mind when one enters the spirit-world. The probability rather is that doctrinal mistakes that do not interfere with the love of the heart to the Saviour of souls may remain unreferred to for an indefinite length of time. Although ecclesiastical bodies have not usually done so, Scripture attaches more importance to the spiritual life—leading to "doing to the Lord"—than to intellectual accuracy, and no doubt it is so in heaven. The principle we contend for, is, that doctrinal mistakes do not involve dishonesty in giving testimony relative to what has been seen and experienced. We do not say that *Hafed* is throughout orthodox, but we do contend that there is no good reason for suspecting his honesty—no good ground for denying that "as he thinketh in his heart, so doth he truth express." A minor objection offered against the possibility of travel in Egypt or Persia by the Redeemer is that, because of the restrictions of the ceremonial law, individual Jews "could not possibly travel into far-off countries without contamination." But if it had been so, how could Joseph and Mary have gone to Egypt and resided there for a

considerable time? Mr. Howitt refers us to "the horror with which the Jews saw Jesus enter the house and eat with the publicans of the Romans even." There could be some force in this reference if Jesus had been of the same mind as these Jews, if he had been a bigoted Pharisee, a slave to the traditions of the elders; but he, on the contrary, uniformly set his face against the doctrine of Scribes and Pharisees on such points. He took his meals without having baptised his hands, and taught that contamination of the man was produced in a very different way. The restrictions of the Jewish law never taught them to ignore or undervalue anything that was good in Gentile lands, or to learn any good they could teach. Had there been a Job in the land of Uz after the Mosaic law was given, God would still have spoken of him as "my servant," and would have commended him in as far as he had spoken the thing that was good concerning God. Jesus told the people that the men of Nineveh would rise up in judgment against the men of that generation. He testified that the faith of the Canaanitish woman excelled any thing that he had met with in Israel. It must not be forgotten that, the law given by Moses notwithstanding, God never was a respecter of persons. In every country they that were of faith were blessed with faithful Abraham, and in various instances there was more faith amongst Gentiles than amongst Jews. As formerly noticed, the Wise Men that came from the East on the birth of Jesus, came under divine guidance. It is too had to speak of such as pagans. But Mr. Howitt's energetic protest is chiefly directed against the idea that Jesus could seek for *any* teaching in Persia, on the ground that He was Divine, had His Father's teaching every day, was Lord of the Universe, &c., &c. Such reasoning would have force if there had been no such thing as the incarnation, with the various details of voluntary humiliation which it involved. But with the incarnation in view, Mr. Howitt's principal protestations, denunciations, and reasonings go for nothing. We formerly entered, at some length, into the relation of the incarnation to his objections to *Hufed's* narrative. It is not necessary here to repeat, but we may respectfully ask Mr. Howitt to look where the principle he argues from leads to when carried out to its legitimate length. If it is absurd and monstrous to hold that Jesus could require to be taught any thing in Persia because he was the Son of God, might we not go on to say, seeing He upheld all things by the word of His power, how monstrous to conceive that He ever required to be nursed and carried by His virgin mother? Seeing he was Lord of the Universe, how monstrous to believe that having gone down to Nazareth, he was there subject to His mother! Will Mr. Howitt say that when a babe in the manger in Bethlehem Jesus had conscious knowledge of all that existed in the Universe? If not, he has other questions to answer before he can be entitled to write as he has done. Jesus needed drink and rest at the well of Samaria, and did not think it "contamination" to accept drink from the woman of Samaria, although she expected that he should. Although we cannot comprehend much that incarnation involves, we must not in our reasonings on the subject in hand ignore it.

FEMALE WORK IN THE CHURCH.

The Rev. John Hall, in the *New York Observer*, points out an important work for women, which all can engage in: "There are many congregations and churches that lack a nameless something, and for want of it are weak. They have many people, but the people do not cohere. They are not so much a building as a heap of stones. They want to be 'joined together and compacted.' How is it to be done? We men are hard, angular, intractable. Women must help us. Besides stones, there must be mortar—soft, yielding, adaptable. Women have gentleness, tact, quickness of perception. Your true woman feels, as by au

instinct, what it is proper or graceful to say or do, and has done it while your clumsy, elephantine male intellect is torpid, or is groping to feel for something proper in the circumstances. Ladies that fear God and do His will can build up here. They can help to make people feel at home. They speak gently and kindly words. They can subsidize social influences, and render them 'helps to the truth.' They can frown ill-nature out of a circle, and by their approval evoke the aid of the timid and hesitating."

MRS. SEAVER.

The following article, which appeared in the *Boston Sunday Herald* of February 20th, was sent to us by Mr. Epes Sargent, who, in a private letter, remarks: "Having at three *séances* at Mrs. Seaver's witnessed phenomena similar to those recorded in the subjoined communication, I transmit it as worthy of publication in your Magazine. Mrs. Seaver has had to run the usual gauntlet of charges of fraud, imposture, &c., but the phenomena witnessed in her presence are really inexplicable under any of these theories."

To the Editor of the "Sunday Herald."

Having read articles in the *Banner of Light*, written by Thomas R. Hazard, of Rhode Island, and Rev. Allen Putnam, of Boston, giving descriptions of satisfactory sittings for materialization with Mrs. Seaver, of 34, Bromley-park, Boston, I was induced to attend two of her *séances*. The lady was a perfect stranger to me, and, with the exception of a "good afternoon," is now; and my only object for writing this is to promote truth and do justice to a much-abused medium. The circle room was a front one on the second floor, directly over the reception room, where the visitor's outside garments were left. The floor was bare, and in the corner of the room, where there was no window or door, was the cabinet, which consisted of a green cambric curtain, about nine feet in length and three deep. There was an opening in the curtain where the end and front met: also an aperture a foot square midway of the curtain, and perhaps four feet from the floor. The enclosure contained nothing but a chair. The circle or investigation was composed of 18 or 20 men and women, who looked to be as sane and respectable as are to be found at any church or family gathering. They were seated round the walls of the room in front of the curtain. But instead of taking hold of hands, as is customary in circles, to form a "battery," a stout wire was passed round and held in the hands. The room was dimly lighted by a lamp placed on a shelf and enclosed by pink tissue paper to tone down the light. After sitting a few minutes, one could see all the persons in the room with the exception of the medium, who sat in the cabinet. The manifestations commenced with the materialization of an Indian squaw, who appeared at the long opening, and soon after walked into the room and shook hands with a number of the circle. She was larger than the medium, resembling in dress and action what she purported to be. In a few minutes after the squaw returned to the cabinet, a sailor boy, dressed in midshipman's uniform, pulled back the curtain and showed himself. Then a young man appeared, dressed in a suit of black, who wished a lady to come to him. Soon a gentleman, the husband of the lady—(I understood afterward a Universalist minister)—was called up. After they had evidently recognised the spirit and manifested their affection, they took their seats. This gentleman, whose seat was next mine, then told me that he and his wife recognised their son, who died eight years before; that at one time, while near him, he dematerialized until his head was only two feet

from the floor; and that he also gave him a private sign which he had promised to give him a short time before, through Mrs. Rockwood, of Boston, a well-known reliable medium. When I first sat down by the reverend gentleman, I asked him if he had examined the cabinet. "No," said he, "I do not care about the cabinet: if I see any of my departed relatives I shall know them." He probably would not have been satisfied with anything short of that. After this some 15 or 20 light bodies, the size of heads, appeared at the aperture, but they were so indistinct from where I sat that I saw but few outlines of faces. Those seated near the opening saw them more distinctly, at one time recognising two sisters. They generally formed and dissolved quickly, but sometimes remained long enough to manifest affection for the friends who were specially called up to see them. The second *séance* was similar to the first, with the exception that two Indians materialized, one of them being much taller than the medium. Also an old lady, wearing a white cap, and a female spirit who materialised head and hands at the aperture, and whom I recognised as a friend who passed away a number of years ago. I felt the spirit's hands on my face, then my head was drawn to hers, and I know that it was natural flesh and hair which I felt. The head dissolved into the atmosphere while I watched it, there being no motion up or down. The hands did not appear to be joined to arms, but were materialised separately, looked life-like, and felt warm. There could have been no deception about these manifestations for the following reasons:—The minister and his wife and myself are positive that we saw our friends. Please notice that the evidence is strong, from the fact that two persons recognised the same spirit. This spirit almost instantly reduced himself to nearly one-third of his height, which it would have been impossible for a mortal to do. While my spirit-friend was showing her affection for me, the child "Willie," who controls the medium, talked to me, and I thereby knew that the medium was sitting in her chair. At one time a female spirit materialised at the long opening, while another showed her face at the aperture, the child-control holding conversation with a lady near the curtain at the same time. When the sailor boy shook good-bye to the circle, his hand was so elastic that it elongated more than twice its original length. The medium could not have carried extra garments about her person to have personated so many characters. Neither could she have had time to make the changes, or been able to without being heard by some of the circle who sat near the cabinet, while it was often still enough to hear a pin drop in any part of the room. There was this peculiarity about the spirit-faces: that they were lighted enough to be easily recognised, yet did not reflect the light. I should have said that at the second *séance* a male spirit called me to the aperture—which was done by bowing the head when the right person asked, "Is it for me?"—shook hands with me, and patted me on my head hard enough to be heard in the next room. I did not know the spirit, neither did he profess to know me. He wore whiskers, and his hand was as natural and firm as my own, yet the face, although masculine, had a slight resemblance to the medium's. The vital magnetism, by which all spiritualistic manifestations take place, is drawn from the medium, causing them to partake more or less of the individuality, mental or physical, of the medium. One may visit half a dozen different writing mediums and receive from each convincing tests from departed friends, with much of their individuality, and yet the medium's individuality will be more or less blended with it, the latter being more noticeable when the medium is well known to you. To many this kind of talk will pass for moonshine; yet there are others—more than the uninformed are aware—who *know* it to be God's truth. One reason why spirit-communion is not more readily accepted is that it seems too good to be true; but that it is so may be easily proved by most honest, unprejudiced investigators. And it would be better for those who are strangers to spirit-manifestations to begin with some of the rudimentary ones, before examining materialisations, as the mind will then be prepared for the more startling phenomena. It is said that a hearty meal of roast beef is injurious, if not fatal, to a starving man, his stomach first requiring a little broth to nourish it; so the minds of many need to be developed by the minor phenomena, before the major can be appreciated or accepted.

Salem, February 13, 1876.

W.

THE REAL AND THE UNREAL.

The interior world is sometimes called the Shadow Land ; but, to a true conception, it is neither shadowy nor unreal ; the outward world is not the only reality—is but a part of the universe—is the teaching of every one's consciousness. And in the philosophy of Paul it is ranked as but an inferior part : " We look not," says he, " at the things which are seen, but at the things which are not seen : for the things which are seen are *temporal*, but the things which are not seen are eternal." To the outward eye and the materialistic conception, the inner world seems unsubstantial and vague ; and yet the consciousness comes ever returning that such a world exists. Who has not had, at times, a conception, transient perhaps, yet vivid, of an interior universe opening inward from the central Christ-point of the heart ? Who has not stood upon the threshold, and gazed into a world luminous with a mellow light than that of the sun, a realm of truth and beauty and unspeakable harmony, where the soul, unconscious of evil, is subdued with the deepest joy at mere existence ? And was it an illusion, and of such stuff as dreams are made of, or is the outward world an illusion and a sham ? One thing is certain, the outward *is* temporal, and its fashion passeth away ; its " cloud-capped towers and gorgeous palaces " dissolve, and what men would believe eternal melts at the touch of time, and changes with the passing year. And we believe that the realm of the real lies towards the interior, and that the outward, that seems so substantial, is real only where it touches the interior.

Man stands at the confluence of two vast worlds. On the one hand is the outward, stretching far away from him, till it fades into the inane ; on the other are the convergent lines of life and spiritual space, leading to God. The centre of all life and good is God—the reality of all realities—the essence of all that is substantial. And in proportion as we approach the interior, we touch and drink in life and find truth and solidity. The lines of life converge and meet in God ; the lines of death diverge and recede from Him.

To all things there is an interior and an exterior—essence or soul, and surface, form, outward visibility—spirit and letter. And to all pertains the language of Christ : " The letter killeth, but the spirit giveth life ; " that is, if we deal with the exterior, the surface or form of things, we find but shadow and deception. The surface of things, in consequence of its contact with evil, is dead ; and in proportion as we come into connection with it, and seek happiness from it, we lose sympathy and unity with the world of life—with God and the heavenly hosts ; and only as we

turn to the interior vitality of things do we find the central good—happiness and health for soul and body. And all the struggling of the soul after rest—the longing for some immortal aliment—the weary disgust with which the soul returns from its outward search to the work of central inquiry, are instincts inviting us to the “better land” of interior life and reality. These yearning aspirations were not given to mock and torture us; they *must be* the tokens of an accessible reality.

Our own interior, the soul-centre of our being, is *all* that we *are*—our substance—that which makes us realities. And the only things that do us any good are those that enter into us and touch our interior life. Christ said to His disciples: “The words that I speak unto you, they are spirit, and they are life;” and it was because they touched the core and soul of their being that they were so. Such words have a soul *in them*; and it is this soul which conveys to us their real effect. The simple word will do us no good: it excites expectations that never will be fulfilled; it gives a show of truth, but the apparent benefit turns out to be chaff. And again we repeat, this principle, that the letter is death but the spirit is life, can be applied not only to the Bible, and to language, but to the whole circle of existence; all things have these two sides to them, letter and spirit, interior and exterior; in all *transactions* there is letter and spirit; and from all facts and events, both great and small, we get benefit or disappointment according as the view we take of them is exterior or interior. Viewed from the outside they may appear *dead* and *meaningless*, but viewed from the interior standpoint every event will be found to be full of *meaning and life*.

God is the source of all good, knowledge, truth, beauty, and enjoyment, and in Him these things are only to be found. But God is a spirit, and those that seek Him must seek Him in spirit and in truth. He dwells in the interior of things, and is not to be found in the outward and inane. And if in our search after truth, beauty, and enjoyment, we stop in the outside, the crust, and take up with the “fleeting show” of the sensuous world, we shall inevitably be disappointed, and find cheats and not realities.

And in this great interior, where God and Christ are, is all that is of worth in the universe. There are hid all the treasures of wisdom and knowledge. The instances of individual genius which have surprised the world from time to time with productions of imperishable beauty in poetry, music, and the creative arts, are but so many jets bursting up through the crust of superficial life from the interior harmony of heaven. We wonder at the results produced—attribute them to the fortunate possession of genius, and seek to know no more; when the truth

is, there is a door in our own hearts through which we may enter into the wide world of beauty, of which the highest productions of genius are only specimens and reminders. And that is the resurrection world, the realm of life. There is where Christ and the Primitive Church, the angels, and the hosts of heaven are; it is the home of all the beloved of God.—*The Principle.*

A PECULIAR DISEASE.

The New York papers contain an account of a strange case of convulsive seizure, which has baffled the skill of more than sixty medical men of high standing. The subject of the attack is a well-to-do farmer, residing at Springfield. He is healthy, hearty, and stout; but, on the 14th November, 1858, he was suddenly taken with convulsions, which lasted till on or about the 28th. Every year for eighteen years he has been similarly attacked. Medicines are of no avail whatever. He is as healthy and strong as ever, and entirely well with the exception of these attacks. His convulsions are terrible to witness; nothing like them has ever before been seen, and perhaps never will. He experiences no pain while they are upon him, is perfectly conscious all the time, knows what is going on, but cannot prevent it. His violence is such that it requires the united strength of five men to hold him. His contortions are described as simply horrible—every muscle in his body seems to writhe and twist, his limbs and arms are flung about convulsively, his face is contorted to a hideous degree; and, as one informant said, he “would assume all manner of shapes, actually tying himself into a knot, until it seemed as though every bone in his body must break.” The superstitiously inclined attribute it to the devil’s machinations, and believe that the man is veritably “possessed” by his Satanic Majesty. The people of Springfield are personally conversant with the facts of this case, and numerous persons have witnessed Mr. Hutchison’s contortions when the “spirit was at work.” The whole thing looks amazingly like demoniacal possession.

JOAN OF ARC.

The *Times* Correspondent at Rome writes under a recent date:—

The last scene of the first act of Shakespeare’s play of *Henry VI.*, Part the First, contains a prophecy which is about to be fulfilled. One of the chief objects which have brought Monsignor Dupanloup to Rome at the present time is, we are informed, “a cause which interests not only France, but the

Church itself"—the canonization of Joan of Arc. It is intended to inscribe her name in the golden book of the celestial peerage, and verify the words put into the mouth of Charles the Dauphin,—

"And all the priests and friars in my realm
Shall, in procession, sing her endless praise.

* * * * *

Her ashes, in an urn more precious
Than the rich jewel'd coffer of Darius,
Transported shall be at high festivals
Before the Kings and Queens of France."

The *Voce della Verità* itself informs its readers that even Shakespeare, the greatest poet of England, testified to her claims to the nimbus, and, not without a certain significance, quotes the two lines,

"No longer on Saint Denis will we cry,
But Joan la Pucelle shall be France's saint."

The idea of canonizing a new warrior saint, and that in the person of an heroic maiden, whose devotion can be impressed upon every Dunois of modern days by the lady of his heart, is in perfect accord with the war-cry the Church continues to raise, though, indeed, the Pope tells us the battle is so fought with spiritual weapons only. The name of this saint is to be a rallying-cry for France and for the Church. The Church has disclaimed the use of the sword, but in renouncing it she has not said that, should the rumours of war become realities, she will not exert the full force of the weapons she retains—public prayer and exhortation—upon and in favour of those who may combat with arms of the flesh for the things she desires. Nothing of this kind, however, is hinted at directly in the three articles in which the *Voce della Verità* has advocated the cause of La Pucelle. The movement for her canonization at this time might be the merest coincidence. The organ for the Society of Catholic Interests presumes that not all its readers may be acquainted with the details of her history, with "that marvellous story, which is all that can be imagined of most authentic;" for, in addition to the many chronicles of the 15th century, there are two inestimably important documents which have been recently published, the two trials of the Maid of Orleans—that when she was condemned by the English, and that for her rehabilitation, ordered twenty years afterwards by Callixtus III.

But, first, in order that all may understand the full value of "her providential intervention in the destinies of her country," a brief account is given of the condition of France at that time, the disasters which had befallen her, the fearful defeats she suffered at Cressy, Poitiers, and Agincourt, the internal disorders aggravating the horrors of war waged against her by the stranger, "and it was then, when all seemed lost, that everything was saved by the work of Joan of Arc. Whence did she come? Who was she? A young country girl of eighteen years whom God brought forth from an extreme province of France—Lorraine."

To epitomize the sketch given by the *Voce della Verità*, Joan was born in 1412 at Domremy, the child of poor parents, who only knew two things, which were profoundly rooted in their hearts, "faith and patriotism." At the age of thirteen years she commenced to hear "the sweet and lovely voice" speak to her of the mercies the kingdom of France merited, and that God would send her to save it. For five years she kept the secret of her mission, but at last, convinced of its truth, she arose, spoke, and declared that the King of Heaven had charged her to liberate Orleans and consecrate the King of France at Rheims. She was declared to be mad; her parents did all they could to dissuade her, but her tenacity triumphed over all obstacles. She traversed 150 leagues to find the King. He concealed himself among his courtiers, but she recognized him at once. The theologians of Poitiers interrogated her, but her good sense overcame their captious questionings. The doctors were convinced; armour was given to her, a standard which she asked for, a squire, a page, a chaplain; and her sword was found where she indicated, behind the altar of the Church of St. Katherine of Fierbas. Intrepidly she put herself at the head of the troops,

passed the English lines, made her way into the city, which, beleaguered for six months, was on the point of surrendering, and, behold! in eight days she had delivered it. Without losing time she commenced upon the Loire that famous campaign in which, with the velocity of lightning, she gained the victories of Jargeau, Beaugency, and Patay. Joan insisted with the chiefs and the King, who still hesitated, that they should make a daring march upon Rheims. Everything gave way before her. Troyes yielded after a short attack, Rheims opened her gates, "and the young King received the sacred unction symbol to the people of his legitimacy."

The mission of Joan was accomplished. She had liberated Orleans, and the King having been consecrated, she desired to return to her own country; but this the King would not permit. She remained; but very soon everything became changed with her. The flames of her heroism wearied the common courage of the vulgar; the invidious began to persecute her. The "Voice" spoke to her again in mysterious language, but she resisted its counsels, and suffered a defeat before Paris because she would not listen to it. At Compiègne she fell into the hands of the Burgundians, who sold her to the English. They paid a king's ransom for her.

Joan taken, the English felt that they had the fortunes of France in their hands. They loaded her with chains, and, after removing her from prison to prison, subjected her in the tower of Rouen, during the six months the trial lasted, to indescribable tortures and outrages without name. "And it is only right to say that nothing was done, nothing was attempted for her liberation, either by the King or by any of the others save Dunois," who one day, by a *coup de main*, nearly succeeded in snatching her from the hands of her Judges. By a refinement of hatred her Judges were chosen, not from among the English, but from among the French. But this is not all; "they were Churchmen, and one, a Bishop, whose name should be unpronounced—the wretched Dauchon—presided." Thus all which Joan had held most dear in the world, the Church and France, seemed to turn against her to persecute her. "But no, they were not the Church, for, indeed, the Church, by a solemn sentence, condemned them and rehabilitated Joan." For six months these vultures held the poor dove in their talons, and marvel only could be expressed at the wonderful answers she made to the insidious questions put to her. With invincible firmness she maintained her two assertions, her submission to the Church, and the truth of her mission. She made an appeal from her hired Judges to the Pope, but it was not listened to, and she was condemned to the stake. "Hold high the cross that I may see it to the last," she cried to the good monk who assisted her, and as the flames enveloped her she exclaimed three times, "Jesus! Jesus! Jesus!" Some of the English fainted. One asserted that he saw a white dove fly forth from the flames, and another cried out, "Unfortunates that we are, we have burnt a Saint." Joan was no more, but although extinct, her name was a terror to the English, and speedily was her prediction fulfilled that they should be driven out of France.

"It is necessary to remember that England was to become schismatic, and if France, absorbed by that nation, had been drawn within her orbit, and associated in her schism, what peril would not the Catholic faith have run in Europe and in the world." "The well-being of France, and it may be said also, in part, of the Church, is the fruit of the deeds and the death of Joan of Arc."

As soon as Celestine III. ascended the Papal Throne he appointed the Archbishop of Rheims, together with the Bishops of Paris and Constance, and a member of the Tribunal of the Inquisition, to examine into the circumstances of her trial, and of her life and death. The result was the complete justification of her innocence, her virtue, and her greatness; but the Pope did well in going no further. The hatred between England and France still existed, and the Church had to content herself with this act of justice.

The conclusion of the articles I give verbatim.

"But to day the illustrious Bishop of Orleans is of opinion that the circumstances which called for that reserve are no longer in existence. France and England have forgotten their rivalry of centuries, and perhaps the time has come for taking a step forward, without giving umbrage to England, by initiating

the canonization of Joan of Arc, if she was really a saint. In the life of Joan we have not only innocence, virginity, and horror of sin, but also the virtues which constitute saints—incomparable faith, the highest love towards God, a devout subjection to His will, and a profound spirit of prayer and of mortification. Joan fasted three times in the week, prayed constantly, and was fervent in approaching the Sacrament. Each day she heard Mass, shedding an abundance of tears, and in all she acted for the love of God; humble as she was pure and pious, putting from her the adulations of the people, and referring everything to the glory of God. Among the English themselves there existed a belief in her sanctity, and even Shakespeare, their greatest poet, makes the King of France say, "No longer on Saint Denis will we cry, but Joan la Pucelle shall be France's Saint." All that has been said thus far induces personages of the highest authority to believe that the proceedings for the canonization have a solid and authentic foundation, especially having regard to the two trials, in which are registered with judicial exactness the most minute, complete, and decisive details, together with the depositions of the witnesses, as if they had been interrogated only yesterday. Let us express, then, our good wishes that the noble efforts of Monsignor the Bishop of Orleans in this cause of canonization may be crowned with the most splendid success, more particularly as the virtues of Joan were those not only of private life, but of public life also, of those, in fact, of which we have, alas, so great a need in the present day. For the rest, we see in this sublime figure, not a French heroine, but a heroine of the Church and of humanity. To the Church, notwithstanding, belongs the infallible decision upon so grave a subject."

To W. B.

A MAN, whose nobility of soul, far
 Exceeds that of many who tack long titles
 To their names, and shame them by each
 Word and act. Whate'er his birth have been,—
 Whether patrician or plebeian blood
 Course through his veins, it matters not,
 His *life* is noble; and as such, shall be
 Honoured by all true men and good.
 To use his health and capabilities
 For his fellow-creature's good,—
 To gather the little children to
 His home, and be a father to them
 Who own no earthly one, is his great
 Vocation. To raise the fallen,
 Be they man or woman,—to help the weak,—
 And to draw to heaven, they that once
 Were on the highway to degradation,
 Misery, and ruin,—this is his life-work.
 To speak the truth whate'er the cost,
 And to let its heaven-lit light flash
 O'er the darkened page of error;—
 To lure men God-wards by the silken cord
 Of love, not by the harsh chain of fear:
 And as planets circle round the sun,
 And draw from that great source their light,
 So he, following his Divine Master,
 Imbibes from Him his Christ-like power,
 But to reflect on others the same
 Life-giving rays.

A. E. F.

Correspondence.

THE MAGI.

To the Editor of the "Spiritual Magazine."

SIR,—I concur with Mr. W. Howitt in deeming it improbable that Jesus visited India, or that He sojourned out of Palestine, except in Egypt, when a child, to escape the wrath of Herod. Mr. J. Penrose, and the Rev. Dr. Faugret, in their works on Chronology, seem to prove that the birth of Jesus occurred in the year of the world 4,003, in the year of the Julian period 4,709; and on the 15th day of the month Tisri—the first day of the Feast of Tabernacles—the 7th of October, new style; and, at least, four years and 79 days before the era fixed by Dionysius Exiguus, &c.

With reference to the Magi, these *savans* were mentioned with respect by Dr. Porteus, as heathen philosophers who eschewed idolatry. They were, in fact, astrologists, as Daniel was before them. A late author alluded to a Chinese *savant*, Foe, B.C. 1027, who was a Buddhist, and had many disciples. His religion was encouraged by the Emperors of China for 350 years. This Foe was stated to have issued through his mother's right side, and to have caused her death by his birth. The Tau-tre or Immortalists, notable chemists and Spiritualists, succeeded Foe. This sect was encouraged by Vu-ti, the Chinese Emperor, B.C. 177 (*Chronology of the Hindus*, Vol. II., p. 249). Foe is credited as the Founder of the Suastica Order, or Brethren of the Mystic Cross, consisting of three degrees, Apprentice Brothers, the Jao Sze, or Doctors of Reason, and the Grand Master, chosen by the Doctors. Their religion consisted in daily worship; the pursuit of wisdom; the attainment of knowledge by study, the practice of sincerity and of temperance. I refer your Biblical readers to instructive works by Dean Burgon, *viz.*, *Letters from Rome* (1860), and his Commentary on the twelve final verses in the final chapter of St. Mark's Gospel, being an argument to prove their authenticity.

Yours faithfully,

CHR. COOKE.

London, 10th May, 1876.

MR. D. D. HOME'S STATEMENTS.

To the Editor of the "Spiritual Magazine."

DEAR DOCTOR,—It is but just now that I have seen in the *Spiritual Magazine* (p. 71) a letter from Mr. Home, in which I find the following passage:—

"When put to the test, all these rope-tyings are failures. You are aware that my cousin, Mr. Aksakof, has tried it in Russia, and a dead failure has been the result, as I knew it would be."

There is here a grave error. Of what does Mr. Home speak? If he speaks of our experience with Bredif, the rope-tyings were put to the test, and it was not a failure (see the article of Professor Boulerof, in the *Psy. Studien* of 1875). If he speaks of our *séances* with the Pettys at the Committee, it was a failure; but there was no rope-tying, because the Pettys were seated before the screen, and without being in any way secured.

There is still another passage in this letter which strikes me:—

"A book was published lately in America, and pages were devoted to a person who had power over the spirits! When one knows what the life of this person has been, it is simply monstrous that such *assertions* should be made."

What does that mean? I do not understand the logic which refutes an

"assertion" concerning the physical power of a person by an insinuation on the private life of that person. The excuse which exists for a *lapsus calami*, does not exist for a *lapsus typi*.

I beg you to translate* and publish my letter in your journal, and to accept the assurance of my esteem.

13th May, 1876.

A. AKSAKOF.

St. Petersburg, Neosky, 6.

THE EDITOR'S LABOURS.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—Like many, no doubt, of your readers, I have perused the notes of your lectures in the May number with "mingled feelings." It is most gratifying to know that one so competent to teach as you have proved yourself to be is devoted to the diffusion of information relative to Spiritualism, while at the same time jealous for the interests of Christianity, and taking care to keep its claims in the front, and to know further that you so successfully defend Christianity against the assaults of Secularism. The work you are doing in the latter department has a value that I will not attempt to estimate. But other feelings are awakened when we read that there is immediate danger of the work in your hands both in London and in the provinces coming to a stand for want of pecuniary support. We frequently hear remarks made to the effect that one cannot say in commendation of another what he would have said if that other had not been present. Now, although I am necessarily addressing you, it is your readers, and not you, that I wish to get at, and you must try to fancy yourself not present, that I may freely speak my mind. I—and I have no doubt, many more—would consider it a universal loss to the cause of truth, in the widest acceptance of that term, if your labours were to be interrupted, or if you had to go on under any particular pecuniary burdens. You must live in order to work, and, Spiritualist as you are, you are not so spiritual that you could live by snuffing up the east wind. There must be many amongst your readers who, if they could be properly got at, would be happy to contribute so much a year to a guarantee fund, or some other form of fund, to enable you to devote without risk of loss all your energies to the defence and propagation of truth. Many would do this because of your advocacy of Spiritualism, and many more would unite because of the work you are doing in defence and furtherance of Christianity. It is not too much to expect that if an existing association, possessing the confidence of your readers generally, were to ask for money sufficient, they would get it. Or, were a few well-known and trusted individuals to form an association for the purpose, they would, as the phrase runs, "be bound to succeed." It is not for me to attempt to decide what particular form the thing should take. Let it "take any form" it pleases, so that the end be attained—*i.e.*, that you are enabled to go on working with spirit and efficiency, entering whatever doors may be opened to you. If you were so enabled to act for two or three years, funds might be largely drawn from rates of admission that might be charged in many places in connection with your lectures; but, in the meantime, what are called for are contributions from those who are already interested. Many such cannot themselves lecture, or if they had the required qualifications for this they cannot devote time to the work. Are not all such bound to contribute of their pence or gold, that others may teach the public? I am quite disposed to assist in what I recommend to others. With all respect I would in the meantime say to the readers of the *Spiritual Magazine*, "I speak as unto wise (and good) men, judge me what I say."

ALEX. MUNRO, M.D.

Forres, 5th May, 1876.

* The original letter was in French.—ED. S.M.

THE
Spiritual Magazine.

JULY, 1876.

THE BATTLES OF SPIRITUALISM.

BY WILLIAM HOWITT.

THE Fort of Spiritualism need be strong. It is eagerly assailed by natural and unnatural, by external and internal foes. In all countries where it exists, it exists under the same conditions; its external foes exhibit the same tactics under all skies; its internal foes, namely, its professed friends, promulgate the same damaging and degrading theories and dogmas. In England, Dr. Sexton maintains a vigorous fight for Christian truth; abroad, the same conflict rages. In England, the dreary Materialist continues to pursue his old, hackneyed line of attack, without originating one new idea, and regardless of the palpable fact that he has yet conquered no single outpost of the hated enemy; has not by a single man diminished its strength; has achieved no single victory, even over his own blind obstinacy and dull prejudices.

The inevitable Carpenter planes away at it in his lecture rooms and in periodicals. The equally persistent and equally resultless G. H. Lewes still repeats the same worn-out commonplaces in the *Contemporary*, which would have swamped his interesting *History of Philosophy*, and *Life of Goëthe*. The Huxleys and Tyndalls still fight with their backs to the light and the enemy; shut their eyes to see the better, and sling their boomerangs at random over their shoulders, and wonder that they hit nothing.

All these wise men refuse to inquire into what excites their alarm. Not inquiring, they cannot know what it is that they resist. Imagine a controversy betwixt men who are always inquiring, experimenting, and comparing results with others

who inquire, experiment, and compare, and other men who do nothing of all this. Who only keep to the silly jargon of hallucinations, deceptive senses, subjective impressions, brain-waves, and similar gallimaufry. One of these gentlemen the other day declared that Spiritualism had never originated a single new idea. Was he ignorant—probably; for it is his system not to inquire—that Spiritualism, in his own domain of physics, has revealed more new facts and laws than all the modern physicists together? Facts are common-places to Spiritualists, any one of which would make the reputation of a physiologist who would take it up and palm it off as his discovery, as Huxley by Protoplasm. Spiritualism a thousand times, and before thousands of spectators, has shown that matter can be made to pass through matter of the most solid kind without visible violence or visible trace. Matter can be made light or heavy, visible, or invisible, at the will of those spiritual powers whose very existence these physicists deny. Matter can be rendered swift or inert by the same means. Odours, colours, sounds can be produced without any visible cause.

In fact, the scientific Spiritualist sees the phenomena of matter under experiments most rigidly and repeatedly performed, developing themselves in wholly new, wholly unexpected and marvellous phases, ever more amazingly and progressively unfolding, which compel him to believe, matter at this point of advance into the real, is as wholly inconceivable in its nature as is spirit itself, and that the mere material physiologist is but a tyro, who possesses neither the instruments nor apparatus for the highest range of research, and with all his boasts of achieved discovery, has not yet even mastered the ruder elements of objective science.

I may go further, and say that the most ordinary individual who has made himself tolerably familiar with the later revelations of Spiritualism knows more of the profounder properties of matter than all the professors of science of England or any other country, except Professor Crookes, or other such *savant*—if such there be, who has dared to despise the prejudices of his order, and has nobly placed himself by the side of those illustrious American professors of law and science, Judge Edmonds and Dr. Julius Hare.

Yet, not only in England, but in France, Germany, Italy, Russia, America, and Australia, the race of *soi-disant* philosophers continue to ignore the most marvellous phenomema, and only grow the more desperate as they see that the enemy, whom they pretend to despise, does not halt in its course, nor even waste a glance upon them. Yes, it must be a provoking

reflection, that all the assaults of all the enemies of Spiritualism for these five-and-twenty years have not beaten in a single brick of a single wall; silenced even the most rusty gun, or destroyed a single soldier in the ranks of a foe, which all the antagonists of all arms, colours, and calibres declared from the first was but a mere *fata-morgana*, a myth, a mist, a hoax, and a delusion. To be beaten by a foe, which in the outset and all along they declared to be beneath contempt, is to be beaten indeed! A foe that they have a hundred or more times sung *Io Pean* over as dead, dead for ever; annihilated, pounded to dust, and scattered to all the winds. To see this enemy still alive, and even more alive; widening its camp, extending its march, enrolling fresh levies in all lands, and of all tongues and faiths, must be a maddening spectacle. They, the chiefs of science, the lauded and the fashionable; they, the accredited authority of so many discoveries in physics; they who found protoplasm, the principal of life, in the good old Phœnician historian Sanchoniatho, and palmed it off as chemically deduced from the mud of rivers, where it never existed, but only in the myths of Phœnician mythology:* they who command the ear of crowds of the scientific and unscientific frequenters of learned societies, of fashionable lecture-room and annually peripatetic meetings; they, the proud and ambitious, to be so foiled by a foe whom they dubbed so despicable! *Proh pudor!*

Let us look a little at a fact or two of recent occurrence. The Huxleys and Tyndalls of the University of Petersburg, finding Spiritualism rather making head in Russia, were seized with the same mania which had long ago bewitched their class in Harvard College in America, the *savans* of Paris, and the Brewsters, the Broughams, and the journals in England. They determined, like all these their predecessors, to crush the reptile at once, unwarned by the lamentable failure in reptile-squashing of all these learned bodies and learned personages. They, therefore, got up a commission on the admirably one-sided principle common in such cases, on the same principle as the recent English Parliamentary Commission on vivisection, which voted rabid vivisectionists amongst its members. These self-elected physicists of the Petersburg University resolved to decide the fate of Spiritualism once more. In due time, having had experiments performed before them by the amazing number of THREE so-called mediums of their own choosing, they issued a grave report a few months ago, to the effect that "Spiritualism is composed of unconscious delusion and conscious fraud, and is utterly unworthy of notice by science or religion." This

* See Sanchoniatho; or, Howitt's *History of the Supernatural*, Vol. I., p. 234.

wondrous report on a collective body of facts and on a principle which have had a run of five-and-twenty years against all odds and obstacles, has had its hundreds of mediums, its tens of thousands of carefully-conducted experiments by and in the presence of men and women of first-rate intellects and acquirements, and its many millions of disciples, made such by experiment alone, was at least modest, or if not, tolerably foolish. But it was at once seized on by the press, that *soi-disant*, independent, and light-diffusing organ—that ever-servile organ of the prevailing idea—in all countries; that dread of tyrants—that most arbitrary of all tyrants! The Russian report was printed and puffed in the Italian newspapers of all politics, and struck the Italian Spiritualists not familiar with this phrase of the enemy with dire consternation. One of the most active and intelligent of them, Signor Tanfani, a gentleman who has seen much of Spiritualism both at home and in England, came to me in great alarm, asking whether I did not think this report the actual death-blow of Spiritualism? I replied, that I had seen so many death-blows dealt to this imperishable truth, that I was not at all hurt by it. The same death-blow had been struck by high and scientific Goliaths in every European country that he could name, as well as in America, and yet Spiritualism not only survived but had thriven lustily on it. So early as the time when Franklin was in Paris soliciting aid from France for the War of American Independence, the great lightning-tamer had sate on a commission of the French Academy on mesmerism, and had signed its report that mesmerism was a delusion and imposture. Mesmerism still lived on, survived the very monarchy of France, and twenty years after was pronounced by another Government Commission a great fact.

The Commissioners of Harvard College in America; the most determined efforts of Brewster and Brougham of that day, of the *Times* and the *Quarterlies*, the *Monthlies*, and the newspapers ever since, a pack in full and constant chase, and all the feverish attacks of all the scientists and sciolists; the Tyndals, Huxleys, Leweses, Carpenters, &c., had made as much cry and produced as little wool. This rather restored the spirits of my friend and of his Spiritualistic friends; but on the heels of my assurances came a seriously reasoned article in the *Osservatore Romano*, one of the leading Catholic papers of Rome, which I here transcribe at length as a fair specimen of a Vatican logician's view of the question. With its animus against all Spiritualism but that of its own church, it is still a stout champion for the principle itself, and affords a good occasion *ab hoste doceri*.

SPIRITUALISM ACCORDING TO THE "OSSERVATORE ROMANO."

"As it is certain that many facts attributed to Spiritualism are to be set down to illusions and imposture, so it is equally true that under the name of Spiritism, scientifically speaking, is alone designated that class of phenomena that are of a nature identical with, or bearing a perfect resemblance, in their accessories, to those which in past times were called magical.

"In this sense, the Roman congregations and the bishops understood Spiritism. In this sense also understood it the Christian and theologic philosophers, who against the sciolists of the age and their followers, often excusable for their gross ignorance, undertook to show the real nature of the Spiritistic phenomena, and the absolute impossibility of explaining them by natural causes. The Devil, as Tertullian happily said, is the *ape of God*, and wishes to have his altars, his rites, his miracles, his ministers, his set days, and his congregations. This is the true origin of this class of facts, which have had different names in the course of centuries, but always the same stamp, namely, that of the enemy of the human race.

"To deny absolutely this class of facts, is to cut away the basis of all historical criticism, and for a Catholic would be, moreover, stupid temerity and a culpable error. To attribute them to occult forces of nature is a manifest absurdity; for in this order of facts even those of the very slightest kind are evidently beyond the laws of nature, and not seldom directly contrary to them. Now, it is opposed to reason that laws not yet known should be of an order contrary to those already known; because it is opposed to reason that order should be the result of conflicting elements. Therefore, it is opposed to reason that the phenomena of Spiritism should proceed from these occult causes.

"Nevertheless, as we have stated in a recent article on this question, No. 93, April 21, namely, on the so-called haunted house in the Corso, the modern cavillers always take care to repeat that the phenomena of Spiritism either do not exist at all, or may be easily explained by natural causes. This they say out of hatred of all that has affinity to the supernatural, or to the universal traditions of the human race; and, moreover, to make these execrable practices innocent in the eyes of the simple; and, finally, to discredit and abuse the authority of bishops and Catholic doctors. And here it is to be noted that the number of those who belong to the first party, who deny absolutely the existence of Spiritualistic phenomena, or at least consider them unworthy of notice, is diminishing every day, as Littré himself observed in a long article written on this subject

in the *Revue des Deux Mondes*, and referred to by Father Caroli in his work on the cause of mesmeric phenomena ; but in truth none are of so little importance as to be unworthy of notice.

“ Just lately the journals of Petersburg referred to a long document, entitled ‘An Inquest into Spiritism,’ which may be read in No. 110 of the *Opinionne*. In this report, edited by a commission of scientists selected from the Physiological Society of the University of Petersburg, it is expressly asserted that the phenomena called Spiritist, and attributed by the vulgar (*sic*) to preternatural causes, are gross impostures, and wholly unworthy of observation or study. According to these gentlemen, there is no difference between Spiritists and ordinary *prestidigitateurs*, and that religion and science have nothing to do with them.

“ If the short space of an article would allow, we could easily confute, step by step, this strange document, and show that it is a mere jumble of vague generalities, of inaccuracies, and of contradictions ; but for our purpose, the logic of this report is sufficient. Why do the scientists of Petersburg conclude that Spiritism is only a vulgar delusion ? Simply because three Spiritists performed their experiments before the Commission, and turned out to be deluders, or bunglers ! Let us grant that this was demonstrated ; that the experiments made before the Commission were sufficient to decide that ; let us also take for granted that the Commission acted in good faith, which, however, is very doubtful, seeing the small number of persons subjected to examination, and the nature of the experiments made. All this granted, it still remains to be asked whether, from the existence of three juggling Spiritists, it can be rationally deduced that Spiritism is a delusion ? If this mode of reasoning is sufficient for the Scientific Commission of Petersburg, such as it is, it is by no means sufficient for men of sense. The truth is, that the Commission, quite aware of the insufficiency of its premises, has wished to strengthen them by adding that, before coming to a definitive verdict on the nature of Spiritism, it has taken into consideration also the experiments made *privately* by its members, and has examined the printed relations of the phenomena in question. But we ask them what and how many were these said experiments ? What guarantees of truthful earnestness do they give us ? What were the printed statements consulted ? What are we to say of a tribunal which bases its judgments on documents which it does not specify, and on papers referred to, of which it is only known that they have some sort of connection with the cause ?

"Spiritism, these gentlemen scientists know very well, is not a thing that is to be treated as a jest; and only the ignorant and the prejudiced can judge of it with such frivolity. Not without weighty reasons, and in consequence of experiments made in a very different spirit and manner, have the shepherds of souls, and the truly learned, felt bound to put the Christian world on its guard against this infernal pest. 'Spiritism,' as Signor Gaume observes, in his beautiful work, entitled *The Origin and Errors of Spiritism*, 'in its commencement appeared only as a divertissement, a play, a curiosity, and then became a great society which has its symbols, its rights, its statutes, its treasury, has many preachers and apostles. In America has twenty-two journals as its organs; five in France; in England several; the same in Germany, and even in Italy is not without them. Besides these periodical publications Spiritistic books of every price and form are issued adapted to all tastes; and these books are read with avidity, and diffused with indefatigable activity. Spiritism has its disciples in all classes of society; workmen, citizens, nobles, physicians, and even military men associate themselves with them voluntarily, and the number of its adepts increases every day in a fearful manner. From calculations made with the greatest possible exactness, the number of Spiritists amounts at present to five millions.

"'If,' continues Monsignor Gaume, 'we add the still greater number of Secret Societies, which bind their members by oath to destroy Christianity, is it not manifest that the Church finds itself at this moment enveloped by the crowds of the city of the devil, and that all social order is threatened by some unheard-of catastrophe?'

"But to return to the Scientific Commission of Petersburg. We may be permitted to ask whether it be wise or decorous to consider such and so great an order of facts as a simple display of jugglery? In this respect Littré has been less irrational. He has conceded that facts of a most extraordinary nature are in question, and to explain them he has had recourse to the theory of an epidemic! When we have leisure, it will give us pleasure to make known to our readers this other fine discovery of modern science."

On the idea entertained of Spiritualism by the Roman Catholic Church, we need not comment. It is familiar to all readers. It is sufficient for us that whilst it disputes our interpretation of these phenomena, it agrees with us that they are real. In this respect it stands in the same relation to Spiritualism as the Jews stand to Christianity. The Jews continue to deny Christianity, but exist and continue as a

perpetual proof of the history on which it is founded. The Catholic Church awards us as the black side of Spiritualism, but maintains fairly with us, and on the basis of the same wide field of experiment, that Spiritualism is real. We can, therefore, tolerate its thrusts at us, whilst we witness the thrusts at the scientists; and we may quote them with satisfaction on the old classical principle, *ab hoste doceri*.

"The scientists," says the *Osservatore Romano*, in a prior article, have treated this question in their usual way, and it is pleasant to hear them talk of the lucidity of the senses hidden in the human constitution; of the agility of the magnetic fluid; of the nervous aura; of optical and acoustic undulations; of the recondite action which electricity or magnetism excites in the brain, in the blood, in the fibres, in all vital parts; of the powers and forces of the will, and of the imagination."

That is to say, they have babbled charmingly of "brain-waves," "unconscious cerebration," "psychic force," and the like, as in England; just as our Carpenters and Coxes have done, only in other phraseology. We have no monopoly of such clever fellows. But the Vatican laughs at all this superfine much-a-do about nothing; this philosophy of wire-drawn fancies, these gossamer and cobweb-metaphysics, as much as we do, and know that Spiritualism is Spiritualism, and neither more nor less.

The haunted house which the *Osservatore Romano* alludes to, is a house in the very centre of Rome, in the Corso itself. For a long time this house has been deserted, on account of real or pretended ghostly visitations. One floor, at least, for it was curious that the other floors were all inhabited by different families, who were in no way molested. Several families, one after another, had fled out of this suite of apartments; and the last occupant, an artist, declared that in the night his paints had all been mixed; the picture on his easel daubed over with his own colours; and, finally, himself severely beaten by an invisible hand.

The gentleman just mentioned volunteered to sit up for a night in this ill-famed suite of rooms, and did so, taking, at my recommendation, a fellow Spiritualist with him. They neither saw nor heard anything. Then the Municipality did what it ought to have done long ago, sent two carbineers to sit up for a night, and the report was, that they had heard knockings in the basement story, and going down had captured three thieves endeavouring to cut through the wall into the next shop—a jeweller's. At first the affair appeared likely to turn out one of the class so familiar to the Germans as the work of *Polter-Giester*, and of which Paris has had such remarkable examples, confirmed

by the police, to say nothing of English and American cases. The report of the police and the vicinity of the jeweller's shop seemed to satisfy the public. The apartments were again inhabited. Still, no newspaper that I could see or hear of confirmed the report of the captured thieves, though all had been very ready to suggest such a solution of the mystery. Moreover, one naturally asks how should the thieves demand many months to effect their object, and find it necessary to frighten several families from the house, before attempting the entrance into the jeweller's shop; when once having done this, the way was open to their operations? How happened it, too, that the painter was beaten, and yet did not see or hear his assailant? How happened it that the thieves, in a house still containing three or four families on different floors, could conceal themselves, night after night, during many months, and still do nothing towards their object? These queries demand answers, and I should not be at all surprised to hear of another hasty exodus of the new tenants.

Soon after this affair came the telegram of Mr. D. D. Home having suddenly died in a railway train. My Spiritualistic friend above mentioned spoke to me of it as a sad event, and it was a sight to see his face when assured that it was a mere hoax. The *Opinione*, a leading Roman paper, having given the false news, my friend called upon the editor, and requested him to insert a contradiction; but the editor, so ready to ring Mr. Home's knell, was not so ready to recall him to life again. He must have as positive authority the sight of a letter from Mr. Home, confirming the fact of his being alive. He was immediately furnished with a view of two, the latter mentioning the number of American newspapers which Mr. Home had received containing obituary notices, all of a regretful and laudatory character. "Ha!" said the editor, "I am quite satisfied that the news of Mr. Home's death was false; but as I quoted it from a public journal, I must wait to contradict it on the authority of a public journal."

The newspaper editor is the same all the world over. It is not the *Times* or the *Standard*, or any other newspaper, only which burkes unwelcome intelligence; the genus is of all nations. The true and trustworthy journalists on whom the public depend for its daily intelligence, and which believes them in all lands "lie like truth, and yet most truly lie."

So much for the external foes of the "Open Vision;" of "The Gates Ajar;" of the simple and practical evidence of our being spirits in bodies, and not mere bodies; walking, talking, worthless and objectless automata. Would to heaven that the internal foes were as thoroughly harmless! But they are the

enemies of our own house who give force and point to the otherwise forceless and pointless onslaught of the scientific, the bigotted, the ignorant, and the base. How fully do the lying spirits, lying mediums, the resuscitations of pagan superstitions and absurdities, the sensual doctrines and moral abominations of Spiritualists, confirm the dicta of the Roman Catholic Church, and of many Protestant clergymen and writers, that Spiritualism is of the devil! Certainly no honest Spiritualist can deny that the devil has a large and wide-spread activity in it. And if Spiritualism should fail of its great object, the overthrow of Materialism, and become a scorn and a bye-word with the wise and the good, it will owe its fall not to the enemies without, but to the traitors within. The triumph of the enemies of soul, and the realisation of the predictions of the Jesuit hierarchists, who work incessantly to obfuscate and dominate soul, can only come from those who believe indeed, but believe with a morbid and perpetual bias to the mis-shapen and the false in ethics and religion.

HYMNS FOR THE SPIRITUAL CHURCH.

MAGNA EST VERITAS.

The prophet in an age of lies
Who speaks God's word without
disguise,

May rot in prison—hated, feared,
Yet shall his name be long revered.

The sage who in the market-place
Rebukes the sophist to his face,
May perish; his philosophy
Far-famed for centuries shall be.

He who the Truth brought from on high,
A malefactor's death must die;
Yet millions in His name shall pray:
He rules our deepest heart to-day.

Good Friday, 1876.

Truth is immortal! neither sword,
Nor martyr-fires, nor force, nor fraud,
Nor all the mighty power of sin,
Can quench that mightier life within!

Magna est veritas, indeed!

For Truth contains the living seed
That still shall germinate and grow,
And ripen in all winds that blow.

Our inward strength, our constant
stay,

Our rest at night, our joy by day;
Against it every arm must fail:
Truth is of God and shall prevail!

WHIT SUNDAY.

AN INVOCATION.

O SPIRIT! Comforter! descend
Into the bruised, bereaved heart;
Thy balm of healing influence send,
For all-compassionate Thou art!

And troubled is the stream of life,
And all about our daily path,
And in the heart itself, is strife:
And by our side stands waiting—
Death!

Spirit! we lift our hands to Thee,
For consolation, peace, and rest;
Touch with Thy tender clemency
The weary heart, the aching breast!
So may we feel nor height, nor deep,
Nor death, with idle terror fraught,
The soul from God's dear love can keep,
As in His Gospel Christ has taught!

T.S.

NEW ESSAYS ON OLD SUBJECTS.

BY NEWTON CROSLAND.

NO. II.—MORTIFICATION OF THE FLESH.

THERE is in active existence a certain class of pseudo-philosophers who love to discourse elaborately upon the great distinction which they conceive is apparent between one set of "thinkers," termed "Materialists," and another set termed "Spiritualists." I am at a loss to know why there should be these two hostile camps, and why there should be this division and antagonism. Why can we not reconcile Materialism and Spiritualism, and accept them both as a precious and loyal brotherhood? To aim at being all Materialist or all Spiritualist, is as senseless as to wish to be deprived of one-half our faculties.

We know that God made us both material and spiritual. Let us cultivate ourselves in accordance with this knowledge, and not seek occasion to be ashamed of either moiety of our nature. The same pseudo-philosophers, to whom we are indebted for so much profitless analysis of spirit and matter—creations and principles which ought never to be divorced in any useful and practical teaching—have of late complacently prattled away, with characteristic flippancy and fluency, on another metaphysical aberration which we can only describe as an attempt of the Mind to analyse itself. This last literary craze has occupied the misdirected attention, the learned shallowness, and profound charlatanism of some men, who, with mournful irony, are accounted "thinkers," and who have, unfortunately, nothing better to do than to parade and ventilate their wordy, worthless and afflicting eccentricity in newspapers, magazines, and big books, whose leaves we turn over with a sad elevation of the eyebrows. What else can we do with such confusing and confounding "thinkers?" The poor creatures are dead to experience and demonstration; and although they may be a little troublesome, they are comparatively harmless. Common sense is in no ultimate danger from their disquisitions.

These straw-crowned metaphysical monarchs can always be known at once by their phraseology. Their favourite cant is conveyed in such expressions as "mental problems;" "scientific method;" "modern thought;" "reflex action;" "unconscious cerebration," and such like jargon, which is cunningly devised to impress the reader with a vast opinion of their supreme qualifications for the guidance of mankind.

One of the unfortunate indirect results of thus setting up an antagonism between Matter and Spirit, is manifested in a

certain morbid form of religion which inculcates the blessedness of "the mortification of the flesh." Now, there can be no doubt that, to a proper and temperate degree, the animal nature of man ought to be subject to his higher mental and moral powers, but only by cultivation, not suppression. Human beings could not consort together if they allowed their inclinations to run riot, and their wants to be satisfied at any cost. Civilisation means wholesome restraint, so that each member of a community shall make some sacrifice for the general good, and peoples live together in harmony; our appetites and passions must be so trained, that we shall not injure our neighbour by their indulgence; and the happiest civilisation is that which keeps us in the best order with the least trouble, and most swiftly and successfully punishes any infraction of the laws which control the well-being of society. There is, however, a set of persons who are not satisfied with this modest and moderate government. Having ascertained that rare spiritual gifts and privileges are sometimes vouchsafed as a recompense for bodily infirmity and suffering, they endeavour to attain a superabundance of these celestial advantages, by mortifying the flesh; they are willing to endure the physical penalty for the sake of the psychical rapture. This condition of ecstasy is, however, purchased at too high a price. True wisdom teaches us that God's purpose in our creation is best fulfilled by giving equal attention to the cultivation of all the faculties of man; his body, soul, and spirit must be taught to work together in this life without discord; and one part of his nature must not be allowed to tyrannize over another. Even though the special exercise of any particular gift in excess may be a temptation difficult to resist, it must be controlled, if we would taste a fair share of the joys of which humanity is capable, and which are equitably distributed through all the grades of being.

We are often told that "it is necessary to resort to self-denial and mortification for the purpose of subduing what is earthly and carnal in our human nature." But who is to decide what is unworthily earthly and carnal, and where shall we draw the line of the subduing discipline?

May we not, in our ignorance of what is right and wrong on this point, tamper with our souls, and irretrievably injure our bodies? If we resort to penance as a religious exercise, may we not, in attempting to trample out something we deem a sin, run the risk of letting into our souls some colossal enormity with a more injurious tendency—such, for instance, as fancying that our asceticism is acceptable in the eyes of God, and that we are doing him a service by conquering and

dispersing the natural appetites and instincts which he has implanted in us? May not this self-imposed mortification and self-conscious righteousness be the grand trump-card with which the Devil wins us away from the noble worship of Divine truth? I can imagine that there is nothing that Satan more deliberately and fascinatingly chuckles over, in a well-bred way, than any overstrained system of Sacramental penance. It favours the profound artifice with which he decoys us from our entrenchments, and compels us to do battle with him in the open. How? Simply by sapping our health and strength; by diminishing our power of doing the sturdy work of the world; and by setting us to dream of salvation in an ecstatic mood, instead of allowing us actively and joyfully to grapple with all the difficulties with which our path of life is crowded.

Let me illustrate my meaning and argument by a little story. I once knew a young lady who was comely and clever, attractive and lively in manner, correct and amiable in her conduct. She was kind to the poor; she worshipped God in a gentle, loving, earnest way. She was strong in mind and body, and she thoroughly and properly enjoyed the good things of this world; in short, she was just such a woman as God intended to people this earthly paradise. I believe that it was "a disappointment" that first turned the current of her life, and she flew to a gloomy form of religion as a source of consolation. She got a hold of wrong books, wrong teachers, wrong influences; and at last she decided that everything that gave her pleasure must necessarily be evil, and especially that anything in the shape of a "desire" must be mortified. She kept fast-days very strictly; went foodless to early and late Communion, and sacrificed her originally refined taste for dress. The want of proper physical sustenance and recreation soon rendered her irritable, especially in her own family; and not perceiving that debility of body was the cause of her loss of temper, she considered that she had not done enough to crush her passions and to crucify her sinful nature; accordingly, she plunged into still greater depths of self-immolation. A plump saint, in hearty condition, with a good appetite, and a face beaming with smiles, could never, she imagined, enter into the Kingdom of Heaven. She still humanely visited the sick and afflicted, but, unfortunately, she carried to them the same lugubrious, ill-directed consolation which she perversely thought was working out her own redemption. Disregard of the ordinary rules of health has finally rendered her a permanent invalid. She is now an anxious, care-worn, uncomfortable, religious disciplinarian, the victim of a mistaken theory. If, when her first trouble visited her, she had known and felt that

true religion is a relief, a restorative, and a source of joy, not a cruel task-master, not a punishing rod, she might easily have recovered from her depressing sorrow; but she rushed into a state of trial only fit for the correction of spiritual malefactors of the coarsest type. Naturally people who are satisfied that a certain course which they have adopted is the right one, will rarely be converted from their belief by citing any special instance calculated to prove the error of their convictions. They will always be ready to say at some turning point in the moral of the story, "Ah, we should have avoided such a mistake;" or, "there your hero was injudicious and misguided;" or, "here he was wanting in knowledge and faith;" so that we debaters can seldom promise ourselves much success in attempting to overthrow a creed by a controversy. Truth will grow or decay, flourish or fade, according to the soil in which it is planted. The winds of doctrine will not help it much; they will only blow it about hither and thither. Let us beware, however, of one great cardinal error, that of supposing that any "system" will ever turn out such a saint as would be acceptable to a high ideal of religious worthiness.

We are constantly told that "Suffering is frequently a necessary part of a religious life." Granted: but I altogether oppose the doctrine that this suffering may be rightly sought or self-imposed. I accept the sentence that "through much tribulation we enter into the Kingdom of God;" but this tribulation must not be of our own manufacture—it must be sent to us from above, as a test of our faith, and as a test of our Christian virtue. Endurance of affliction is part of the discipline of our souls, and is intended to develop the heroism of our natures; but let us observe carefully how this grand scheme of Redemption has been abused, falsified, and corrupted. Fakeers, Jews, Mahometans, certain sects of so-called Christians, and fanatics of all denominations, in all ages and all countries, have imposed upon themselves mortifications, penances, fastings, lacerations, vigils—thinking and hoping thereby to make themselves more acceptable servants of the Most High. Now, I believe that our Saviour came on purpose to put a stop to this miserable, stupid, and wicked delusion. In His own person He endured the repentant sufferings of all mankind, for all time; and He came avowedly to teach us, that, to cast off the troubles, cares and anxieties connected with our salvation, we have nothing to do but to bring them to Him in prayer. When in the Garden of Gethsemane He had sufficiently conquered "the world, the flesh and the devil;" He told His followers that they might "sleep on *now* and take their rest." From that moment the infliction of suffering ceased to be a badge of anything deserving to be

called a religion. Belief and repentance became the only method of properly propitiating Deity; and henceforth religion was intended to be a mission of peace, joy, and love.

The temple of our Saviour is not a torture-chamber. His service is essentially that of "cheerfulness and good will." His mission is to bring "glad tidings;" and I can quite conceive that there is no sinner whom He would treat with so little regard as one who approached Him with a sunken cheek and a lacerated shoulder, and said to Him, "Lord, I imposed these mortifications upon myself for Thy sake, and in imitation of Thy example; accept my penance as an atonement for my sins!"

I am presumptuous enough to imagine that our Saviour would receive, with His most rebuking look, such a perverse devotee, and say to him, "Depart from me—you are one of my greatest enemies. You have altogether failed to apprehend my mission: you have failed to accept the simplest elements of the truths I came to teach the world: you have failed to feel the full value of the atonement I alone offered once for all! You have set up as a miniature spurious Saviour on your own account. The thief on the cross is more worthy of heaven than you are: he had more faith in me than you have. But, stay!—although I rebuke sinners, I cannot harbour eternal animosity against them. Because you thought you were acting rightly, you are worth saving. I wish all mankind to know that 'my yoke is easy and my burden light!' Enter thou into the joy of thy Lord!"

The Gospel of gloom, sadness and suffering, which is a contradiction in terms, must be dispelled by the higher Gospel of light, life, and gladness.

RANDOM THOUGHTS IN RHYME.— MY CONFESSION.

By THOMAS BREVIOR.

I've lived in the world over half a century;
And useful have found it to keep an inventory
Of some things I have seen, and of books I have read,
And of notions and thoughts that came into my head.

My reflections to novelty make no pretension,
But if you should deem they are worth your attention,
I trust you will kindly receive my Confession,
Without either prejudice or prepossession.

The practice of making Confession auricular
By Churchmen and ladies, is not thought particular,
But is rather the fashion; if no harm there is in't,
Pray why should not I make my Confession in print?

I've no scandals to tell—for thy neighbours' affairs
Is no business of thine, gentle reader,—but theirs ;
So whether I may speak of the present or past,
I shall still—like the shoemaker—stick to my last.

Nor shall I unbosom my own peccadilloes,
My Confessions will not be like Jean Jacques Rousseau's ;
Nor do I ask absolution of even the Pope,
Though indulgence, kind reader, from you I may hope.

I do not intend this (as the patterers say)
For my " Last Dying Speech and Confession ;" that way
I am not much inclined—and betwixt me and you,
As to dying, that is quite the last thing I shall do.

I make my Confession in the full confidence
That my father confessor's a man of good sense ;
That I'm right the plain proof in your hand you may see,—
You're a sensible man, or you would not read me.

Amid sunshine and storm have the years rolled away,
Republics and empires have in turn had their day ;
Revolutions and wars, with increase of taxes,
Our world, too, has seen as it turned on its axis.

Aye, the sun has gone down upon many a scene
Of destruction and carnage, and fearful has been
The guilt and the terror, the wild desolation,
With hell-fire burning in the heart of a nation !

But if dearly it has its experience bought,
It may prize all the more what the ages have taught ;
Its wisdom-teeth one may hope the world has now gained,
Though much of unwisdom I fear has remained.

I hold it folly and madness for nations to fight,
And let gunpowder settle all question of right ;
Because kings are unable their feuds to determine,
Their subjects, forsooth, must be shot down like vermin !

I deem as deserving of all reprobation,
A barbarous relic of civilization,
The black gallows-tree—with its burden of fruit,
The fatal seed of which but too often takes root !

I think it unwise to enforce uniformity,
When no two grains of sand are found quite to agree :
I don't expect you to dance to tunes I may pipe,
And I don't admire minds cast in stereotype.

I commend all endeavour on fitting occasion,
By fair use of argument and of persuasion,
To win men from tiple to perfect sobriety,—
A blessing alike to themselves and society.

But to enforce temperance by intemperate speech,
That knows no moderation, is surely a breach
Of sense and decorum, which defeats its own ends,
And alienates many who might else be its friends.

'Tis not only the fanatic " I. O. G. T.,"
But men who affect to be up in philosophy,
Professors of science—who are as dogmatic
As a Latter-Day Saint, or sect in an attic.

In short, I may say without fear of offending,
Our system and ways display much that needs mending ;
I am Radical—yet am Conservative too,—
They are halves of a whole—if I'm right in my view.

I don't see with the optimist *couleur de rose*,
Nor yet feel like the cynic who snarls as he goes ;
I have had my full share of misfortune, no doubt,
But when night was at darkest the stars have shone out.

A poor craven is he who endeavours to shirk
What may come to his share of the world's daily work ;
And whether it were labour of hand or of brain,
I have done what I could and should scorn to complain.

I have found it a very good world on the whole,
Caring more for affairs of the body than soul ;
Save on Sunday at church, or when going to die,—
Then we often see things with a different eye.

I've read books not a few—and found some of them wise,
And a great many more that were contrariwise ;
Both sermon and play I have often attended,
And seldom been grieved when the former was ended.

I scribble sometimes both in prose and in verse,
Or, as Jerrold once put it—in "prose and in worse ;"
I take a keen interest in sociology,
Poetry, politics, ethics, psychology.

I own that, like many an able reviewer,
In music and art I am no connoisseur ;
But a picture well painted, a ballad well sung,
My most favourite pleasures I reckon among.

I confess that of science I've nothing to vaunt,
Of stars, atoms, plants, fossils, my knowledge is scant ;
Yet Nature from my childhood was ever to me
A great wonder, a joy, and a deep mystery.

The brave Earth still so young, and the Heavens so old,
The cloud-pictures so gorgeous in crimson and gold,
The high hills, woods and waters; all gleaming with light,
The young Day in his glory, the gloom of the Night ;

The white Moon sailing on in the ocean of blue,
The flowers fair and fragrant of every hue,
The young buds which peep out at the coming of Spring,
The golden grain and rich fruit which the Autumn doth bring ;

The sweet song of the skylark, the hum of the bee,
The grand arch of the rainbow, the mountain, the sea,
Fill my heart with emotion and rapture so strong
That it leaps into music and bursts into song !

Still, with Johnson, I like more the study of men,
The whence, wherefore, and whither—the how and the when ;
To read all their best side is my favourite plan,
Their foibles and faults I leave others to scan.

And if some entertainment I venture to draw
From their whimsical fancies and fashions, still more
Their kindly virtues, in my poor estimation,
May call out our sympathy and admiration.

In metaphysical science a little I dabbled,
 And though not a few of its eggs I found addled ;
 A right royal study I hold it to be,
 Despite Monsieur Comte and his school of philosophy.

In political questions I meddled, and next
 With some problems far deeper my spirit I vex ;
 Like much wiser men—I own with humility—
 To solve them I found surpassed my ability.

In schemes of world-mending I once took great delight,
 But the obstinate universe would not go right ;
 Many castles I builded high up in the air,
 But the wind has soon blown them—I hardly know where.

Then I took to the "stump" to enlighten mankind,
 But in vain—men were all so provokingly blind ;
 Much foolscap I filled with the same good intention,
 But somehow success did not crown my invention.

I would sometimes a signal of danger display,
 It was all of no use, the world went its old way ;
 Like the Antediluvian who hinted to Noah
 He thought there was not to be much of a shower.

Now in different vein I pursue my reflections,
 And avow what the world calls "queer predilections ;"
 But I don't bow to the world as authority,
 And always expect to be in the minority.

I find movement and rest each in turn a great boon,
 The man always a-stirring is surely a spoon ;
 I can not sympathise with "advanced minds" who seek
 A brand-new Christianity every week.

I own I'm suspicious of "new lamps for old ones,"
 Oft Brummagem gilt made to pass off for gold ones ;
 To your grief when too late you may find, like Aladdin,
 What a wonderful treasure the old lamp you had in !

Yet more light and new friends are still welcome to me,
 I labour from cobwebs my mind to keep free ;
 I'm not an old fogey to prefer what is fusty,
 My eggs I like new-laid, not when stale and musty.

But "old friends and old wine are the best for old age,"
 An excellent proverb, very ancient and sage ;
 Let your friend be but true, and the wine be but good,
 And the talk be both merry and wise—as it should !

Truth may, like old wine, be the better for keeping,
 But it need not, like wine, in your cellar be sleeping ;
 Fill your cup to the brim, let it pass freely round,
 'The more deeply you quaff it the more 'twill abound !

Of foes, I know not that I ever had any,
 Of warm-hearted friends I am sure I have many ;
 And when I retire from life's banquet for ever,
 It will be with contentment and thanks to the Giver !

See, the sun has gone down, and the gloaming has come,
 Soon the hour must be near of departure for home :
 A warm grasp of your hand ere I bid you "good-night ;"
 I will greet you "good-morn," in the new world of light.

OCCASIONAL LEAVES FROM MY NOTE BOOK.

IN my last notes I published portions of a correspondence between myself and Mr. Maskelyne, copied from the *Malton Messenger*. After my letter which has been already printed, appeared, Mr. Maskelyne again returned to the charge. His second communication, however, consisted mainly of a reiteration of the statement that the conjuring tricks which I exposed had no reference to Spiritualism, and that everything that was done by spirit mediums could be done by him, was in fact done by him and that his entertainment was conducted under more severe tests than Spiritualists ever submit to. This, together with some bunkum respecting his having offered me £100 if I could expose the secret of his box, constituted the sum total of his letter, with the exception of two or three choice bits of spiteful personality, which I pass over as unworthy of notice. To this communication I sent the following reply, which appeared in the *Malton Messenger* of May 6th.

To the Editor of the "Malton Messenger."

SIR,—I do not know that anything can be gained to the public by prolonging the useless controversy as to how far jugglers can imitate spiritual manifestations. It is a point that any person can settle for himself. I strongly advised, when at Malton—as in fact I invariably do in all my lectures—such persons as might be desirous of learning the truth on this great question to ignore alike the bombastic talk of jugglers and the pretensions of professional mediums, and to try the experiment for themselves in their own family circles, where they are quite sure that no trickery can exist. By this means they may easily learn how much the impudent boasting of conjurors is worth. By the way, one wonders what these said conjurors would do were they to succeed in accomplishing what they say they are aiming at, *viz.*, the destruction of Spiritualism. The only tricks that any of them find at all successful in drawing audiences are those which pretend to be an exposure of spiritual manifestations. Should Spiritualism cease, then indeed Othello's occupation would be gone.

The writer of the letter in your last, reminds me of the fly on the wheel, who, as the carriage rolled along exclaimed, "See what a dust I make." He seems to labour under the delusive idea that he is the only conjuror living, that all reference to juggling tricks must have some special allusion to himself, and that in my exposure I had no apparatus but such as I got for the purpose of explaining what he, with a coolness that is perfectly amusing, calls his "*original cabinet and box business*;" the said cabinet illusion being, as I have stated in my printed pamphlet, as old as looking-glasses, and the box trick in existence before he was born. Why there are at least a dozen conjurors at the present day procuring their livelihood by pretended exposures of Spiritualism, and what I did was to explain the tricks of the whole of them. The absurd talk about the £100 challenge to point out the secret of a particular box is simply intended to mislead. As the box opens by a secret spring or lock, of course no one can tell exactly where such spring is but the maker and those to whom he may have imparted the information. But this in no way affects the principle. No conjuror can open my box, and yet all of them know precisely the method by which it is done. There are twenty such boxes in existence at the present time, and being regularly exhibited to the public, each one of which opens by a secret method only known to the exhibitor, but all of which are formed upon exactly the same principle. Should any of your readers desire to possess a box of this character,

I shall be very happy to tell him of a manufacturer or two who supply the conjurers themselves, or what is better give him such instructions as will enable him to get one made by any ordinary carpenter. The statement that the tricks I exposed had "no reference to Spiritualism" is again repeated. This every one who saw the exposure will know to be utterly untrue. Every trick that I exposed had been shown publicly as an explanation of how spiritual manifestations were obtained. The very cabinet trick referred to in the letter under consideration was for some years performed in the provinces as a pretended exposure of the Davenport Brothers.

What I stated in my last letter I repeat here, that "no conjuror will even attempt to perform his tricks under the same conditions that mediums are subject to." This is replied to by some tall talk about "our entertainment" and the severe tests" there employed. Exactly! the whole thing resolves itself into an advertisement of "our entertainment." But what we request is that the conjurers shall leave "our entertainment," and come into a room in a private house without their apparatus, and then we shall see what will become of their tricks. This is what spirit mediums do, as tens of thousands of persons can testify.

Yours &c.,

GEORGE SEXTON.

London, May 1st, 1876.

While on this subject I may remark that these Egyptian Hall jugglers have just issued a trashy publication, which is quite in keeping with the rest of their doings for the amount of falsehood and misrepresentations which it contains. As a matter of course, I come in for a large share of abuse and slander in its pages. Calumny appears to constitute the very atmosphere which these men breathe; and the dissemination of all kinds of scandalous and mendacious rumours, calculated to damage the reputation of those persons who have had the temerity to expose their arrogant pretensions, they revel in, as though it were their chief source of enjoyment. Not that one should wonder at this. As there are animals that grow fat on offal and the garbage of the sewers, so there are human beings who could not live out of an atmosphere reeking with calumny and false charges against men whose very superiority is their offence. Besides, it has always been the fate of those who unmask shams and denounce wrong to be evil spoken of, persecuted, and made the victims of slander of the deepest dye. For has not the poet informed us that

The man whose hardy spirit shall engage
To lash the vices of a guilty age,
At his first setting forward, ought to know
That every rogue he meets must be his foe.

Several provincial newspapers have occupied their columns with notices of Mr. Maskelyne's farrago of rubbish; and some of them, not having the fear of the law of libel before their eyes, have injudiciously copied long extracts from its pages. Amongst these the *Bradford Observer* happened to quote the very part referring to myself; and, as this paper is known to be a highly respectable journal with a large circulation, a slander inserted in its columns would be likely to do a great amount of harm to the person maligned. I, therefore, at once put myself

in communication with the proprietor, and informed him that unless he apologised, within three days, for the false statements that he had inadvertently copied, I should take legal proceedings against him. This had the desired effect, and the following appeared on the 17th instant:—

"*Modern Spiritualism.*" *Dr. Sexton.*—On the 3rd of June we noticed in our literary column a little book, entitled *Modern Spiritualism*. The subject being one of considerable local interest, we made larger extracts than, perhaps, the intrinsic merit of the volume justified. Among other extracts was one relating to Dr. Sexton, a gentleman not entirely unknown in Bradford. In making this extract we gave no opinion as to its verisimilitude. Its averments were the author's, not ours. But Dr. Sexton considers himself aggrieved. He affirms that the statements embodied in the extract are slanderous and untrue, and he calls upon us to contradict them. As we know nothing about the circumstances, either *pro* or *con*, we cannot, of course, do that, but we readily allow Dr. Sexton's disclaimer to appear in our columns; and whenever he shall furnish us with a more detailed and effective denial we shall publish that. Meanwhile we have no hesitation in expressing our regret if we have, however unwittingly, done anything that might unjustly detract from Dr. Sexton's reputation.

On April 27th, I lectured for the third time this year for the Brixton Psychological Society, at the Angell Town Institute, Brixton. My subject on this occasion was, "The Mission of Spiritualism," and the lecture was well received. Several questions were asked at the close, most of them being put by persons who were evidently Swedenborgians with a view to ascertain what my opinions were upon the subject of the Nature of the Soul, the Character of the Future Life, the Resurrection of the Body, &c. When it was found, however, that my views on these subjects were the same as those of the questioners, they expressed themselves highly satisfied and much pleased. On Sunday the 30th, I took for my subject at the Cavendish Rooms, the "Life and Writings of the late Dr. E. H. Sears," one of the most remarkable men that this age has produced, and who passed away from earth to his Everlasting Home during the present year. Dr. Sears will probably be best known to the readers of this Magazine, as the author of *Foregleams and Foreshadows of Immortality*, and to the English religious public through having written a most charming little volume on *Regeneration* several cheap editions of which have been issued in this country. His greatest work, however, by far, but one which is not very extensively known in England, is the *Fourth Gospel, the Heart of Christ*. I do not remember any author whose writings produced so powerful an effect upon my own mind as those of Dr. Sears. They seem to have come to me like light from heaven, during my period of transition from scepticism to faith, and to have been all-potent in helping me on the road to the higher life. I made a mistake perhaps in supposing that other persons felt the same interest in this great

and good man that I did, as the congregation on the occasion of my delivering the discourse was not over large. Still that good was done I know, for one lady, a regular attendant who had long felt most serious and almost insurmountable difficulties in the way of accepting the Deity of Christ, confessed to me at the close of the Discourse that all her doubts had been removed by the clear statement which I had made of the Logos doctrine as enunciated by Dr. Sears, and as held in fact, not only by the early Christian church, but by the Old Testament writers and expounded in the Hebrew Targums. I trust some enterprising publisher will issue a cheap edition of the works of Dr. Sears, and should no one be found to do this, I shall probably undertake the task myself. In any case, the Discourse on his Life and Writings I hope to deliver many times, and ultimately to publish.

On May 1st I left London for Rushden, in Northamptonshire, where I was to lecture on that evening, and to debate with Dr. Collett on the following evening. The subject of my lecture was, "How I became a Spiritualist." There was a good attendance, the lecture was well received, and everything passed off very harmoniously. It was evident, however, that the principal interest was being felt in the expected debate of the following night, the only drawback to which was the doubt in the minds of many persons whether Dr. Collett would really attend. It is only fair to him, however, to say that he had not promised to do so, and that the bills announcing the discussion had been got out by the Rushden Spiritualists, on the ground that he had announced publicly that whenever a Spiritualistic lecturer came to Rushden he should be there to oppose him. Dr. Collett, it seems, is a Baptist minister at Ringstead, a few miles from Rushden, and he appears to look upon it as a portion of his mission to put down Spiritualism. He had given one or two lectures on the subject before I went, and had held a kind of debate with Mr. Mahoney of Birmingham, the result of which appears to have been highly satisfactory to the Anti-Spiritualists, who considered that Spiritualism was thenceforth and for ever completely extinguished. In the last lecture that Dr. Collett gave at Rushden he informed his hearers that he came to bury Spiritualism, and that after that they would hear no more of it. Doubtless by this time he has discovered that his funeral service was performed over a living and not a dead body, which has now arisen with renewed vigour to bring confusion upon him for his blunder. Certain it is that Spiritualism is at the present time in a more flourishing condition at Rushden than it ever has been before. On the night of the debate the Temperance Hall was crowded to suffocation, many being unable to gain admission. Great numbers of persons had

travelled many miles to witness the contest, and even special reporters came all the way from Northampton, although there was no means of their getting back again the same night. The chair was occupied by Dr. J. H. Blunt, of Northampton. I had never seen Dr. Collett, and was, therefore, somewhat surprised when I found him to be a rather spare young man of not more than five or six and twenty, and with a decidedly boyish appearance. When one hears a person spoken of as the Rev. Dr. So-and-so, he is apt to picture to himself a staid, middle-aged man. This is, perhaps, an error, but it is, nevertheless, very general. The chairman proceeded to announce that I was there to lecture, in case no opponent should be present, but that if there were any they must at once send up their names. Immediately afterwards Dr. Collett handed in his card, and Mr. Lees, the *soi-disant* ex-medium, also sent up his name. The chairman having informed the audience that there were two, said of course I couldn't debate with both, whereupon I exclaimed, "Oh yes, I can," which caused a good deal of laughter. Mr. Lees, however, stated his willingness to give way to Dr. Collett, and it was consequently arranged that he and I should have equal time throughout the evening. The only condition that I claimed was that I should have the last speech, but in order that this should give me no undue advantage I offered for Dr. Collett to open the debate if he felt inclined to do so, which, however, he declined. It was therefore arranged that I should open for half an hour, that Dr. Collett should be allowed the same time to reply, and that after that the speeches should be each a quarter of an hour in length. In my opening speech I dealt mainly with the scientific basis of Spiritualism. I took this ground, because Dr. Collett had in his lecture and in some letters which he wrote in the Wellingboro' paper, selected this as his mode of attack. He had stated that Spiritualism was utterly opposed to science, and that all the phenomena could be explained by Odic Force. He had in fact paraded this term Odic Force so frequently and in such strange connections, that I much doubted whether he knew the meaning of the term which he thus so glibly bandied about. I determined consequently to put this matter to the test, and accordingly in my opening speech I demanded that, if my opponent should fall back for an explanation of what we term spiritual manifestations upon any natural but occult force, he should explain to us its nature and give us the method by which he demonstrated its existence. He had elsewhere stated that, while scientific men utterly rejected spirit as the cause of the phenomena, they were all agreed in the existence of Odic Force. I pointed out that this statement was entirely incorrect and displayed a lamentable ignorance of the views held

by scientific men, for that in truth as a rule they no more believed in Odic Force than in spirit, the one being according to their view quite as imaginary as the other. As I anticipated Dr. Collett knew nothing of Odic Force, it was simply a word that he had been parading in the absence of any idea on the subject, and during the debate he very wisely avoided all reference to it. I spoke for half an hour, and being at the end of that time in the middle of an argument was allowed five minutes more to conclude. The Chairman informed the audience that as I had taken five and thirty minutes the same time would be allowed to Dr. Collett for reply. On rising, he was vociferously cheered by some half dozen of his partisans, and moderately by a large portion of the meeting. He had not been speaking however for five minutes, before it must have been apparent to every intelligent person, that he really had not anything to say. He commenced by asking me to define a spirit—a line of argument which one might have expected from a materialist but could hardly have been prepared to hear adopted by a Christian minister. He also desired to know whether spirit was subject to natural law and how it operated on nature. Having talked around these three questions for fifteen minutes he quietly sat down, saying he had finished and should leave the rest to me, which created considerable confusion and no little merriment. The Chairman expressed himself very much surprised that Dr. Collett should have clamoured for equal time with me as he had done at the commencement and now was only able to occupy fifteen minutes. This appeared like partiality on the part of the Chairman and gave rise to a great deal of uproar. Order was however, soon obtained, and I delivered my second speech. I pointed out that the only questions asked by Dr. Collett were such as could not legitimately arise as between him and me, seeing that they dealt with matters upon which we were both agreed. Dr. Collett being a Christian minister, necessarily believed in spirit, and accepting the Bible as a Divine Revelation, must of course admit that spirits had frequently operated on matter whether by natural law or not. Besides it was clear, I maintained, that even if I admitted my inability to explain the *modus operandi* of a fact, it in no way lessened the value of the fact itself, since the why and the wherefore of even the simplest phenomena in nature were unknown. Despite this, however, I would answer his three questions; which I did, at too great a length to introduce here. Dr. Collett was now called on for his second speech, when it became again apparent that he had really nothing to say. I had already stated in my opening speech, that I declined to be held responsible for any opinions entertained by Spiritualists in general, or

advocated in any spiritual publications except my own. That, as Spiritualists differ upon a great variety of topics, each one must be held accountable for his own utterances, and that as my writings on the subject were somewhat numerous, there were plenty of them to quote from without dealing with the works of other men. Despite this fact, Dr. Collett proceeded to quote from the *Medium*, something which he said was opposed to Christianity, and to read at length from a small tractate issued apparently by the Birmingham Spiritualists, containing rules for the guidance of persons forming *séances*. In any case this had no possible bearing on the subject of the debate, and the object for which it was quoted I have not yet been able to make out. Whilst he was reading it, he exclaimed at the conclusion of one of the paragraphs, "This is what the book says," upon which I asked the question, "My book?" "Oh, no!" he replied, "not Dr. Sexton's book," but mind, he added, "Dr. Sexton is at liberty to accept or to reject this, whichever he pleases," upon which I observed, "Well I reject it," "Oh," he remarked in some confusion, "Dr. Sexton rejects it. I am very much obliged to him for the information. He rejects it. Well, now, then, I shall know what to do." And he went on with his reading. What it was that he intended to do having obtained from me the admission, never appeared; for having finished his reading, he again sat down before his time had expired. And in this way the debate, if it be not absurd to call it by that name, proceeded to the close. The effrontery of this man may be judged of by the following trifling circumstance if there were no other. The Chairman having observed to the audience, that as no conclusion had been arrived at with regard to the hour at which the debate should close, he would like to know their views on the subject. Whereupon Dr. Collett shouted out in the coolest manner possible, "We'll keep on till daylight in the morning." Upon this I got up and observed, "It's all very well for Dr. Collett to talk about keeping on till daylight in the morning, but who is to do the talking all through the night? He hasn't been able to occupy the small time that has already been allotted to him, and for him to talk therefore about going on till daylight in the morning is a sheer piece of impudence. I am willing to discuss all night, but at least I must have an opponent who can do his share of the talking, and moreover when he's speaking knows what he's talking about. Clearly Dr. Collett is not that man." The Chairman then announced that I would deliver the concluding speech, which I did. I'm sure the people of Rushden will bear me out when I say that Dr. Collett's own supporters were thoroughly ashamed of him. He knew nothing of the subject

on which he came to speak, and proved himself to be utterly ignorant of logic and the rules of debate. Indeed, he clearly did not understand the meaning of the words which he frequently used. In reply to my statement that he was placing himself in the position of an Atheist, he said, "I am an Atheist, an Atheist to Spiritualism," thereby using the term Atheist in the sense of antagonistic, which every schoolboy knows is foreign to the meaning. On another occasion, when he was ascribing to me certain opinions, I reminded him that I had not expressed those views in the debate. He jauntily remarked, "I learned it by induction," using the word which I had several times employed, but showing himself in so doing utterly ignorant of its meaning. When I sat down at the end of my last speech, the applause was so universal, that there could be no mistaking the fact that the anti-spiritual part of the audience, comprising as it did the large majority of those present were, if not convinced by my arguments, at least satisfied that I had conducted the debate in an unobjectionable manner. The remarks made in the meeting and afterwards in the street, showed clearly that Dr. Collett was considered to be done for as far as Spiritualism was concerned. The only supporters that he had left, as far as we could judge, were two Baptist ministers who accompanied him to the meeting, and who during the discussion, as I told them at the close, did more to create confusion and disorder than all the rest of the people put together. Extended reports of the debate appeared in the Northampton and Wellingborough papers. Despite the fact that Dr. Collett had cut so sorry a figure in this controversy, his usual effrontery displayed itself a few days afterwards, for in the *Northamptonshire Guardian* of May 13th, tacked on to the end of a report of some lectures, delivered by the so-called ex-medium Lees, I find the following absurd challenge:—

Ringstead, May 4th.

I, L. T. Collett, M. A., Ph. D., hereby challenge Dr. Sexton, M. A., F. A. S., F. Z. S., &c.; to discuss the subject of "Spiritualism: an illusion," for two nights in the Rushden Temperance Hall, on any date to be fixed by himself (excepting Sundays). A Committee of Management and Chairman to be appointed between us, and the proceeds to be equally divided, if any, and all loss to be equally shared.

L. T. COLLETT, M. A., Ph. D.

To this piece of impudent boasting I sent the following reply, which appeared on May 20th:—

To the Editor.—Sir,—I am puzzled to know why Dr. Collett should have sent to you his challenge to discuss the truth of Spiritualism with me, unless for the purpose of ostentatiously parading his name before the public. A modest man desirous of debating a subject with a particular individual would have forwarded his challenge to the person concerned and not have inserted it with a flourish of trumpets in the columns of a newspaper where, in all probability, it

would never be seen by the challenged. There is no man living who is more ready to subject to the test of public discussion any opinion which he may hold than I am. This will be obvious to all who know me from the great number of debates in which I am continually being engaged. I am not bound, however, to meet every person who chooses to shout his absurd challenges into my ear in a spirit of insolent defiance and bombast, without any regard to his fitness for the post to which he aspires. Only a fortnight since I did meet this Dr. Collett on a public platform—I can hardly say in debate, for debate there was none—for the purpose of discussing Spiritualism, and the result was not such as to justify me in going out of my way to meet such an antagonist a second time. He clamoured for equal time with me, which I at once conceded. Then I spoke for thirty-five minutes, and, on sitting down, the Chairman—a townsman of your own—informed Dr. Collett that he would be allowed thirty-five minutes in reply. Judge of our surprise when, at the end of fifteen minutes, he quietly sat down having nothing more to say. Each of his after speeches was of a similar kind. In no case could he occupy his time. He simply knew nothing of the subject on which he came to talk, and to call such a contest a debate would be simply absurd. Let Dr. Collett or his friends find a competent man to discuss this question and I will meet him with pleasure, as he and they know well enough.

Yours obediently,

London, May 15th, 1876.

GEORGE SEXTON.

To this letter Dr. Collett sent a rambling reply, containing very little to the purpose. He declared that I had not discussed Spiritualism, but "Sextonianism,"—which of course simply meant that I had not accepted his definition of Spiritualism,—and that I had not answered his questions about spirit. He asserted that I was the servant of the "National Society," meaning, I suppose, the "British National Association of Spiritualists," which I most assuredly am not; and that I ought to defend Spiritualism as taught by this Association; thereby showing himself utterly unable to distinguish between the broad fact of spirit-communion upon which all Spiritualists are agreed, and a number of minor matters with which Spiritualism has not necessarily anything to do, and about which every variety of opinion is allowed. He further went on to say that I whispered to the Chairman to stop the debate," which is utterly untrue, and that the Chairman threatened that I would give him a "physical thrashing," which is amusing as well as false. To this precious rigmarole, Dr. Blunt sent the following reply, which appeared in the same paper:—

To the Editor.—Sir,—As Chairman of the so-called debate on Spiritualism at Rushden, between Dr. Sexton, of London, and Dr. Collett, of Ringstead, kindly allow me a small space in your next issue to contradict a statement of Dr. Collett, in which he says that Dr. Sexton whispered to me to stop the debate. In explanation allow me to say that it was I who asked Dr. Sexton if I should bring the discussion to a close (it being past ten o'clock), as it was useless for him (Dr. Sexton) to waste the time of the meeting by further discussion with a man who knew absolutely nothing of the subject he came to discuss; a man who did not even attempt to grapple with a single argument adduced by the lecturer, but who simply took up his time by asking a long string of questions, the nature and meaning of which he (the questioner) could not define nor understand. With regard to the threat of physical violence being offered to Dr. Collett, allow me to say that Dr. Collett must surely have a defective

memory, or he would not have uttered a statement so utterly devoid of truth. I certainly did, on Dr. Sexton rising for the last time to address the meeting, whisper to Dr. Collett (who sat by my side) and say, half in joke half in fun, "Now, dear sir, if you do not wish to subject yourself to an intellectual thrashing, you had better leave the platform." However, he heeded not my counsel, and in all probability profited by remaining, as Dr. Sexton, instead of taking advantage of a weak opponent and lashing him, simply dandled him on his knee and treated him with kindly advice and friendly counsel. Thus much in defence of Dr. Sexton. With respect to Dr. Collett's opinion of myself and my conduct in the chair, to me it is a matter of perfect indifference. I am getting old, and have had to bear the brunt of many a storm of opprobrium from those who have differed from me in opinion socially, politically, and otherwise, and have become obdurate in that matter.

Yours truly,

Northampton, June 7.

J. H. BLUNT.

On Sunday, May 7th, I delivered two discourses in Pullan's Music Hall, Bradford, to large audiences. My subject in the afternoon was "Spiritualism in Harmony with the Bible," and in the evening "The Five Senses." In this latter discourse I described the spiritual nature of man, the channels through which he obtains information of the material world, the spiritual senses, the nature of the spirit-world, and the eternal destiny of man regulated by his ruling love, as taught by Swedenborg. These two discourses gave great satisfaction, and many were the inquiries made as to when I should visit Bradford again. On the following Wednesday, the 10th, I gave a lecture, under the auspices of the British National Association of Spiritualists, in the Co-operative Hall, Heckmondwike, entitled, "Is Spiritualism calculated to benefit Mankind?"

From Heckmondwike I returned to London, and on Sunday, 14th, resumed my ministrations in connection with the "Church of the Lord," in the Cavendish Rooms. In the evening of that day I delivered a discourse on "Nature and Providence, with a view to meet some of the Sceptical Objections urged at the Present Day against the Divine Government in the Things of this world."

The "Great Debate," as it was called in advertisements and notices, between myself and Mr. Foote, having been announced for the 16th, 17th, 18th, and 19th, at Middlesborough, I left London on the first-named day, at half-past ten in the morning, reaching Middlesborough between four and five in the afternoon. The Rev. J. K. Bealey, the Vicar of the town, met me at the station, and conducted me to his house, where I stayed during the week. The subjects for discussion comprised the same two questions which were debated a month before at Newcastle with Mr. Watts, and the interest felt in the debate was almost, if not quite, equal in this latter case to what had been experienced in the former one. The Odd Fellows' Hall was secured for the

occasion, the largest public building in the town. Mr. Foote is well posted up in what is called the Secular philosophy, has written and spoken a great deal on the subject, has evidently a stronger leaning towards that form of Secularism advocated by Mr. G. J. Holyoake, than to the more reckless and dogmatic negations proclaimed by Mr. Bradlaugh, and he is, therefore, as competent to give a clear statement of what Secularism really is as any of its advocates. Nevertheless, as this same Secularism is nothing else, even on its most positive side, but a huge negation, it is impossible for any living man to make a satisfactory system out of such materials. In his opening speech, Mr. Foote made as clear a statement of the case as the subject admitted of, but as I told him in my reply, the whole thing was more a description of what Secularism was not than what it was. Indeed, it is impossible for any man to say exactly what it is, for all the leaders of the movement differ with regard to its fundamental principles. Excepting, therefore, what it has borrowed from other systems, it has within it nothing that can be made the basis of positive action. This I pointed out in my various speeches so clearly, that there were few persons in that large audience who did not show, by the enthusiasm with which they received what I had to say, that they thought I was right. True these were described in Mr. Foote's own paper afterwards as the "unthinking part of the audience," and my mode of attack as one that "tickled the fancy" of these people, which is particularly complimentary to about nine-tenths of those who were present. It is rather cool of Secularists to assume that they are paragons of wisdom, and that all thought must die with them. It was, however, because I pointed out, and proved beyond dispute, that, as a rule, they were so destitute of wisdom, and so incapable of thinking, that I provoked so much animosity on their part in the debate under consideration. My mode of attack displeased them greatly. The writer before named in Mr. Foote's paper having observed that the unthinking part of my admirers "clapped their hands and cheered" me "to the echo," remarks:—

The mode of his warfare was a novel one. Instead of showing that the principles of Secularism as laid down by Mr. Foote were not as he had stated them to be, he read extracts from the works of Mr. Bradlaugh, Mr. Watts, Mr. Foote, Mrs. Besant, and various others, to show that Secularism was without those qualities that Mr. Foote contended it had.

Exactly so, and this, I maintain, was perfectly legitimate. What had I to do with some imaginary scheme which Mr. Foote had got up for the occasion, which he chose to designate Secularism, when it was in direct opposition to what was taught as Secularism in official documents of the National Secular

Society, and in the writings of the leading men of the movement. "Don't quote Mr. Bradlaugh," was the burden of Mr. Foote's song as it had been of Mr. Watts', at Newcastle, but I did quote Mr. Bradlaugh. I told the audience that I intended to do so, and I assure all Secularists who may read this that I most unquestionably shall do so in all discussions in which I may enter on the subject of Secularism. But I did more than this. I did reply in detail to the so-called principles of Secularism as laid down by Mr. Foote, despite the statement to the contrary put forth in his paper. I took the fundamental features of Secularism from Mr. Foote's own writings, and showed that where they had not been purloined from Christianity, they were negations, and nothing else. I pointed out that the statements made by Mr. Foote in his different publications were so contradictory, that it was impossible to reconcile them. Take the following as an example. He remarks in *Secularism Re-stated*:—

In Secularism reason is the sole guide. By it is tested every proposition submitted to the judgment, whether about natural or supernatural things.

And this nonsense about reason being the sole guide of man is repeated *ad nauseum* in Mr. Foote's pamphlet. What then is to be thought of the following extract from another *brochure* by the same gentleman, entitled *Secular Work and Organization*.

Logic, too, appeals only to the most superficial part of our natures, and is often more conspicuous and potent in keen narrow minds than in those which have marked epochs of human progress, and lifted nations into a sublimity of virtue and devotion. What the logician lamely hobbles after, the great imaginative mind intuitively seizes. Hence the profound truth of Blake's proverb, "What is now proved was once only imagined." No cause ever triumphed by virtue of the mere dry light of reason, unaided by the passion of principle and the devotion of love. In short, conduct, which Mr. Arnold quaintly describes as comprising three-fourths of life, is mainly determined by feeling, and must, therefore, be influenced by agencies which act upon our sympathies. The notion that human beings may be made virtuous and heroic by the most rigorous demonstration of abstract truth, is nothing better than a pedagogue's dream. The great faiths of the world have exercised sovereignty over untold millions, not by virtue of indisputable metaphysics, but by "engaging for the government of man's conduct, the mighty forces of love, reverence, gratitude, hope, pity, and awe."

In the light of this last extract, with the greater part of which I thoroughly agree, what becomes of all the twaddle about reason being the sole guide of man? On the second night I endeavoured to shew that Secularism was destitute of any ethical code, and therefore deficient as a moral guide, that its platform was the narrowest in existence, that its principles were unphilosophical and could not satisfy the intellect, and that in no case could it meet the wants of human nature, which propositions I maintain were not answered by Mr. Foote, simply because they were unanswerable. A very excellent

summary of the first two nights' debate appeared in the *Daily Exchange*, which I printed in the last issue of this Magazine.

On the third night I opened the debate by pointing out that the character of Christ was perfectly unique, and that there was no other man in the history of the past that could by any possibility be compared with Jesus, because the claims and pretensions which He put forward in regard to Himself were such as were never met with in connection with any other human being. I therefore demanded to know in what light we were to view Him, whether as an impostor a fanatic, or what He professed to be. I quoted the testimony of a long list of sceptics as to the marvellous perfection of His character and the astounding effects it had produced on the world at large. Christianity, too, I stated to be a great fact which had to be accounted for, and I elaborated the argument based upon this with a view of showing that there was no means of explaining the origin and history of the Christian religion, except upon the supposition that it had a supernatural power. Its influence on the world was exceptional, and its moral code so perfect as to eclipse everything else that had been written by the most illustrious philosophers and religious teachers. This line of argument seems to have taken Mr. Foote somewhat aback, as he stated evidently with some degree of surprise, that I had staked everything upon the person and character of Christ, whereas I ought to have dealt with miracles and other indications of the supernatural. He proceeded in his opening speech on the last night to deal with what he called the contradictions in the New Testament and the indications of weakness in the character of Christ. In reply to this, I pointed out to him that, supposing the discrepancies in the New Testament were as numerous as he had represented them to be, and the imperfections in the character of Christ such as he had stated, this would only serve to increase the difficulty of his position, since it would render still more unaccountable the fact of the marvellous influence of Christ, and His religion and the estimation in which He had been held by the greatest sceptics in all ages. The so-called contradictions, however, I speedily showed were no contradictions at all by going through them *seriatim*, and moreover as a rule had been copied by Mr. Foote, not from the New Testament, but from the works of sceptical authors, and as is usual in such cases considerably misrepresented the real facts of the case. Without wishing to say one word in disparagement of Mr. Foote as a disputant, since he is certainly an able reasoner and a gentlemanly opponent, I cannot help observing here what I said on the platform, that his ignorance of the New Testament was lamentable. He confounded the Syro-Phœnician

woman with the woman of Samaria, and said that Christ called her a dog. He declared that in the case of the conversion of St. Paul, the whole thing was imaginary, because they who were with the Apostle neither heard the voice nor saw the light, and as a climax of blundering said that Christ himself repudiated Divine authority by saying to His Disciples, "Call no man master, for one is your master *even my Father which is in Heaven,*" which is certainly a marvellous perversion of the Lord's words, which are, "One is your master, even Christ." In Mr. Foote's own paper we are told that "Mr. Foote left an impression on the thinking portion of his hearers which will not soon be forgotten," with which I quite agree, only about the nature of the impression we should probably differ. On the whole the debate was evidently a great success, and as several friends resident in the town said to me after it was over, "Secularism has received a blow from which it will not soon recover." When I sat down at the close of my last speech, after the applause, which had been continued for a dozen or more distinct rounds, had subsided, great numbers waved their hats and handkerchiefs in token of the pleasure they experienced. There is one other fact which I must not omit to mention, since it serves to show what opinions the Secularists formed of the discussion better than anything that they may state in words. Early in the debate, Mr. Foote had introduced the subject very unnecessarily of the existence of God. I replied to this that the existence of God was not the subject of discussion, and that consequently I should not deal with it on that occasion, but that if Mr. Foote's friends would put him forward to debate that very important question at some other time, I should be delighted to meet him, but as a rule I found Secularists rather shy of dealing with that topic. Mr. Foote, in his next speech, stated, though it was thought by some present not very clearly, that he was agreeable to meet me to discuss the existence of God. The result of this was that on the last evening after the debate was really over, the Chairman drew attention to the circumstance, and said that he hoped the two committees would retire into the ante-room to arrange for this other discussion, before the disputant left. This request was received with uproarious applause, as had also been my throwing out of the challenge, showing that the audience were anxious to have the new debate brought about as soon as possible. My committee met in the ante-room with a view to complete the arrangements, and a few minutes after Mr. Meir, the Secretary of the Secular Society, and the leading member of Mr. Foote's committee, entered and said, "Gentlemen, we decline to have any more discussions just at present;" when a friend standing

by my elbow good-humouredly remarked, "I think you are wise; you show your prudence."

On the following day, Saturday, I returned to London, to be in time for my Sunday duties. I should have stayed at Middlesborough, and preached two sermons in the "New Jerusalem Church," as, in fact, the friends there had quite expected I would, but I had been previously advertised to deliver a discourse in connection with the "Church of the Lord," in London, on the "Efficacy of Prayer and its Relation to Modern Thought." I felt, therefore, compelled to return home and deliver this discourse, which I did, and I may here add that it was not only well received, but many persons expressed a hope that they might soon be able to obtain it in print. On this same Sunday evening, too, I had been announced, without being consulted on the subject, to deliver a discourse in the George Street Hall, Euston Road, in connection with the Christian Evidence Society, on my "Experiences of Secularism." Now, as I could not very well be in two places at the same time, I was compelled, as a sort of compromise, with a view to keeping faith with the public in both places, to hasten away to deliver this discourse, after my own service was over. I reached the Hall in George Street, accompanied by several members of my own congregation, at about nine o'clock, and proceeded at once to give the lecture. It was listened to with very great attention, although almost all present were Secularists. At its close, Mr. Turpin, the Chairman, announced that there would be an opportunity allowed for discussion, when up rose a coarse and vulgar person named Haslam, who has been referred to before in these Notes, and proceeded to use his utmost endeavours to insult me, by saying that he could tell them why I had turned Christian, it was to get more money. I resented this scandalous and slanderous falsehood, by immediately putting on my hat and coat, and leaving the room. Of course a great deal of confusion was the result, and the meeting was broken up. The Secularists know perfectly well that my change of opinion, so far from bringing me additional wealth, has entailed on me innumerable losses, increased labour, smaller income, and anxieties which, I doubt, if I could bear without faith in Providence and the consolation of religion. And yet they go on repeating these mendacious calumnies. Well, it shows what their principles are worth.

On Saturday, the 27th, I made my way to Keighley, in Yorkshire, where I had been announced to deliver two discourses on the following day (Sunday). One of these was given under the auspices of the British National Association of Spiritualists, and the other according to my usual arrangements with local societies.

The large lecture-room of the new Mechanics' Institute was secured for the occasion, and each of the audiences numbered between five and six hundred people. My subjects were, in the afternoon, "The Claims of Spiritualism upon Public Attention," and in the evening, "Objections to Spiritualism Stated and Examined." During the evening service I was so very unwell that it was with difficulty that I got through my discourse, and when it was over I found myself quite incapable of standing up while the last hymn was being sung. I stayed whilst in this town with Mr. Mc Laren, son of the Member of Parliament for Edinburgh, who has my thanks for his hospitality and kindness. The following report appeared in the *Keighley News* of June 3rd, which, as it contains an excellent summary of the two discourses, I reprint:—

Dr. Sexton on Spiritualism.—On Sunday last the Spiritualists of Keighley held two public services in the large hall of the Mechanics' Institute. The audiences were large on each occasion, the hall being about three-parts full. Mr. Harrison Roberts, of Oxenhope, presided. Discourses were delivered by Dr. Sexton, who formerly held a prominent place among the more philosophic Secularists. In the afternoon, the claims which modern Spiritualism has upon public attention were urged. He contended that the phenomena which were manifested could not be accounted for by the action of any natural force of which scientific men had any knowledge. The theory of the spiritual character of these phenomena was based, as all other science was, on the Baconian system of induction—by arranging and classifying the facts, and then inventing a theory which would cover all the facts. He urged the claims of Spiritualism on its scientific character as professing to have discovered a new force which might go far to clear up natural phenomena; on its philosophic value as opposed to the materialism of the present day; on its professing to place beyond the shadow of a doubt the immortality of man; and casting some light upon the relation of spirit to matter.—In the evening the objections to Spiritualism were stated and answered. He contended that the theory of the spiritual origin of the phenomena was no more extravagant than that of the system of astronomy now accepted; nor than the theory that light, heat, and electricity were only modes of motion or forms of force, exhibited by the movement of an ether, a subtle fluid which was not cognisable by any of the senses. He contended that the facts of Spiritualism were much more easily ascertainable by the masses than the facts of science in general and denied that the genuine phenomena of Spiritualism could be more than roughly imitated by the cleverest conjurors, and could not be even attempted when subjected to strict tests. He admitted that a great many of the manifestations were of an utterly worthless character, and accounted for this on the ground that a low class of spirits would find a low class of mediums. He deprecated dark *séances* because they afforded an opportunity for trickery; and because darkness was not favourable to the higher class of manifestations. In the last place, he met the argument that Spiritualism was opposed to religion by saying that it was no doubt opposed to certain views of religion; but then the fact proved that spirits could communicate with man. The lectures were full of close argument, abounded in scientific illustrations, and were listened to with the greatest attention.

A very good and somewhat more extended report of the discourses appeared in the *Keighley Herald* of the same date.

On the Sunday that I was absent at Keighley, my place was supplied at Cavendish Rooms by Mr. W. Barnard, who, as I am told by those who listened to him, delivered a very able discourse

on the following important topic—"The Religion of Jesus Christ, not Sceptical Speculations, the True Philosophy." Mr. Barnard's method of treating this question gave great satisfaction to all who were present, but seems to have raised the ire of the editor of the *Medium*, for appended to a brief report of the service in that journal is the following very ill-natured editorial comment:—

Had there not been such an array of sectarian apologists as Mr. Barnard and his *ill* speculative philosophy would at all times have been the firm support of spiritual illumination, as it has been indeed—the misrepresentations of the Cavendish Rooms party notwithstanding. Jesus Christ "laid down" no system other than that common to all spiritual teachings, and if the Cavendish Rooms people are not better informed on the matter, they had better go to school and know what they are talking about before they attempt to teach Spiritualists. It may be all very well for those who attend Cavendish Rooms, but our readers demand the truth, not perversely-twisted falsehoods, which deny the universality of spiritual revelation, and hence present the most insidious form of infidelity. The enemies of spiritual enlightenment have always aimed at fixing the Divine plan on one solitary prop, that thereby it might be the more easily kicked over. Hence the materialism that such people affect to deplore.

What does this pugnacious editor want? Surely if he be allowed to do his own work in his own way he might leave other people to do the same. As to Sectarianism, there is a great deal more of it in the school of Burns than anywhere else in the Spiritual movement. The editor of the *Medium* hurls abroad his anathemas like a pigmy pope, and the Spiritual Institute seems to vie with the Vatican in the mode in which it sends forth its fulminations against all who dare to doubt its authority. What is the great offence of which the people here described as "The Cavendish Rooms party" are guilty? They pursue their course unobtrusively, teaching what they believe to be the truth in a spirit of love. They make no attacks on Mr. Burns or his party; indeed, Spiritualism in any form is seldom even so much as mentioned in their meetings. They accept Jesus Christ not as a great Reformer or a Medium, because they believe that such a position is utterly out of harmony with His real character, and altogether opposed to His teaching concerning Himself, but as the Supreme Arbiter of mankind, the Lord of men's consciences, the object of human worship, the only begotten Son which is in the bosom of the Father (John i. 18), the Way, the Truth, and the Life (xiv. 6), the brightness of God's glory and the express image of His person (Hebrews i. 3), and the Alpha and Omega, which is and which was, and which is to come, the Almighty (Rev. i. 8). They do not, however, condemn others who think differently, and therefore certainly betray no Sectarianism in their teachings. Of what "misrepresentations" are they guilty? Assuredly not of the Scriptures, while passages like those just quoted abound. I rather think that the "misre-

presentations" will be found on the other side. The statement that "Jesus Christ laid down no system other than that common to all Spiritual teachings," is a palpable misrepresentation, and betrays a most lamentable ignorance of the New Testament. What spirit, either in the flesh or out of it, has ever declared that rest only was to be obtained by coming to it (Matt. xi. 28), that eternal life was its special prerogative to give (John x. 28), that it was the Bread of Life (vi. 35), the one good Shepherd (x. 14), the door by entering in at which men are to be saved (9,) the sole approach to the invisible God (xiv. 6), the Resurrection and the Life (xi. 25), and to be honoured as God is honoured (v. 23)? What would the most progressive Spiritualist say of any spirit who should come to-day, arrogating to itself such powers as these? There would, I venture to remark, be no two opinions about the matter, all would agree that it was a lying spirit, whose object was to deceive. Yet Jesus Christ used all these expressions, and many more such of Himself, and for eighteen hundred years these tremendous assumptions have been preached to a world, that, to quote the words of an eminent author, is "unusually quick to lay hold of conceit to unmask it, and to bring down the egotistic airs of impudent pretenders," and not even sceptics have observed any incongruity in the so-doing. The editor of the *Medium* tells us that his "readers demand the truth, not perversely-twisted falsehoods." It is a pity then that he does not take more pains to supply them with that same truth rather than fill up his pages with abuse of all persons who do not see eye to eye with him. The very mention of Christianity seems to act upon Mr. Burns like a red rag upon a bull. It drives him into a state of frenzy, in which he runs amuck against every person he meets. That same Christianity, however, is not only not the enemy of "spiritual enlightenment," but is a far greater friend of all true Spiritualism than any of the so-called progressive crotchets that emanate from the "Spiritual Institute;" and it will live to shed its blessings on society long after all Mr. Burns' pet theories have passed into that oblivion where so much of the rubbish of the past is entombed.

A leading member of my congregation, who was very indignant at the gratuitous attack thus made upon us in the *Medium*, addressed the following letter to the editor of that journal, which, however, was not inserted. Comment upon its exclusion is unnecessary:—

To the Editor of the "Medium."

SIR,—In the name of common justice, I claim the right to the gratuitous and unprovoked attack in your last issue upon a "party," of whom I rejoice to acknowledge myself one. In the outset, I ask how it is that in the very article

in which you complainingly refer to "an array of sectarian apologists," &c., the historical untruthfulness of which, as it appears to me, is marked only by its virulence and audacity—the essential spirit, and tone, of bigoted sectarianism, should be so conspicuous? The animus of the article is, indeed, so unmistakable, that one might venture to leave it to the inevitable spontaneous evaporation in which it would most likely do its own suicidal work.

I demand, however, to know what "misrepresentations" we, of the Cavendish Rooms, have been guilty of, that we should be charged in this stab-in-the-dark fashion? On which side, I demand, fairly lies the charge of "perversely twisted falsehoods?" You say, "but our readers demand the truth." Exactly, I am one of your regular readers, and, as you say, I demand the truth," for a very high authority assures us that no lie is of the truth. I am willing to learn, and am not above "going to school" for the purpose; but I am forced to admit that there is more elevating teaching to be had than your pages afford. There is much to learn in the School of Jesus; but so far as my experience goes, there is very little that is worth having in the School of Burns "and his ilk"—remember, these words are yours.

Of course you are at liberty to object to others entertaining a more exalted opinion of the character and claims of the Lord Jesus than you do. But why should it awaken a spirit of rancour and abuse? Surely no harm is done you hereby. Is it that you cannot tolerate their assigning to Him a higher position than you "and your ilk"—I find it convenient again to use your words—who are wont to speak of Him with a kind of patronising air, as "the gentle Nazarene," the "great Medium," &c., all which is simply contemptible to those who *reasonably* regard "His name as above every name, and that at His name every knee shall bow?"

It is true that such lessons are not to be learned in your "school," but then they are so satisfying, that we have no disposition to unlearn them. And while rejoicing in "the light that lighteth every man that cometh into the world," we leave you to whatever of Spiritual enlightenment your lesser lights can afford you, only wishing, if possible, that you may profit thereby. You may "lay the flattering unction to your soul," that your readers desire the truth as it is in Burns; be it so, but we prefer "the truth as it is in Jesus."

Great Percy St., June 5, 1876.

E. FORD.

During the past three Sundays I have given, at the Cavendish Rooms—by special request—a series of Discourses on the "Fallacies of Secularism." It will be seen, from a notice in another part of the Magazine, that these are in the Press, and will be issued almost immediately in a small volume.

GEO. SEXTON.

London, June 20th, 1876.

PASSING AWAY OF MR. JAMES EADIE.—We have to announce, and we do it with considerable grief, the passing away from earth to the Father's everlasting home, of Mr. James Eadie, of Glasgow, on the 19th ult. Mr. Eadie was a sincere New Churchman, and a firm believer in Christian Spiritualism. He was a kind, warm-hearted, amiable man, his soul full of love for his fellow men, and his main aim in life to do his duty. He had reached the ripe age of 77 when he passed away. May the Lord raise up more like him in our midst. Such men are the salt of the earth.

RELIGION ESSENTIAL TO HUMANITY.—OUTLINE OF A SERMON.*

By GEORGE SEXTON, LL.D.

Luke x. 42.—"One thing is needful."

SEMI-RATIONALISTIC commentators have been very busy with this text. It has nothing to do with religion, they say, but refers entirely to temporal things. Our Lord's purpose, they maintain, was to rebuke the anxiety of Martha to furnish Him with a varied repast. He therefore informs her that He did not desire splendour and profusion, and that consequently Mary showed a better appreciation of his character by sitting at his feet and listening to his instructions. Every plain and simple reader of the New Testament, however, will see that the one thing needful has a reference to religion, and that the better part which Mary had chosen was an eternal one, which could not be taken from her. So I shall treat it, and shall consider, therefore.

I. The thing here referred to as being needful.

II. Why, it is called the one thing needful, as though it were the only one.

III. The sense in which religion is essential to humanity.

I. THE THING HERE REFERRED TO AS BEING NEEDFUL.—

Few persons who have studied the teachings of Christ with a spirit of piety and reverence will dispute that this refers to religion. Jesus invariably puts the things which relate to the soul in the first rank, and attaches to them an importance which belongs to nothing else. "What shall it profit a man if he gain the whole world and lose his own soul?" "One thing thou lackest," &c. The peculiarity in the teaching of the Lord was that He was both the Revealer and the Revelation. He was the Word of God. His business on earth was to reveal God to mankind. Hence the sum total of His teaching was to show men not only what religion was, but how they might become partakers of it and realize its power.

What, then, is religion? This is a very large question, and one which has been the source of endless controversies. Yet, after all, probably the answer to it may be compressed into a very small compass. We have it in the two great commandments of the Lord. Love to God supremely, and love to man as an outcome of the love to God. If a man does not love his brother, neither does he love God. The word religion is derived from two Latin words, which mean to bind again;

and, therefore, signifies the re-binding man to God, from whom he has broken loose. This binding is by cords of love. The purpose of religion is twofold. First, that men should be good; second, that they should give God the glory for their goodness. All religious systems that fail in this are deficient in the essential feature of true religion. Nor is this rule established by an arbitrary arrangement on the part of God, but flows by an irresistible necessity from the constitution of His nature and our own. It is the essence of love to wish to give something of its own to another. God is Love, Perfect Love, Infinite Love. Therefore, it is His desire to give of Himself to man. From this Divine desire man was created at first that he might receive the Divine Love, appropriate it to himself, and live by it as of himself. This Love is the love of goodness, and, therefore, in proportion as a man loves goodness, does he answer the purpose for which he was created. The primary purpose of religion is to make man good. Selfishness is the opposite of good. Now, to attribute to self that which comes from God is both selfish and unjust. The second purpose of religion, therefore, is to make man acknowledge that he owes all his goodness to God. If the ancient religions are examined in the light of this grand truth, it will be seen how utterly deficient they are, and how, while they vaguely point the way to the glorious consummation which was to come, they themselves fall far short of the true ideal. This principle will also form a test to which we can bring the various Christian sects, with a view to ascertain how far they are in accordance with the true religion.

II. WHY IT IS CALLED THE ONE THING NEEDFUL, AS THOUGH IT WERE THE ONLY ONE.—Clearly in the expression the *one* thing there must be deep meaning. Many things, therefore, are not needful. The question has frequently been discussed, and it is one about which great difference of opinion prevails as to what are necessities of life. The thing here referred to is not *a* necessity of life, but *the* necessity. It is that which stands before all else in existence. The question that arises, however, is why is religion the one thing needful.

1. *It is the Principal Thing in Life.*—There is nothing else of half so much importance; religion is man's chief concern. It has to do with his eternal welfare. The very life of the soul depends upon it. As spiritual things precede temporal things, so religion must precede all else which belongs to the human mind.

2. *It influences all the Rest.*—Everything in life takes its colouring from religion. Having to do with the spirit, it is largely a cause of which much else in life must be viewed as the effect. It influences largely the *a* thoughts, *b* the words, *c* the actions.

III. THE SENSE IN WHICH RELIGION IS ESSENTIAL TO HUMANITY.—At one time, perhaps, this question might have been considered superfluous, but it is clearly not so at the present time. Doubt first arose respecting the rationality of religious doctrines, then their authority was questioned, now their effects are discussed. The question, therefore, in what sense religion is needful to humanity is a very important one.

1. *Religion is a Need of Man's Spiritual Nature.*—We have spiritual capacities that must be cultivated. The spiritual nature of man requires food, just as certainly as does his material frame. This food is only to be found in religion, because only by religion can both sides of the spiritual nature be satisfied. Truth satisfies the reason, but not the affections. They must be influenced by love. The religious nature of man will sicken if not fed on spiritual things. All systems are false which do not recognise this fact. Man is essentially a religious being. In all ages and at all times religions have existed. And these, although frequently mixed with error, were all based upon great truths. Everywhere the human soul has aspired after God as its Father, and Heaven as its home. Atheism never did, and never can become general, because it contradicts man's noblest instincts. The most degrading religious systems will always be preferred before Atheism, because man has a religious nature.

2. *Religion is necessary for a Basis of Morals, and therefore for the Proper Government of Society.*—There is no true ethical code to be discovered outside of religion. In modern times there appears to be a tendency to accept for a moral guide the so-called Utilitarianism of Bentham, elaborated by J. Stuart Mill, which proclaims the greatest happiness of the greatest number, and judges of the morality of an act by its tendency to promote this end. This principle is absurd, because it tests the morality of an act by its results, which cannot be seen until after the act has been performed. Nor are the other human guides in morals more satisfactory. They cannot lead one into the path where virtue, peace, and honour lie, for they know it not. Religion which the Infinite Father sent down from Heaven can alone meet the moral state of man. Study the pages of human philosophy until you become bewildered in its mazes, and see what you can learn on this question. There is much tall talk about principle and honour, but the moral laws are vague and most unsatisfactory. Man is sinful; that fact must not be overlooked. The question is, how is he to be raised out of himself. No philosophy can accomplish this. It can be done by religion and by it alone.

3. *Religion is necessary to Human Happiness.*—This is a bold

assertion, but it is nevertheless true. There is no basis for happiness if you take away God. Wealth, power, fame, and all else that pertain to earth may pass away; and even where they do not, there is the fear that they may. Sorrow comes to all. How is it to be borne? To teach this lesson was the great aim of ancient philosophy. It was most nearly accomplished in Stoicism; but how miserable and poor is Stoicism when compared with Christianity. In order to understand clearly the effect of Christ's religion on the mind, witness its operation in trouble, affliction, poverty, persecution, &c. There is always hope where there is faith in God. Without God there is no ground for hope. Pessimism may be true and evil eternal. In human life religion shines like the sun, shedding its glory around, and dispelling the darkest of clouds. Then in death, what avails all else. Here is an enemy which neither science nor philosophy can grapple with; but even *he* has been conquered by Christ. "Come," said Addison, "and see how a Christian can die."

4. *Religion is indispensable as a Preparation for the Hereafter.*
 —The future life is frequently denied nowadays, but it is a fact nevertheless. Each one must reap in the future what he has sown in the present. This fact is involved in the nature of things. There can be no preparation for the future life but by the aid of religion. We hear men talk about taking a leap in the dark, but assuredly this is not wise. The future life has been revealed, and this much respecting it, is certain that our condition there will be what we make it by our conduct here. The importance of religion, then, is beyond all dispute. It is the best both for this world and for that which is to come. Christ's religion is very simple, and yet all-sufficient.

Live while you live, the epicure would say,
 And seize the pleasure of the present day;
 Live while you live, the sacred preacher cries,
 And give to God each moment as it flies.
 Lord, in my view let both united be!
 I live in pleasure while I live in Thee.

NOTES AND GLEANINGS.

MEYERBEEER HALL, LIVERPOOL.

PURSUANT to announcement in the different journals connected with the Science and Religion of Spiritualism, the above elegant and commodious temple was duly inaugurated on Whit Sunday last, the 4th ult. Proceedings began at ten o'clock in the morning with music, singing, conversation, and fraternal greetings. At three in the afternoon, Dr. William Hitchman, President of the Psychological Society, delivered

the introductory lecture, which took the form of a reply to "The Courses of Religious Thought, by the Right Hon. W. E. Gladstone, M.P.," in the current number of the *Contemporary Review*. The audience was large, intelligent, and respectable, and listened with rapt attention to a critical analysis of the Gladstonian Theology, its light and darkness, and warmly approved the Doctor's conclusion, that "Spiritualism, with all its vulgarity, ignorance, nonsense, and imposture, had an immovable basis in the laws of God, spiritual and natural, and that in its *diviner* principles and practice the veil of the unseen universe was devoutly lifted as a solace for the soul, and a foretaste of heaven." The platform—which is really a magnificent dramatic stage—and library table, were tastefully decorated with paintings, spirit photographs, flowers, and superb furniture, upholstered in Utrecht velvet, with every comfort and convenience that forethought could provide for the visitors, gratify a love of the fine arts, and refined taste for the curiosities of spiritual or material nature. The evening oration was given by Mrs. Nosworthy, who detailed in choice and eloquent language her "Experiences of Spiritualism," and quoted various specimens of Mrs. Tappan's inspirational discourses, especially one of her latest, under the control of Judge Edmonds, since her return to America. Expressing thoughts for the times—original and select—with rhetorical beauty and graceful elocution, it need hardly be said that the many literary and scientific men, as well as artists and merchants, who crowded the institution to its utmost capacity, were more than satisfied. Mr. John Priest was the effective Chairman, and added much to the general success by his able and polished speeches, as did those numerous ladies and gentlemen who favoured the company with delightful vocal and instrumental music. ESTO PERPETUA.

SECULAR PROGRESS AND ITS RELATION TO GUM.

The Secularists have been holding a Conference at Leeds at which there was the usual display of rancour, ill-feeling, and bitterness towards each other. The President—Mr. Bradlaugh, of course—ruled every person out of order who had a word to say against his authority, and played the despot in his small way to the top of his bent. Occasionally the meeting became very lively in the wrangling that went on. One speaker in his extreme independence, and antagonism to the leading authorities present, informed the meeting that he would not take the advice of anybody, "he would not take it from God Almighty," which declaration seems to have provoked a good deal of laughter, the speaker having evidently forgotten for the

moment that he was an Atheist addressing an assembly of disbelievers in "God Almighty." Much bunkum was talked about the progress of the "principles," which it was said even Bishops, Legislators, and the President of the Wesleyan Conference had admitted and lamented, which latter fact, however—if it be a fact—only shows how ignorant the said Bishops, Legislators, &c., are of the true state of affairs, and how much they overrate the gigantic sham yclept Secularism. The balance sheet, it appears, did not bear out the boasting about progress. Of course it has not been published, and the reason may be gathered from a statement made in one of the speeches of Mr. Foote, who is the leader of a small opposition to the President and the editor of a rival paper. He said, speaking of this same mighty organisation, the increase of which had been referred to in such glowing terms, that its income was "so ridiculously trifling, that the President almost abjectly implored them not to publish the balance sheet, lest the Christians should make it their laughing stock." Anent this same balance sheet there is one item in it which is rather funny. It seems that nearly all the income of the Society during the past year has been expended in gum, which certainly has not had the effect of making the members stick together. A very humorous article on the conference and its doings appears in the *Secularist*, from which we extract a passage, bearing on this same question of gum:—

Next came the balance sheet, and here I noted the wonderful power of attention to detail for which all other great generals have been famous, even to the cost of the gum used for sticking together the sheets of the petition against Royal grants being given, namely between £2 and £3. In his playful way, the Inimitable said this seemed absurd; but, of course, it was not, because the gum must be in proportion to the number of sheets, and when said petition swallowed up nearly all the annual subscriptions of the society, it ought to be a big thing. When I attended night-school, I was considered tolerably smart at summing, and I at once set to work to figure it out. It could only be done by algebra, and the equation took this form: $\frac{g}{e} + 600 pr \times d = x$, in which g represents the strength of the gum, e , the economy for which Charles Bradlaugh is famous, p , the pressure put upon Secular societies to sign the petition, r , the rate at which the signatures were obtained, and d , the delay in presenting it. Assuming that twelve penny bottles of gum can be bought for a shilling, and that the velocity of its disappearance, according to the well-known law, is in inverse ratio to the bearing of the petition on the square root of the matter in hand, I find the length of the petition is exactly 15,467 miles, 3 furlongs, 7 yards, and half an inch; and though the calculation was made hurriedly, I guess it is not far out, because a blind man can see that unless it was somewhere about that length, it could not be of any service to the Secular cause. However, as Mr. Bradlaugh is a smart man of business, I reckon next time he runs a petition he will put the gumming out by contract.

We would suggest that in future the "National Secular Society" should be called the Society for promoting the Use of Gum, since this seems to be the most positive kind of work in which it finds itself engaged.

CONJURORS AND MEDIUMS.

A newly-started weekly, with a Christian name, and one which should imply that its object was to promote harmony and concord amongst Christians, had a week or two since an article on certain conjurors, whose entertainment is professedly an exposure of Spiritualism, from which we extract the following:—

The decay of faith in "spirit-rapping," and even in *clairvoyance* as more at best than a feeble scintillation of spirit, is manifest to all, but it has probably not occurred yet to more than a few how much this result may be attributable to the very curious demonstrations, twice a day in the season, over several years, in Piccadilly, and which continue to hold their place with undiminished popularity Mr. Maskelyne has applied himself with rare ingenuity to what he modestly calls "an exposure of the fallacies of spirit-rapping;" but we do not know that the astute artist himself is as fully aware as his audiences of the extremely original character of his method of exposure. He turns the *spiritual séance* out of doors by greatly exceeding all its wonderful phenomena, and disillusionizes a delusion by producing an illusion much more perfect than the delusion to be disillusionized. Not only are all the highest performances of "the spirits" reproduced in a more finished style, but others, of a more exquisite and really interesting character than the most distinguished *media* have hitherto approached are executed with the utmost ease, and with a puzzle to the spectator all the more fascinating because it is well known to be a puzzle and no more. There is something analogous to all this in chemistry, where the stronger agent subdues, transforms, or expels the weaker; or in painting, by the force of contrast; or in logic, where the *quædam magis* has always great power. But the simplicity with which Mr. Maskelyne and his coadjutor, Mr. Cooke, go about their wonder-working, as if they were doing no more than exposing a humbug all the time, renders the entertainment infinitely droll.

Now we should like to ask this sapient scribe whether he has ever attended a spiritual *séance* in his life, because if he has, he knows perfectly well that there is not the slightest resemblance between what these conjurors do with their clumsy machinery and what is done by mediums without any apparatus whatever. If, as is more than probable, he has not attended a *séance*, and is, therefore, entirely ignorant of what Spiritualism is, how does he reconcile it to his conscience to write in this strain about subjects of which he knows nothing. In any case his untruthfulness is apparent to all persons who have examined the question. The statement that these jugglers exceed in their tricks—tricks which can be easily explained by any person who understands the merest rudiments of mechanical science—the marvellous phenomena of Spiritualism, which have been deemed inexplicable by some of the most eminent scientific men living, is about on a par with the reckless assertion that there is any "decay of faith in spirit-rapping." We are prepared for this kind of thing from papers, whose only object is to get advertisements, and pander to the ignorance of the public, but we really did expect more truthfulness and honesty from the publication in question.

Correspondence.

"THE EDITOR'S LABOURS."

To the Editor of the "Spiritual Magazine."

MY DEAR FRIEND,—I have just been reading, with painfully renewed interest, Dr. Munro's letter, in your current number, entitled "The Editor's Labours;" and, although it has been my privilege to be a very near and intimate friend of yours for years past, I want you to consider this letter as addressed to you, not alone as friend to friend, but to you in your capacity of *Editor of the Spiritual Magazine*, and one who has claims upon the Spiritualists which it is high time should be recognized in some more practical form than that of mere word sympathy. From the well-known intimacy between us, I have all along felt considerable delicacy in speaking a public word on the subject; but now that Dr. Munro has broken the ice, I have the less hesitation, especially as I am able to endorse to the full all he has said, and to make my appeal with a strength derived from special and detailed knowledge. You have always made me the confident of the trials and difficulties which have beset your path as an exponent of Spiritualism, and a public worker in that field of labour; and I know—as, I believe, no one else knows—how constant and heavy and all but unbearable have been the pecuniary burdens you have been called upon to sustain—from no fault of your own, but because you would be faithful to the new light which God had been pleased to give you upon the immortal life. Of course, with you as a private individual, earning your bread by literary labour, the public can have no special concern; but, as you have been made to bear such heavy money losses through Spiritualism, it is only fair that Spiritualists should know the fact, and become sensible of your claims upon them in consequence of the help you have afforded them. Not only have you lost troops of friends, and regular and valuable sources of income by becoming a Spiritualist; but you have raised up countless and unrelenting enemies, who have tried by every means in their power to blast your reputation, rob you of your peace of mind, and ruin your prospects in life; and, if they have not succeeded in compassing all their ends, or in doing so entirely, the fault has not been theirs. They have precipitated the present state of affairs; so that, unless you have tolerably large and prompt help afforded you, neither you nor I can answer for the consequences. Now, all this to outsiders, who are ignorant of the facts, may seem very much like "tall talk," and a sensational way of dealing with a common case. You and I know, however, that my words are those of sad truth and soberness, while the Spiritualistic public ought by this time to know that yours is not "a common," but a very uncommon "case," because it is the case of one who, but for his devotion to Spiritualism, would never have been in his present condition; and who, if Spiritualists do their duty to any extent, will be lifted out of it at once, by a measure of help adequate to the exigencies of the case.

Kindly pardon my reminding you, for the sake of saying as much in this indirect way to your readers, that I have, from time to time done, what was possible to ease the burden resting on your shoulders; while I may add that I am now trying to collect moneys for you, from private friends; and if any who may see these words should be willing to co-operate with me, I should feel extremely obliged if they would make their remittances to me as soon as possible, and I will take care that they shall pass on to you as quickly as they can in the nature of things.

As long as you are permitted to bear what you are now bearing, you will be suffering a cruel injustice, and I have no right to believe that the Spiritualists, when once they are informed of the facts by one who knows them so perfectly as I do, will allow that injustice any longer to exist. The old and very familiar adage that "Many can help one when one cannot help many," should, I think, be practically proved in your case. You are suffering at this very time, in

health, from constant and unusually severe labour in the field of Spiritualism, and, when the body as well as the pocket is made to suffer, the combination is unusually painful. Most sincerely do I hope, my dear friend, that these words may have their desired effect, and that the appeal I now make may find a response sufficiently liberal to ease your mind by easing your circumstances, and thus give you fresh heart and strength to do a work which no one in England can do so well.

Yours affectionately,

Rose Cottage, Swindon,
10th June, 1876.

FREDERIC ROWLAND YOUNG.

[We have received a good many communications on this subject, most of them containing kind expressions of sympathy and promises of assistance. We publish Mr. Young's letter in preference to any others—although such well-known and influential Spiritualists as Mr. William Howitt, Mr. D. D. Home, Mr. Alexander Tod and others are amongst the writers—because he has personal knowledge of all the facts of the case. He is intimately acquainted with our position—what we have suffered, and the great sacrifices we have made, and can therefore speak from his own experience on the subject. The *Leicester Chronicle*, in an able notice of the *Spiritual Magazine*, refers to this matter as follows:—"In storming this fortress [Materialism] Dr. Sexton leads the 'Forlorn Hope,' and has many admirers. It would be well if every admirer were a friend; in which case his labours would be adequately rewarded. At present, however, people will enthusiastically applaud the champion of Spiritualism, but leave him without the solid encouragement which is his due, and which it is discreditable in them to withhold from him any longer. It is time the Doctor's friends earnestly bestirred themselves to do him justice."—*Ed. S. M.*]

SURELY ENOUGH ABOUT HAFED.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—The editor of the *Christian News* seems to have constituted himself the champion of the wretched un-Christian book *Hafed*, which as it goes to base Christianity directly on Paganism in defiance of the collective evidence of both the Old and New Testament, that Christianity had not been, could not be, and was not in any degree derived from any but a directly Divine source, is an odd crusade for a Christian journal. I have given the Scripture proofs of this conspicuous fact in abundance, any one single instance of which is sufficient to satisfy any one capable of comprehending the spirit and genius of the Christian system. The great boggle of the *Christian News* is incarnation. That Jesus Christ in assuming flesh became in His humanity "like unto us in all things," is a fact broadly asserted in the Gospels; that He, therefore, partook of our physical necessities is a direct consequence, and that He, of course, had need of food and drink, whether at the well of Samaria, or anywhere else, is palpable enough; but what has that to do with question of the in-dwelling Divinity? One side of this combined nature is perfectly reconcilable with the other.

The editor of the *Christian News* asks me whether I imagine that "the babe in the manger at Bethlehem had consciousness of the knowledge of all that existed in the universe?" I may ask him in return whether he believes in the incarnation of the Deity in the body of Christ? If he do, then he is bound to explain it, if explanation be necessary; if he do not believe this, he denies the whole revelation of both Old and New Testament as to the manifestation of Christ in the flesh, and cannot lay much claim to the title of a Christian, much less to demand explanation of this mystery from a Christian. That Christ, who had existed with the Father before the world was, did enter into a mortal body, and in it perform His earthly ministry, is declared positively by Himself. "Lo, I come," speaking both through the prophetic Psalmist and the Apostle, "to do Thy will, O Lord." Adding, "a body hast Thou prepared me." And the Apostle declared, that not only was "God in Christ

reconciling the world unto Himself," but that "in Christ dwelt all the fulness of the Godhead bodily."

This being the great Scriptural truth, it is of little consequence to us, who, so far from comprehending the modes of the Divine existence, do not even comprehend our own, whether I or any one can explain the *how*, or whether the babe in the manger was possessed of omniscience. The eternal Spirit of Christ, as it existed in a carnate condition, at that or any other moment, existed as fully and perfectly as under any other condition. Does this so-called Christian editor suppose that God, whether in the flesh or out of it, can be cooped up, imprisoned, rendered partly or wholly unconscious; can be cut off from His own infinite attributes and powers, in fact, from Himself?

If the editor wishes to know something of the relative natures of matter and spirit, let him consult the Spiritualist, towards whom he seems to have a leaning, and he will learn that spirits, far below the grade of divinity, treat matter as nothing; pass through it; assume it; throw it off, and disperse it at will. If they can do this, can the Author of matter, spirit, and creation, find any difficulty in living in and through matter, whether in the shape of a babe, a philosopher, or an archangel? The babe in the manger, therefore, was permeated especially by that Divinity whom the heaven of heavens cannot contain, in a mode, no doubt, full of wonder and mystery to the acutest psychologist, but perfectly simple to the Author of all things. Without troubling ourselves, therefore, as to the inexplicable *how* a Divine being can descend from a celestially-developed status into a human body, and occupying it in all stages, from its birth to its exit, we may and must believe, that when the body of Christ was fully developed, and became the all-sufficient vehicle of His divine power and spiritual agency, He possessed the consciousness of all knowledge in the universe. If God dwelt in Him bodily, He must do this; and if the editor in question cannot get this broadly-asserted fact into his head, it would be of little benefit to discuss with him the higher mysteries of the Christian faith. Therefore, though the said editor says that he has other questions to put to me, I can save him the trouble, by informing him that I have no intention of answering him. I am not disposed to subject myself to the interrogatories of any editor, or self-constituted judge, especially of one who cannot comprehend the most broadly-written of all the Christian truths, namely, that the religion of Christ is no *omnium gatherum* of Paganism, but is the religion of the Father, directly communicated from on high. That Hafed is a production in full and direct opposition to the whole spirit, promulgation, and ordinances of Christianity, needs no repetition. My protest stands built on the great and luminous truths of the Gospel, and must stand or fall with them.

Enough, therefore, and too much of Hafed, or Halfhead, as a witty friend styles him. Various persons of sound critical judgment in England assure me, that, independent of the truthlessness of this book in regard to history and theology, its literary merits are too poor to deserve much serious comment. *Requiescat in pace.*

Yours truly,

WILLIAM HOWITT.

MR. D. D. HOME'S STATEMENTS.

To the Editor of the "Spiritual Magazine."

DEAR DR. SEXTON,—In reply to Mr. Aksakof's questions in your number for June, I can inform him that it was not till after my letter was printed I ascertained the Pettys had not been tied. I was not thinking of Bredif, who is a medium, but who knows how strongly I object to all rope-tying. It is at the same time undignified and unsatisfactory, and not in the very least precluding the possibility of fraud. The most ordinary third-rate conjuror will get free from knots in a most astonishing manner with even ordinary dexterity.

As there is a wide-spread feeling that I denounce the rope-tying system, I may as well explain that I do with heart and soul object to the system; but I do not denounce the medium. I censure more the persons who encourage this

senseless and useless humiliation, which after all is not a test. Even the Davenport Brothers (I take them as an example as being the most prominent in this particular phase), I no more doubt their being mediums than I doubt the sunlight. What I do doubt is the real good accomplished by the means adopted. Other and more simple forms of mediumship, which they and others are endowed with, would, to my way of thinking, be far more convincing, and certainly more consolatory, to the many sorrowing hearts who seek a consolation rather than what at least can be almost as well done by a third-rate conjuror. If I am in error, I stand ready to be convinced; but after an experience of *twenty-five* years, my opinions are deeply rooted.

For the second question. At the time I wrote the letter alluded to, I was reading a book called *People from the Other World*, and there, p. 453, I found the following *most monstrous assertion*: "Instead of being controlled to do their will (the spirits), it is she who seems to control them to do her bidding. Whatever may be the secret by which this power has been obtained, I cannot say, but that she possesses it I have had too many proofs to permit me to doubt the fact." I make appeal to every *reasoning* human being if the very thought of such a thing is not only "*monstrous*," but downright *blasphemy*. Think for a moment that those dear to you can be "controlled" to do the "bidding" of a human being. I am astonished and ashamed of my fellow-Spiritualists that more competent men than I am should have allowed such an assertion to pass unnoticed. I committed a most grave error, and one for which I demand pardon. I ought not either in justice to myself as a gentleman, or to the cause I seek to maintain, to have made allusion to the past life of any one; but as I had just been reading p. 438 of the same book, where in speaking of a woman (true she had not, by a trick of birth, been placed in a position where she could claim kin to persons of title; still *she* is also a woman, and as such should be dealt with more tenderly) he says: "A person paraded before the public in such a character as she assumes, must, of course, expect to be closely criticised, and have enquiry made into her antecedents; for her reputation, for truth, and her moral character, have a most important bearing upon the question whether her tale shall be believed."

I certainly was influenced to consider that such assumptions as to have "control" over the souls of those who had gone before, a fair case where the sentence I have quoted should be called into action. I have all the more reason to regret the course I took, as I have a letter from the author of the book in question, wherein he says, "I called her when writing my book 'one of the most remarkable mediums in the world.' At that very time she denied the possession of mediumship; but thinking I knew better, I assumed to classify her as I did." Still more in the same letter he says, in speaking of the medium alluded to at the age of twenty-five, "She conquered her mediumship, and became an ardent student of Occultism. She has never pretended to control *human* spirits (another blunder of mine in my book, resulting, like the others, from ignorance of the difference between "spirits"), nor admits that anyone else has, can, or will." I feel assured that there will be but one voice in censuring a man who has the audacity to print a book wherein such "assumptions" and egregious "blunders" are made; for he could but expect to give pain to those who in reality were perfectly innocent. The incident has been painful, but in doing my duty I only did wrong wherein I took example of this same author in making allusion to the past of any one, whether man, woman, or child.

The book I am writing has been so very severely criticised before it is printed by those wise people who know better than I do what its contents are, that I have only the consolation left me to know that, as not one of them has been anywhere near the truth, they will have the comfort of attacking and insulting me on some other point when the book is in reality published. The braying of asses is not melodious, but if it is the slightest comfort to the poor animals, why deprive them of this little fancy?

Yours ever faithfully,

D. D. HOME.

May 6th, 1876.

La Malon, Herault, France.

THE
Spiritual Magazine.

AUGUST, 1876.

PROPHETIC INTUITION AND THE DEMON
OF SOCRATES.

BY ALEXANDER WILDER, M.D.

AN infinitude of study has been bestowed upon the memorable words of Socrates to his judges: "I am moved by a certain divine and spiritual influence. It began with me from childhood, being a kind of voice which, when present, always dissuades me from what I am about to do, but never urges me on." We are conscious of a propensity in us all, when in perplexity, to seek admonition and guidance from a source superior to ourselves. Men who have ordinarily felt sufficient for all occasions, when they chance to encounter some exigency for which they had not been prepared are disposed, perhaps above others, to seek out some occult means for knowledge of what to do or expect. King Saul, visiting the Obeah woman of Æn-Dor, was no isolated example. Alexander of Macedon, in like dilemma, also sought aid from divination. Julius Cæsar had with him a Chaldæan. But we care not to explore this department of human research. Except the denizens of another form of life shall have attained a superior *moral* altitude, and are able to take wider views of the great interior world of fact, they can render us little service, but rather will do us harm.

Nevertheless, there are periods in the life of every one when he desires to obtain a suggestion which will facilitate the forming of a right conclusion, or the adoption of a purpose which will be purely wise. It is easy to declaim about superstition and credulity, but we do not see why a person should be impugned in that manner, because, after having exhausted the finite powers at his command, he looks beyond them for aid and instruction

from a source above himself. If we approve the young and inexpert when they ask for advice from those who are older and more intelligent, the same logic will carry us further—even to the fountain of Infinite Wisdom itself. It is an instinct in the savage, and we do not perceive that our more erudite civilized man has got on much further. All that has been lost of the intuitive perception, there is good reason to apprehend has been characterized by an equivalent sacrifice of moral sentiment, and of conscientious regard for the right. Such maturity we have no ambition to acquire.

We are not precluded from learning anything that it is possible or wholesome to know. Nor is it to be presumed that we shall ever be able either to measure ourselves or what is above us. But an intelligent conception may be attained of the facts which underlie our being, and we may hope to ascertain how our actions are directed.

It ought to be considered in this connection, that no faculty is possessed by one person and withheld from another universally. The *superiority* of one person to another is, therefore, only in degree, not in kind; and whatever one has really attained or performed, another can do or attain potentially. Every person must make the path for his own feet. It is his right to exercise his mental powers, and to cast off whatever restrictions others may desire to impose upon his thought. Nay, more, there can be no important progress made in a *divine* life except this freedom shall be exercised in a catholic spirit.

There are in every neighbourhood traditions and anecdotes concerning individuals possessing certain occult powers that enable them to obtain a knowledge which transcended the ordinary limit of human faculties. Sometimes the possession of these gifts appears to constitute a *religion*, but the fact, we think, is more frequently otherwise. However, what was denominated prophetic power in ancient times was denounced as magic and sorcery in the Middle Ages. At the present day there exists a form of Spiritualism which seems to have seized upon these ideas and cognate facts as its *exclusive* province. We do not quite relish this appropriation; it savours to us too much of a diverting of what may be interior wisdom into the avenues of charlatanry, into which we desire not to enter. Nevertheless, in all ages the highest truth possessed has been employed for the greatest wrongs; and the alternatives are offered to us, to reject it for having been thus perverted, or to rescue it and set it again in its proper place. We propose to accept the latter. We will not reject faith or spirituality, because of any error or aberration of "Spiritualism" unphilosophical.

It has been propounded by Lyell and other geologists that there have been no catastrophes or miraculous changes in the physical condition of the earth, but a steady progress from century to century and from age to age. So far as we can apprehend the matter, this is plausible. By an analogous principle the human soul undergoes no catastrophes or supernatural transformations, but steadily moves forward in its career toward the Infinite. Yet being capable of volition, passion, and moral action, it becomes a legitimate subject of inquiry whether it may not so approximate the diviner nature as to receive therefrom a certain *quickenning* of its powers.

If we were to attempt an answer it would be in the affirmative. Believing that all evolution in nature is the bringing into phenomenal life a potency which must have been first *involved*; also that the human soul, as it is developed in higher life, exhibits powers which it has derived from the divine, we are of opinion, and from conviction, that it is capable of direct *inspiration* and enlargement of its faculties by a communion with that source of its existence. It is no abnormal condition, but one incident to our spiritual nature; not the establishing of a relation with Deity outside of us, but emphatically the bringing to light of divinity within us.

I suppose that this was the "demon" which Socrates indicated as his interior guide. When Demodocus brought to him his own son Theages, to discourse about the acquiring of wisdom, Socrates named the several branches of knowledge and referred him to distinguished teachers, because he was himself illiterate. "I know none of that blessed and beautiful knowledge, although I wish I did," said he. The young man, however, was not willing to drop the matter in this way. Others, who knew nothing before they associated with him, became in a very little time better than those to whom they had been inferior.

"No," protested the philosopher, "you do not perceive how this occurs; I will tell you. There is by a divine allotment a certain demon that has attended me from my very childhood. It is a voice which, when it is perceived, always signifies to me to relinquish what I am about to do; but it never at any time *incites* me. And if any one of my friends suggests anything to me, and the voice is heard, it dissuades me from that very thing, and will not suffer me to do it."

Socrates also explained to Alcibiades that he had refrained from speaking to him for this very cause. That impediment had now ceased. It appears, also, that Alcibiades, at this time, gave heed to his great teacher, and that his conduct was praiseworthy.

Apuleius gives a reason why the demon of Socrates was

generally in the habit of forbidding him to do certain things, but never *exhorted* him to the performance of any act. Socrates, being of himself a man exceedingly perfect, and prompt to do whatever he ought, never stood in need of any one to exhort him, though he sometimes required to be forbidden, if danger happened to lurk in any of his undertakings. Being thus admonished, he was enabled to use due precaution, and desist for the present from his endeavour, either to resume it more safely at a future period, or enter upon it in some other way. It was usual for him to describe those warnings as "a voice proceeding from the demon"—in fact his guardian spirit.

In no case did Socrates speak of it as an omen. In this particular it would seem to have differed somewhat from the oracles and *Bath Kol* of the Jews, which appear to have been the utterance of an object, a scene, or an impression, by which an effect is produced on the mind. "The Lord God hath spoken, who can but prophesy?" (Amos, iii. 8). If Socrates had derived his admonition from an omen, he would have said as much. But he employed no such method of divination. Yet it was the day of such things. About that time Nebuchadnezzar, a King of Babylon, from the very head-quarters of theurgy, having set out on an expedition to reconquer his rebellious vassals, and in doubt which *route* to choose, made use of sortilege, divination, and augury. He took his position at the parting of the ways which led to the metropolis of Ammon and to Jerusalem. "He shuffled his arrows, he consulted the teraphim, he looked into the liver—in his right hand was the divination of Jerusalem" (Ezekiel, xxi. 21-22).

Apuleius was of opinion that Socrates used to perceive indications of his demon, not only with his ears, but with his eyes, as he frequently declared that it was not a voice but a *sign* which had impressed him. The Pythagoreans were in the habit of expressing surprise when anybody denied having *seen* a demon. The prophet Elisha is recorded as evoking a vision of this nature. His servant being terrified at the appearance of a body of troops sent by the King of Syria to apprehend him, "Elisha prayed and said, 'Lord, I pray thee open his eyes that he may see.' And the Lord opened the eyes of the young man and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings, vi. 15-17). If we receive either of these narratives as literally true, there is no reason for doubting that Socrates beheld spiritual *forms*, as well as perceived their presence.

It would be easy, in such case, to have regarded his demon as a familiar spirit or guardian genius; and those who regard all demons as evil have accordingly imagined the great philosopher

to have been the subject of magical or diabolical influence. But it is not clear to me that he ever assigned to it an actual individual or personal existence. He always calls it *τι δαιμονιον* (*ti daimonion*), or *δαιμονιον τι* (*daimonion ti*), and never *δαιμον* (*daimon*); and Cicero has rendered this designation by the phrase "*divinum quiddam*"—a certain something divine. It was a divine, or rather a spiritual entity, a sign or voice to which he attached quality and source that were superior to his own unaided powers. It acted as a curb, and was in no sense a stimulus to passion. Of course, every intelligent reader knows that a *demon* is properly a spiritual essence, and by no means necessarily of an evil character. Greek scholars often translate it God or Divinity, and it is about synonymous with our word *spirit* or intelligence.

We have already declared our belief that this interior divine or spiritual something was not a supernatural or miraculous endowment. Marvellous displays are superficial, temporary and external, however glorious. When Elijah, the Israelitish prophet, was at the mystic cave of Horeb it is recorded that "a great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice" (1 Kings, xix. 11-12). The prophet then went forth covering his face in his mantle. Very similar to this was the voice or sign of the demon to Socrates, *but not to Plato*.*

The writer of the book of Deuteronomy is, however, most significant and emphatic. "The word is not hidden from thee, neither is it far off. It is not in the heaven, that thou shouldst say, 'Who shall go up for us to heaven and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring it to us, that we may hear it and do it?' But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it." It is neither speech nor desire, but a divine entity interior to both. But is it subjective, or objective—is it uttered in the heart or into the heart? Is it not *both*?

To answer this question intelligently requires to know both God and man. From one standing-point the divine sign and voice appear to emanate from the individual; from another, they are seen to be from above. The Delphic inscription, *Γνωθι*

* In an article on "Platonism," by William Hitchman, M.D., recently forwarded to the Tiber Academy of Rome, he has shown that spiritual intelligences of 1876 are the higher demons of Apuleius, the guardian spirits of mortals, as taught by Plato, &c.

σεντρόν—know thyself—is, therefore, full of emphasis; it involves all that we can learn.

There is within the compass of our being a faculty of understanding which is capable of maturing thoughts into perceptible truths. This faculty does not wholly pertain to the *θυμός* the *epithumetic* or emotive nature which is immersed in the body, but is allied to the world of *sensible* phenomena. Animals have passions and sensations like mankind, and so far are on a common plane of existence. In that respect by which we differ from the animals we are intellectual, spiritual, and divine. Thus may we distinguish our higher from our lower nature. The latter is indicated by its vivid sense of pleasure and suffering, the former by the intuition of right and wrong. The higher nature is outraged, bruised as it were and benumbed when it is dragged down and placed under the dominion of the psychical and sensual. With the back turned toward the light, there are only shadows to be seen, and the degraded intellect imagines these to be tangible, and, therefore, the sole realities.

From these propositions it will be perceived that the human soul is two-fold, the *passional quota* knowing and choosing whatever pertains to the natural world, and the *noëtic* or spiritual part, often called the mind or reason, which is a denizen of the world of spirits. The one is denominated by Plato "corruptible," the other is regarded by him as immortal and incorruptible, having its origin in eternity. It is of this that Menander speaks: "The mind is our demon or spirit—a divinity placed with every man to initiate him into the mysteries of life, and requiring all things to be good." Is this the solution of our problem? We will consider.

This soul or mind is the entity capable of determining right and wrong. It has within itself the standard, the criterion. It may be undeveloped and unformed, but even then the germ is there. There are in it ideas or principles, embryonic it may be and requiring to be brought to perfection, which govern unconsciously all the processes of thought. By reflection, therefore, man can apprehend and recognize the truth. That there is spirit is as certain a fact as that there is light; and as the latter is apprehended by an organism conveying its phenomena to the mind, so also the former has the mind for an organ to receive and assimilate its knowledge. If it is objected that two minds do not regard the same thing alike, it is evident enough that this is a condition arising from the blending and immersion of the spiritual nature with the emotive, by which the mental faculties are more or less obscured. Every soul, remarks Plutarch, hath some portion of reason, and an individual cannot be man without it; but as much of each soul as is mixed

with flesh and appetite is changed, and through excessive pain and pleasure becomes irrational, some souls are wholly mingled and eclipsed in this manner; others only partially so. "The purer part still remains outside of the body; it is not drawn down into it, but floats above and touches the extremest part of the person's head; thus it is like a cord to hold up and direct the subsiding part so long as the soul proves obedient, and is not overcome by the fleshly appetites." The mind in a sense is that part which is thus immersed and mingled with the body; but the incorruptible life which retains its continuity is denominated soul and spirit. People commonly suppose that this higher faculty is within themselves, as they imagine the image reflected from a mirror to be in the mirror. "But," says Plutarch, "the more intelligent know that the mind is outside and distinct, and they call it the demon or spirit." By this element of our being we are rendered capable of perceiving truth. An open eye, a single purpose, an honest mind, prepares us to receive light when it comes.

There is but one perfect, infallible truth; there can be no variant, discordant, rival truths. When there seem to be such, the mind sees them from a lower altitude, in which it is obscured from the passions of the soul and corporeal nature. All who really apprehend the truth, apprehend it alike. That principle within us that perceives it is capable of such perception, because it may be of like nature with that which is perceived. Truth is divine, and we know and love it because of the divine principle in us by which it is perceived and appreciated.

Held our eyes no sunny sheen,
How could sunshine e'er be seen?
Dwelt no power divine within us,
How could God's divineness win us?—*Goethe.*

We are thus brought, so to speak, face to face with God, to discourse with Him as a man talks with his friend. In the most interior part of our mind is the foundation of all real knowledge, of all truth, of all certitude, because there we and the Divine Being are one. The Supreme Mind, we apprehend, must have been always self-conscious, knowing right and all that is good. Nature, as proceeding thence, must be good, excellent, and beautiful, like the Divine model. The mind which this Supreme Mind shall produce will, in a peculiar sense, apprehend that which is exterior to it by a light from within itself, and know all things by their likeness or unlikeness to itself. Thus is given from the Divine Source the intuition of that which is good, the instinct to perceive what is true. "There is a Being," said Socrates to Aristodemus, "whose eye passes through all nature, and whose ear is open to every

sound; extended to all places, extending through all time; and whose bounty and care can know no other bounds than those fixed by His own creation."

It is, therefore, apparent that the demon or divinity of Socrates was not a spectral manifestation, but rather a sensible perception of a voice, or an apprehension of certain words, which affected him in a peculiar manner. His mental perception being pure, and not clouded by passion and external matters, was apt and ready for impression. It was not a voice which he heard with his ears, but the operation of his interior mind, by which the thing which is declared was immediately and without audible voice represented to his mind.

But why did not this divine something inspire him to action as perceptibly as it restrained him? It is recorded of the Hebrew prophets that God directed them to do this and that. The busy activity of Elijah in public affairs and the mandate to Jonah, that he should prophesy against Nineveh, seem to vary widely from the negative moving which characterized the demon of Socrates. It is suggested by Goethe in *Wilhelm Meister* that in the cases of perplexity as to what undertaking he should begin, that he should do first that work which was nearest to him. This is a short method to solve many a painful doubt. Something of the same nature must also have existed in the case of the prophets.

It is also noteworthy that one charged another with speaking a vision of his own heart and not of the Lord. The *Pentateuch* abounds with laws and directions for sacrifices, and a ritual of sacerdotal usages; yet Jeremiah affirms explicitly: "Thus saith the Lord, 'I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices.'" All that these men taught and did is, therefore, to be weighed and measured, with no preconceived idea of their infallibility in the matter. They brought forth to the day the things which they had; and while we believe the inspiration of Isaiah and his fellow-labourers, we do not suppose that Dante and Milton wrote unaided by a similar endowment. The clearness of perception, the instinctive conception of the true idea, the intuition, were common to the prophet, poet, and philosopher; and they doubtless all were restrained by the something divine which Socrates described. Certainly the Hebrew prophets are represented as commanded to make predictions, the accomplishment of which was postponed; the direction to Elijah to anoint Jehu and Hazael was reserved for his successor to accomplish.

Having attested our belief in the existence of the divine principle in the human mind, and the power of the mind to

apprehend the truth in an immediate, direct, and intuitive manner, it is time to treat of this faculty of intuition. It is a power which the rational soul, or spiritual *ens*, has, by virtue of the nature which it possesses, kindred and even homogeneous with the Deity. Its ideas, the conception of what is good, true, and beautiful, are to the world of unseen realities what the sun is to the external world. They reveal to the consciousness the facts of the world of real being. The idea of the good is that which sheds the light of truth and gives to the soul the power of knowing. Inasmuch as that idea is obscured, the truth cannot be perceived. "Blessed are the pure in heart," said Jesus; "for they shall see God." They live a life not amenable, *like a common earth-life*, to the conditions of time and space, but in a peculiar sense dwell in eternity; and therefore, they are capable of beholding eternal realities, and coming into communion with spiritual beauty, goodness, and truth—in other words, with God Himself.

But here interposes the curious question whether such a person has the power of prophesying. Unhappy word, that of *prophesying*. We are obliged to use it, and yet are compelled to explain it, that we may be correctly understood. It came illegitimately into our language, and stays there I fear to mislead the unwary. It is not from the Bible itself, where the better word *nebia* is used—to mean seer or clairvoyant, but from the Greek, where it meant the interpreter of an oracle. The Hebrew term signified one who saw interior truth as with an enoptic vision, who brought forth knowledge from within. It related to the perception of the future only incidentally. "Coming events cast their shadows before," we freely admit. In the eternal page the mind of God, which the pure spirit may read, there is no past or future as the external sense takes account, all is present time, a constant *now*, and it potentially includes the future. WHOEVER KNOWS THE PRESENT WELL, KNOWS ALSO WHAT WILL COME. He feels what is to be when brought into close contact with what now exists, for the present is transitory and is the future—"becoming"—rather than the stable fact. Hence, when the Syrian, Hazael, came into the presence of the prophet Elisha, the latter gazed on him till his countenance fell, weeping in the meanwhile, "because," as he explained, "of the evil that thou wilt do." Hazael protested: "But what is thy servant—a dog, that he should do this great enormity?" He was of subordinate rank in the kingdom, like a dog, that must follow and not lead. The prophet then stated his own errand to Damascus as the answer: "The Lord hath shown me that thou shalt be king over Syria" (1 Kings, xix. 15; 2 Kings, viii. 7—15).

But vaticination, we repeat, is a secondary matter. Men do not, I think, enter into the counsels of the Omniscient to learn something which may be divulged to further the *selfish* purposes of others. If the alchemist has learned to transmute baser metal into gold, he is not, therefore, permitted to fill the coffers of others with the wealth, nor to make such gain for himself. Though the Son of Man be Lord of the globe, he may not have where to lay his head. "The gift of God may not be purchased with money," and if any one could fall so low as to sell it, he would speedily find that *he had not in possession what he had proposed to impart*. Hence, in all ages and climates the vendors of prediction and interpretations have often sunk down into mere cheats, and, from the perfect and entire men who minister in the presence of Jehovah, become the filthy itinerant emasculate slaves who perform the rites of the Syrian goddess. "Ye cannot serve God and Mammon," is an axiom always pregnant with truth—worthy of its Divine source.

If all may be gifted with prophetic intuition, it seems somewhat marvellous that so many are not. "An exceedingly small number is left," said Socrates, "of those who engage worthily in philosophy, and as to what concerns myself, the sign or interior signal of my *dæmon*, it is not worth while to mention that, for I think it has heretofore been met with only by one other, if any at all." It is, indeed, as Christ declared, "a straight gate at which many who seek to enter are not *able*." But with this matter perhaps we have nothing to do; every man has his own capability, one in this way and one in that, and we are not appointed to judge them. If they and we harmonise mutually, there will be an elective affinity to unite us; but if otherwise, the world is wide enough to give room to all. Strife, dissension, and quarrelling, all belong to the external and sensual nature.

Some souls are especially prophetic, and even clairvoyant. Those which are not are in untractable conditions, headstrong with their passions, and feel the restraint of the higher nature as a galling chain. Sometimes they get the better of this and follow the right; sometimes, however, to be again drawn away and sunk into the mire of external sensuality. If, by its discipline, the soul is bridled and becomes gentle and manageable, it will perceive and understand the minutest direction of the inward monitor. "The soul is singularly prophetic," because it contains the spirit or mind that perceives the essence and soul of all things. This condition is "*entheasm*," an automatic activity of the mind, as distinguished from the effort of the will—the ideas coming by *inspiration*. It is remote from the ordinary working-day habits of thought, but nevertheless, not abnormal

or preternatural. It is only the higher evolution of faculties, akin to spirit-life.

In clairvoyant conditions, such as are sometimes incident to prophetic natures, especially when the external life has somewhat relaxed its hold, *the spirit is at times loosened from the body and suffered to go abroad and witness many things which would otherwise be out of its power.* Thus the celebrated Swedenborg would be hid from exterior consciousness, and for periods of considerable length, holding communication with persons, dead or living, who were elsewhere. On such occasions his eyes would shine with a lambent fire. A similar account is given of Epimenides, of Crete, who is quoted in Paul's Epistle to Titus. It is related that he could leave the body and return, and that he did so for long periods, holding converse with divine beings. During these periods he appeared insensible, or entranced. He possessed the power of prediction, and, it is said, caused a plague to disappear from Athens, in the time of Solon, for which he would accept no reward. Plato declared that he transcended all other Grecian sages (Laws, iii. 2). Plutarch, also, relates of Hermodorus, of Clazomené, that it was reported that his spirit would leave his body for several days and nights, travel over many countries, and return after it had viewed things and discoursed with persons at a great distance. In one of these periods his wife delivered his body to his enemies, by whom it was burned.

The explanation given of this is as follows: "The soul never went out of the body, but loosened the tie which bound it to the demon or spirit, and permitted *that* to wander." The visit of Paul to Paradise, or the "third heaven," was of the same character (2 Corinthians, xii.); also, the peculiar visions of the prophet Ezekiel, in which Magian theosophy and everyday apparitions of scenes in Judea are curiously interblended. It appears to have been the aim of interpreters of ancient mysteries, or *Ενοπτα*, to develop this power, and among the Israelites were schools of prophets, and likewise a tribe of Kenites, that also cultivated clairvoyance. But all such manifestations are subsidiary to a greater faculty, and no phenomenal display can satisfy one who cares to go to the root of the matter, in "things of the spirit."

The sceptic and the sciolist can abundantly gratify themselves with Mark Antony's description of the crocodile: "It is shaped, sir, like itself; and it is as broad as it hath breadth; it is just as high as it is, and moves with its own organs; it lives by that which nourisheth it, and the elements once out of it, it *transmigrates.*" It may be that where no appeal can be made to experience, each person creates or evolves his own facts

for himself; but we are not writing for those who know and care nothing for any wisdom which is above the capacity of a prejudiced man, or a bigot.

The physical constitution is peculiarly adapted to these *trance* conditions. Analogous to the psychical, or spiritual (duplex) nature is a two-fold organic system, one consisting of the brain and its dependencies, and the other of the vasomotor or sympathetic nerves. Upon the latter our life intimately depends. The faculties which transcend these are associated with the former. All animals are endowed with a sympathetic nervous system, but only vertebrates with a cerebro-spinal axis. Man surpasses all these in the possession of a brain approximating that typified in the Apollo Belvidere, indicative of spiritual intelligence. The sympathetic system may preserve its integrity for a time when the functions of the other are wholly suspended. Hence come catalepsy and apparent death, associated in this money-maddened country, and others like it, with the perils of being buried alive. Ecstasy, like that of the persons whom we have named, and of William Tennant, Doddridge, and even the Fakir buried at Lahor in Hindostan for six weeks, in the year 1832, is more or less of this nature. If we are so constituted as to be susceptible of these peculiar states, there are normal conditions for entering them. But, like all other deeds we perform, the right and the wrong do not consist in what is done, so much as the incentive by which we are moved—spiritually.

The intuitive faculty is the highest of all our powers. In its perfect development it is the instinct peculiar to each of us, matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess all these by the proper discipline and cultivation of ourselves. Justice in our acts and wisdom in our life are, therefore, of the utmost importance. These will bring us in due time to that higher perception or insight which appears like a child's simplicity to those possessing it, but an almost miraculous attainment to others.

In the end we come to the golden knowledge of our own selfhood, no more an egotism, but an atonement with the Divine source of being. Birth, however noble, is the merit of parents; wealth, the boon of fortune and industry. The benefits are uncertain. Old age will impair external, or physical endowments. But the possessions of the interior soul and spirit are permanent. We are rendered like Ulysses in the Homeric poem. Attended by Divine Wisdom (*Pallas-Athena*) he encountered terrific danger, and rose superior to all adverse circumstances. He entered the cavern of the Cyclopes, but

escaped from it; he saw the oxen of the sun, but abstained from them; he descended to the kingdom of the departed, but *came back alive*. With the same wisdom for his companion, he passed by Scylla, and was not seized by her; he was surrounded by Charybdis, and was not retained by her; he drank the cup of Circe, and was not transformed; he came to the Lotophagi, yet did not remain with them; he heard the Sirens, yet did not approach them.

Assertions without proofs, emotions and excitements, are insufficient. Infidelity and *blind* worship are alike to be discarded. The love of good leads kindly on to a knowledge of the true and right. Withal, we may not be quite certain whether the interior monitor is our own spirit quickened into acuteness of perception, or the Infinite Wisdom acting through, in, and upon us like the demon of Socrates; nor need we be eager to inquire, for the two are one, since the life of man is the spirit of God, in time and eternity.

CHARACTER SONNETS.

J. M.

OF living teachers in the realm of mind,
 I know of none who can compare with thee:
 Many there are, but nowhere do I find
 Thought so profound, such deep philosophy.
 Thy mental vision with its lofty sweep
 Surveys the broad horizon far and nigh;
 Thy plummet sounds the vast and mystic deep,
 To where the buried gems of ocean lie.
 Thine the deep reverence noblest natures feel;
 That calm serenity of simple trust,
 Without which all that science can reveal,
 Is to the heart as dry as summer-dust.
 Amid the wilderness, in this dim night,
 Thou movest in thy path a guiding light!

W. M. W.

BRAVE pioneer in many a noble cause,
 Not thine the poor ambition of renown;
 Indifferent alike to the applause
 Of thoughtless fools, and of the critic's frown.
 Thine aim—not to relieve the poor by dole
 Of alms to vagrancy; but to maintain
 Their self-respect, self-help, and self-control;
 And so best serve their own and country's gain.
 But chief, the interests of the soul still hold
 Over thy heart supreme and sovereign sway;
 Thy work, its powers to trace, its laws unfold,
 And show how these may find their full free play.
 In spirit genial, catholic;—thy mind
 And sympathies are to no sect confined.

T.S.

MISS ANNA BLACKWELL'S PRIZE ESSAY, 1876.*

REVIEWED BY

BARON C. DIRCKINCK-HOLMFELD.

"Jamjam crede rationibus, crede veritati."—*Augustinus*, "*De Soliloq.*" c. 19.

WHEN in May last I came to London, I learned that the lady who had endeavoured to engraft the doctrine of Re-incarnation on the minds of the English public had got the first prize for solving the problems proposed by the Association for general competition. I was astonished at the fact, just as I would have been at learning that a blind person had given the best treatise about progress in pictorial art, and I longed for reading her Essay. This being done in the quietude of home, after my excursion, I feel tempted to follow the Essayist's example, throwing the product of the Spiritist doctrine into the crucible of analytical examination.

Miss Blackwell herself, I think, is only in a secondary way responsible for her errors. The fair sex is not in the same way as the male responsible for what it thinks and believes, but rather for the direction it gives to its affections and love in virtue of the sensational and emotional element in the female mind. Women may appear to excel even in abstract reasoning, the logical laws and notions being immutable; but the diversity arises in the mode and way of application, which in woman invariably is modified by an appropriation of male reasoning from the source towards which her affection has led her, and always just so far as her leaning goes. If suddenly a change should take place in Miss B.'s personal emotions and affections, she is as sure to change her belief, as the needle will be attracted and repulsed by opposite magnetic poles. I am not aware of having ever seen Miss B. I am, nevertheless, inclined to guess her affection hitherto predominantly to have been directed by personal admiration and authority, derived from reputation. As soon as a more internal stimulus than friendship, show, or vanity predominates, all will be right with her; her present belief will be dissolved like visions in the moonshine when dissipated by the morning-light. Though the Re-incarnation dogma pervades her whole essay, and the "*Livre des Esprits*" to her is the "*Urdas well*," by the sprinkling of the waters of which universal mankind, represented in the Edda by the "Yggdrasill-ash," is animated through all times, past, present and future—just as we disciples of Christ consider God's word to be that well,—I abstain from demonstrations about her

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belief, which would be absolutely useless as far as her personal affections prevail. I speak only to her readers, or prominently to the adjudicators who have endorsed her essay. It appears, alas, she has got some scientific male assistance in expanding, like another Dido, the ox-hide imported from France to occupy some ground in modern Carthage, making her Phenician colony to comprehend all doctrine of life, both divine and human, spiritual and natural.

"Kinsmen, beasts, stones, vegetables," she says (p. 27) "are all one; what they are, a man has been." I wonder with what feelings she walks on the dormant souls in the pavements of London, or hugs the sand on the beach, each corn of which, perhaps, is a rudimental Miss Blackwell! She declares (p. 28) "all Bibles, and the greatest thinkers, to teach the pre-existence of the soul, and the gradual progression through successive embodiments in the same planet or in planets of a higher degree." So there is no mistake as to her building up her Tower of Babel with bricks, in which the two lamentable false doctrines, now foremost in the perverted imaginations of spiritually blind science, *viz.*, evolution of matter by material forces, and transmigration of pre-existing souls, are mixed up together as iron with clay. I unconditionally reject these would-be fundamental pillars of modern science as unfit to be used in the construction of the temple of intelligence, much less of that of spiritual truth and wisdom. I was the first to discover that Re-incarnation was artfully insinuated by Jesuitism to combat *Spiritualism* on its own ground, the intention being to undermine and get rid of it by turning it into *Spiritism*, and introducing some absurdity into it which could be made more subservient to the system of hierarchy than *Spiritualism*. *Spiritism* slights the facts, wrongly expecting light from teachings of spirits falsely supposed to be highly advanced.

The sober examination of facts, by which the superior power of a spiritual world, and the permanence of personal spiritual life are irreversibly ascertained, is pretty nigh made evanescent in the precincts of vain *Spiritism*, and through the misled poor *Spiritists*, obstreperous endeavour. Female "doctrinaires" are an easy prey for high-sounding grandiloquence, as we learn from those who now-a-days are manipulated by sheepskin-clad Jesuits. Stern reasoning not being the task of woman, she often is unaware of the real bearing of crude assumptions, and takes them in the bargain with authoritative friendship. Thence we see shallow *Spiritism* spread by female adepts who are unsuspecting of the poison with which they have been vaccinated by the Jesuitical doctors. Often, when meeting young ladies thus vaccinated, I admired their innocence in playing with poisoned

daggers, quite unconscious of the danger, and I only warned them to beware of it whenever they might be induced to shirk present responsibility by postponing the actual struggle with their conscience to a next Re-incarnation. A thus indoctrinated lady once in Paris, listening to my observations, firmly asserted her conviction that I had been a woman in pre-existent stages, because my exculpating demeanour and soft upbraiding showed to evidence that I had been a woman. I am thus far from inculpating Miss B. the consequences of her "selection."

I know my views about women's mental organization will scarcely be admitted by the fair sex in England. Its going wrongly ahead is only a symptom of the shortcomings of the rude sex, and it is not so much the women's fault, but rather that of their male associates, when they doubt the *differentia specifica* of the female mind, and cannot well distinguish the attributes of the male sex from those of their own, notwithstanding every fibre in the male mind is constitutionally and for ever different from those of the female mind. As to the present Essayist, it is my task to make the incorrectness of her assertions, the weakness of her arguments, and the inconsistency of her connecting links of conclusion, palpably evident. In p. 27 she concentrates the cardinal points, on which she builds her doctrine and her essay, into two propositions, *viz.*, the pre-existence of all souls, and their successive embodiment in some planet. "No theory," she says, "that does not fulfil the conditions here laid down, can satisfy the mental needs of our time or claim to be unitary," *i.e.*, universally adopted; and she sees her thesis dimly foreshadowed in all "Bibles."

Why does she not mention those Bibles? Certainly not the Christian Bible, which neither in the Old nor in the New Testament allows of thinking of her absolute two conditions of truth. Perhaps it is Ovid to whom she refers, whose *Metamorphoses* so pregnantly appear to confirm her metempsychoses. But, alas! they are only mythical fables in disfiguring poetical attire, and like all mythical fables, never to be taken *à la lettre*. So it is with Lucian and all the Grecian poets and writers about mythology. So also it is with the mythical traditions and poems of the Hindus and Oriental nations generally, with Brahmanism, Buddhism, and the Zeud-writings.

As yet we do not possess the presumed divine revelations or original compositions from which those disfigured traditions and tales or myths may be derived. We deal only with distorted bits of adulterated disfigured traditions, which like the Roman Catholic legends and institutions, are a fabric of priests, imposed upon the superstitious stupidity of the masses. The original divine teachings of legislators and founders of religions, besides con-

firming the natural rational faith in one God and Creator and immortality according to life, have probably made it known that evil-doers would be left to their state of confirmed self-love, with its animal cupidities, while those who led a good and pious life would enjoy eternal rest and peace through the union with God. The priests and Rivails of old could not but pervert this simple noble doctrine into that of a transmigration of the inobedient souls into natural animals, and of an annihilation of the finally progressed souls by absorption into the infinite source of all life. The corruption of Brahminism was repeated by the followers of reforming Buddha, and a distorted reproduction of the hierachy of India we meet in popery, while a similar corruption of dogma is represented by Rivail and the Spiritists. One hundred and seventy years ago Addison published similar views about such perversion in his *Spectator* (No. 408), from which I only quote the following passage:—"Hence it was that some of the Ancients imagined that, as man in this life inclined more to the angel and brute, so after their death they should transmigrate into one or the other; it would be no unpleasing notion to consider the several species of brutes into which we may imagine that tyrants, misers, the proud, malicious and ill-natured might be changed." Little was he aware that such a hideous faith would be resuscitated in England, and even be praised and prized. Perhaps Miss B. will say that her theory doesn't state that men become animals, but that animals become men. But Re-incarnation is only a continued evolution and the possibility of going forward involves that of going backward, unless you take away liberty and responsibility.

The materialistic revival of spiritual truth has in modern erratic science by the Huxleys, Wallaces, Darwins, &c., taken the shape of a self-acting evolution—with the Spiritists that of Re-incarnation combined with a natural or pantheistic Deism. Thence sprang up the theory the Essayist calls Unitary, comprehending all existence. Christianity, in its spiritual purity, is the antithese of this lurid combination of self-acting evolution with an imaginary faith in the Divine operating force. The Lord teaches that the talents or pounds bestowed on men are various, but the duty to make them useful in a right way is equal to all, and that he who uses it wrongly will lose what he has and be left to his self-love's darkness. Thus we have our liberty and reason to use the pound well or badly at our own risk and peril; the tree, which has not borne good fruit, is cut off and thrown into the fire. The prophets in the Old Testament teach the same doctrine of judgment, and a consequent state after death.

I once quoted these passages to an English lady, who had curiously persuaded herself that Spiritism and Christianism

could go well together and were not incompatible, an opinion you often meet in France and elsewhere, stern reason and logic being even more rare or dim there than in the British Isles. She answered: "Well, this darkness of hell, this fire is Re-incarnation." Poor soul, who could fancy that the state of new-born infantile innocence could be that hell, which awaits the evil-doer and that a life of consummate malice could jut out in extinction and produce a "tabula rasa." The adulteration of the sacred bond of marriage, which the Spiritists pervert into a cuckoo's nest, in which the parents instead of their own offspring detect souls of bygone rascals, surreptitiously supplanting their legitimate children, is sufficient to stamp the faith in such a hideous monstrosity. Let it be at least known for certain, that Spiritism is the antithese of Christian faith, and that the doctrine of regeneration, whether begun or completed in this life, is the counterpart of Re-incarnation, which transfers personality and responsibility upon another being, unconscious of what it was and is, and thus annihilates immortality. And, as Spiritualism makes immortality and the identity of personal spirits evident, and has no higher aim than that, Spiritism is its destructive enemy. Miss B. scarcely has thought of confirming her theory by the *Koran*, the book of the Mormons, or other spurious revelations; her appeal to "Bibles" appears to be only referable to her *Book of Spirits*.

Equally unfounded is her first absolute condition of truth about the pre-existence of souls! She ought, of course, either adduce the authority of revelation or rational arguments for such a queer persuasion. It would not do to quote passages from cosmogonies of Asiatic peoples, of Parsees, Chaldeans, &c., which are mythical and unauthenticated, and from which the most contrasting and absurd notions might as well be derived. As the Word of God contains nothing in favour of such a strange notion, it is more than probable that she has drawn it from cabalistic books or from similar Jewish inspirations and dreams. At least the cosmogonic invention of Lucifer or Satan having been in existence before creation, and by his rebellion, as it were, prompted the creation of terrestrial man, and then, again, caused Adam's fall, is a wild Oriental fiction, due to the priests of old, who tried virtually to explain the origin and prevalence of evil in an authoritative way, which, by spreading fables and ignorance, might corroborate the influence of priestcraft. The same motive has probably induced the Christian hierarchy to adopt, and even to sanctify the Oriental fable. The re-adoption of such wanton doctrine of pre-existence, and of the metempsychosis of old in a new shape of Re-incarnation by Rivail, is due to the same tendency.

In the Prize Essay we meet a contradiction probably by self-deception. Miss B. endorses (p. 7, s.s.) with intense satisfaction, the annihilation of all old assumptions by materialism. She thinks, though rejecting the same, to establish her new-born Unitary theory mainly on the identical antiquated ground, which she solemnly had condemned. Rational truth or evidence is far from teaching the pre-existence of human souls. Sound reason teaches the infinite source of all life to be love, not of self, but of beings different from itself. The aim of obtaining such beings, different from what is divine, and nevertheless able to be free, re-acting recipients of love, and to reciprocate it with freedom and discernment is the rule of Creation. The platform of such beings is nature, which in itself is a creation in the antithetic line, opposed to the ideal qualities of the infinite *esse*, a *proprium* of selfhood, the antithese of love, being its basis. According to the laws of generation in and through nature such antithetic beings are born, and they get their natural human form, corresponding, by the faculties of reception, to the Divine human type of will, by Divine love, and of intelligence, by Divine wisdom and truth, and an adequate natural organization. This formation is the effect of spiritual action, which gives the appearance of selfhood in nature.

This is the origin of those human beings who partly through terrestrial life have to find their own way to spiritual birth and progressing existences, and partly are called to fulfil their spiritual task in the spiritual world. They are endowed with an antithetic *proprium* or ownhood, combined with liberty and reason to find their way, though the prevalent condition of development is the continuous influx of divine life through the spiritual world, or platform, which in nature finds its firm external basis. This is thus the very *sine quâ non* of the birth of spiritual beings. Their being sparks and parts of Divinity itself is the grossest fallacy the mind can indulge in. The spark, the divine action is present in all beings; but not as part of nature or of man. The effect is conformed to the recipient form, and in man conformed to the use of his liberty. The pre-existence of souls, as being previously spiritually created, who successively descend into naturally generated children is an impossibility, and, as a belief, a sheer absurdity. That there are spirits who in their communications corroborate the falsehoods to which the circles are inclined, is more easily understood than that men of rational intellect, instead of trying the spirits, believe their lies or errors unconditionally.

Miss B. expects, her absolute postulate once being universally received, that highly advanced spirits will communicate, and a millenium of peace and happiness be sure to follow. We

have seen that both conditions of her postulate are damnable errors and hypothetical extravagancies of a misled fancy, without any rational and spiritual foundation. In fact, they are worse than the solidian false persuasion of would-be orthodox Churches. The similitude manifests itself in the unconditional postulate of falsehood and in the vain promise of happiness and peace, while both will terminate in confusion and terror. No sort of adequate answer by such vain nonsense being given to the question about the effects of Spiritualism, we may look out for some such answer in other parts of the Essay.

It begins with an egregious blunder of incorrectness and vagueness, by saying (p. 1):—"Our beliefs (or philosophic conclusions) are the source of our institutions (or social forms)"—spinning out this vain, vague assertion in different ways. All of us know that man, like his Creator, has will and understanding in an organisation of life in different degrees, both principles showing different functions in a mutual relation of reciprocal action. Man differs from animals, or from animated nature by his internal organisation, in which the divine influx of life takes the shape of liberty as to the will, and of reason as to the intelligence, which in the lower external degree ultimate themselves in man's own animal nature. The will may be receptive of divine impulses, or prefer the natural impulses of animal selfhood; and the understanding may be subservient to the one or to the other. The separation of the two principles, according to the higher and lower degree, is the *sine qua non* of development from the natural to the spiritual form of life, through a struggle between the internal spiritual and the external natural impulses, the ultimate aim of such combat being a union or harmony of both faculties. At all events, the decision rests with the will; and the understanding, which shows the way and the means of carrying out the decision of the will, is only its administering adviser—a good one, when reason is allowed to speak; a bad one, when, as with egotists, Materialists, or Spiritists, a false persuasion prevails. In this mutual action the belief has no power, and only a precarious influence. Institutions, social forms and habits frequently outlive belief; and Miss B. is building her system on a mistake, *ab initio*. Even on looking on the question as being ambiguous, we should beware of using a doubtful thesis as our basis. We would as little listen to a physiologist, who builds his system on the thesis that the brain is the source of all cordial life, as to him who says the heart, of course, is the source of all cerebral action. How they mutually act is the main question; and, by shirking it, Miss B. is like a girl who tries to bring her flowers to the market in a bottomless basket.

We acknowledge, with great pleasure, that fine observations and praiseworthy views are found interspersed in her Essay. Notwithstanding her leaning to the schools of Materialism—which she admires for having thrown overboard all anterior doctrines of faith in Revelation, particularly Christianity, together with all other creeds and religions—she nevertheless, confesses her faith in an omnipotent Creator, and in His plan and aim of wisdom and love. I think that neither she nor the evolutionists, whose doctrine she endorses, the Huxleys, Wallaces, Darwins, &c., are aware of the consequences of their rejection of spiritual causes, and that in their practical life they deny such consequences. They are better than their wicked and false theories, and prove the mistake—which is Miss B.'s starting point—*viz.*, that belief is the source of practical will. If they look at the practical result of the views they only in a scientific way profess, they will shudder at the degradation of their intellect. The revolutionary parties, who claim the ruling power in government and legislation on account of their superiority as to material force and numbers, the Socialists, Communards, national and international Nihilists, profess the same wild theories of Materialism and Atheism which prevail in the schools of natural science and evolution. Jesuitism and Machiavelism are based on the same persuasion, from which their confidence in their sensuous and worldly prudence is derived. You easily perceive that Miss B.'s persuasions or belief side with the same masters in Naturalism and Materialism, adding only to the evolution theory that of Re-incarnation; and we are justified in autumatizing that her superadded Deism is only a veiled Pantheism, because we know that Naturalism, and, consequently, Materialism, is at the bottom of all forms of persuasion or belief in the minds of those who reject spiritual truth derived from the Word of God.

Miss B. acknowledges nowhere that spiritual life and power permeates and rules the external universe, that a spiritual world is a substantial reality which animates nature and is the cause of all effects ultimated in the external world, and that spirits of deceased persons are agents of a spiritual power which, to a certain degree, acts independently of nature and her laws, the supernatural phenomena being as facts observable to the senses, whenever capable "media" are present. *Spiritualism* deals with such facts on the external natural platform, from which Materialism and natural science had banished the spiritual element, not admitting its causation and reality. Materialists ought to feel themselves defeated on their own ground, and the mental balance to be restored to its natural equilibrium. *Spiritism*, to which Miss B. is addicted, contrarywise disdains the physical

facts as belonging to an inferior class of manifestation, expecting from the communications of highly advanced spirits, through trance-writing, revelations about spiritual truth, and initiation into the mysteries of faith and life, reversing the absolute rule of spiritual development and regeneration and substituting the crude faith in Re-incarnation for it. It is thus a spurious *religion*, and a surrogate for true Christian religion, opening the mind for the magical influence of priestcraft with its fanaticism and superstitions, while *Spiritualism* is not at all a religion, but only opens the way to it by destroying the materialistic prejudice, and by reviving the faith in personal continuity of life in the spiritual world.

It follows, *per se*, that Miss B., as a Spiritist, could not answer the questions about the effects of Spiritualism in any right way; it would be no wonder if she did not answer them at all. Her mind, nevertheless, appears open, not only for the aspirations of spiritual good and truth, but also as being able to observe and to reflect rightly. This rational capability shows itself not only in her endeavour to spiritualize Materialism, though she considers this arch-enemy of spiritual light, truth, and power, to be the great benefactor of mankind, but also in sundry nice and pertinent remarks and passages, with which she (*passim*) has adorned her essay. She knows and regrets not only the prevalent evils in the natural, but also those in the spiritual sphere, and recognizes (p. 34) "the impossibility of diminishing the evils of our social state, otherwise than by ridding ourselves of their causes." "It is abundantly evident," she says (p. 16), "that ignorance of general principles, retention of prejudices and errors, and contradictory statements, based on individual impressions, suppositions and speculations, are as rife on the other side of the grave as on this side of it." I think the meaning of this remark is, that if we have not a firm spiritual faith, confirmed by revelation, we are sure to be the victims of false spirits. She illustrates this (p. 19) by saying, "It is evident that the great mass of mediumistic communications are reflex of the present ideas of the *spirits* who are *nearest* to the *earth*, and of the mediums to whom they are sympathetically attracted, &c." While sympathizing with her broad views and good intentions, I feel it my duty to combat her grievous errors, and to show the logical deficiency in her arguments and conclusions. We ought to follow the lesson of the Apostle James at the end of his catholic epistle. The endeavour of saving a soul from death is always appreciable; but if a soul, which shows so noble aspirations as I recognize in this essay, is carried away by unsound persuasions, the Christian duty cannot but be more impressively felt.

It rests to be seen whether Miss B., perhaps, is adequate to her task by proclaiming her grand idea of a *unitary theory or belief*, which she wantonly thinks (p. 11) to have established on her spurious dogma of Re-incarnation, and which she (p. 22), asserts, tallying with the unitary plan and purpose in creation. No rational thinker doubts that a plan of Divine wisdom, impulsed by infinite love exists and continually is carried out and prevails in the Divine order of the Lord's Providence. The rational mind recognises this plan in natural, civil, social, moral and spiritual order, and has faith in progress through the contrasting manifestations of states of darkness and evil. This development of successive spiritual states is the reverse of so-called evolution, and is brought on by the influx and descent of the Lord's spiritual powers into natural life, working out, through human liberty and reason, an ascension to progressing perfection. But it does not shut its eye to the fact, that this influx can be, and is, more or less misused in the line of man's ownhood or egotism according to his natural origin, *viz.*: in the line which is antithetic to the divine essentials and qualities, or to the essence of God himself. The multitudinous steps of the descent to Infernus, or of self-love turning its back to the emanations of the archetypical Infinite, evoke a corresponding variety of beliefs or persuasions, and the unitary theory, which she flatters herself to be introducing by the adoption of her famous two conditions, is the more a conceited dream, as she herself is the slave of some of the worst beliefs in that scale of descent which is opposed to spiritual truth. How could a *unitary theory* be the effect of Spiritualism, when we see it split in so many, even contrasting sects? Besides her own Spiritism we meet Davis's Naturalism, and that of many leaders, Olcott's Occultism, Free-loveism of all sorts, even preached in Philadelphia before an orthodox public. We have Carpenter's Cerebration and the theory of unconscious forces and sundry others. The manifest restitution of the faith in immortality and a spiritual world, which by materialism pervading natural science had nearly been extinguished, has, nevertheless left mankind a prey of the same errors and evils in which it through thousands of years had indulged before the faith in a future life and in the prevalence of spiritual causes had been shaken. The hope in the unitary theory is thus a mere chimera, and is no answer upon the questions, for the solution of which even a first prize wantonly has been adjudicated the Essayist.

Miss B's. further assertion (p. 27), "past, present and future creations throughout eternity, will eventually arrive at the *same elevation*," is a mere denial of what we know of God's order, according to which the antithetic formations of self-love will,

when deliberately confirmed in preparatory terrestrial life, find their compulsory restrictions and a limited satisfaction, according to confirmed predilection in the kingdom of selfhood, while a never-ending progress in real love to greater perfection, and a felicity of peace in the Lord's Celestial Kingdom, is the lot of those, who in this life of free election, have opened their minds to the source of divine light and life, and preferred real love for their love of self. The states and stages of imperfection in hell correspond to the states of perfection in heaven; both are limited, absolute perfection being as little attainable, as the ultimation of antithetic evil. Miss B's. substitution of *co-operation* for *individualism* (p. 23 s.s.) is a paradigm of vain phraseology as far as it is not meant for a compliment to the Christian principle of charity. The religious principle of Christian love has only connexion with Spiritualism as far as the external conviction of a future life elevates the mind to spiritual truth, and the frequent exhortations of communicating spirits teach the necessity of good behaviour, which is far from destroying individualism, unless you call egotism and mammonism by that name. I am afraid Miss B. takes co-operation in the sense of *vires unitæ agunt*. Co-operation of Spiritist Associations would help to spread the obnoxious dogma, just as Jesuits claim extinction of individualism, "*ut sint perinde ac cadaver*," in their co-operation.

The answer Miss B. has given in this essay can be reduced to a couple of lines, *viz.*, "Adopt my proposition about re-incarnation of pre-existing souls or forces, which in nature, through evolution from stones to human beings, reach perfection, and all will be right. As Materialism happily has shown the vanity of all anterior assumptions, our belief wants to be spiritualized, which may be done by revelations of highly advanced spirits; such spirits are, nevertheless, unreliable, and confirm only the opinions of the medium, so you do better to take mine." That this answer deserves to be considered at all as an answer to the proposed questions, and even as the most satisfying, worth the first prize in competition, is not easily to be believed. Such a singular, prodigious award cannot be explained unless you suppose that the feminine author, in picking some variegated spiritual flowers, and arranging them tastefully in an ornamental bouquet, has been sympathetically inspired by various male friends from whom her antithetic views have been derived. In presenting the contrasting composition to the Select Committee, each of the adjudicating gentlemen has, among the several flowers, probably observed that which he favours and admires, and which, perhaps, has been picked in his own garden. Inhaling its smell with delight, he has received the whole

heterogeneous bouquet, regardless of the contrasting flowers, with an individual satisfaction, which accounts for the consent in the adjudicating approbation. It would be unfair from such extravagant individualism to hazard inferences as to the state of Spiritualism, or as to its *rationale* in the National Association, thinking its members to be British *Spiritists* instead of *Spiritualists*. The odour of the bouquet is rather stunning to dizziness, but it is at all events a memorial of the condition of Spiritualism in our time in that sphere.

ON THE DEATH OF HARRIET MARTINEAU.

WE mourn the loss of her whose noblest powers
 Were all devoted to the common good ;
 Whether at Ambleside in quiet hours,
 Among its lake and mountain solitude ;
 Or amid " Eastern Life, Present and Past,"
 The cradle of the faiths that rule the world ;
 Where sphinx, and pyramid, and desert vast,
 Temples and cities long to ruin hurled,
 Speak of the mysteries of our human fate,
 The mouldering shrines deserted and forgot,
 Hopes which still cling to hearts made desolate,
 And mighty powers whose purpose we know not.
 Dear was the truth, gathered in any clime,
 To her—the foremost woman of our time !

T. S.

SHAM GHOSTS.

If I were to make a calculation, it would be, that four out of every five of the ghost materialisation shows narrated in the weekly Spiritualistic journals are delusions and snares. The so-called ghosts are the mediums biologised by ghosts, and so made their deputies seen in the flesh, to represent the unseen ethereal ghosts, who, by the same power biologists possess, of acting mesmerically, make their deputies unconscious ; and when in that condition, act the part desired ; make them personate veritable ghosts. I have been to several of the materialisation shows, and through the "make-up" of dress, of turban, &c., there have been the features, the height, and the voice of the medium. As a rule, the deputy for the spirit does not speak, only nods when he appears at the curtain openings in the darkened room.

Some weeks ago, after being at a ghost show where I had witnessed unmistakable proofs that the so-called spirit was the medium, I wrote an article for publication in one of the weekly

Spiritualistic journals. At that time the incidents were vividly on the mind. That article was declined, though several weeks after, the editor stated in a note to me, that he believed personation, as declared by me, often took place under the conditions named.

I fully, in the majority of cases, exonerate the mediums from a conscious knowledge that they were sham ghosts. Having had thirty years' experiences in the verity of biology, during that period I have produced, and seen produced, the total suspension of the individuality of men, women, boys, and girls; and, by exciting the needed phrenological organs of the head, made them personate any character determined on; and when the invisible emanation passing from the operator to the person operated on was severed, the selfhood of the person resumed its ordinary condition, but without any knowledge of what he had said and done. Life was a perfect blank, as it is to the somnambulist.

In like manner, ghosts, when they have the medium behind the curtain, or in a cabinet, biologise him. The ghost is an unseen personality, his action on the medium shows intelligence and power, a power often perceived in the condition of body and mind called trance.

Why ghosts should so deceive the witnesses I know not, unless it be to influence a class of mind that cannot be roused out of apathy, unless the invisible be brought to their comprehension by the visible. Granting that the medium is biologised, and, therefore, only a machine, it would be evident there must be an operator, an invisible ethereal operator; and therefore the reasonable deduction would be made, that a state of intelligent life in a vital form exists, and lives, moves, and has its being in a body unseen by us—unseen, because the ordinary structure of the human eye is too opaque for seeing ethereal substances; evidences of that fact being obvious in the air we breathe, in the gases, in the odours that float past us.

Materialisation exhibitions are the outgrowth of the "dark circles," those focus points of trickery, which have been so injurious to the spread of public confidence in the verity of spirit-life and communion.

It would be well if all Spiritualists were with firmness to refuse to sit at such dark circles. There is no need for them. Spirit-power is strong enough to produce all needed phenomena in the light of day, or ample gaslight. Let us be "children of the day."

When the phenomena appeared amongst us with vigour in the year 1855, we had no need for darkness. Our ordinary family circles round our ordinary tea tables, after tea, with

Bible on the table, cheerfulness of heart, asking Divine guidance with the simple thought expressed in—

“Be present at our table, Lord,
Be here and everywhere adored,”

placed us in communion with those spiritual beings who were in harmony with our aspirations; and the physical and mental developments of the presence and power of our invisible friends were given to us with freedom. Spirit-communion is worth having. Spirit-communion is worth earnestness and continuity of application. We cannot gain knowledge in any branch of science without time and thought. Let the searchers for proof of continued life after physical death, vividly remember this—work while it is day, and a rich recompense will be the result.

J. ENMORE JONES.

Enmore Park, S.E.

H E A V E N.

HEAVEN is a scene of uses, highest, best;
Not one of vapid and inglorious rest!
'Tis not for those who fain would idly gaze,
Or spend eternity in songs of praise!
The Lord is present, by His personal sphere,
In all angelic acts, to bless and cheer;
To raise the rising—heavenly joy to increase
(They see Him not, who see him not in these);
And these have place with living men on earth—
Living by virtue of the second birth—
Who have the kingdom of our God within,
They, e'en on earth, heaven's life of love begin.
The spirit swelling with a large desire
For other's good, doth to the heavens aspire;
'Tis there it hopes to live and to expand
With naught to check or enervate its hand.
The high activities of heavenly use
Alone the soul to heaven can introduce.
If these be absent from the mind, I trow,
In heaven the soul no happiness would know.
The wond'rous knowledges of the Divine—
If in the *thoughts alone* they glow and shine!
Though these hereby are raised to heights sublime—
Will not outlast the boundaries of time.
They must be welcom'd to the *heart* to live,
And only then with heaven conjunction give;
For then they terminate in acts of love,
And thus cohere with those of heaven above.
Then let, O Lord! Thy heavenly life descend
And through each region of my soul extend.
That I may will, and think and act from Thee,
And so an image of Thyself may be!
Most truly then Thy Kingdom will have come
And I in heaven may hope to find a home,
Where all my powers, from Thee derived, shall live,
And ever unto Thee the glory give.

E.P.

Notices of New Books.

EDWARD WORTLEY MONTAGU.*

THIS extraordinary work is published anonymously, but it is pretty well understood in literary circles to have been written by Dr. Kenealy, and we do not, therefore, think that we shall be guilty of any breach of confidence in stating so much, as a fact. Whatever men in general may think of the policy pursued within the last year or two by the great doctor, few will have any doubt of his honour, integrity, and sacrifice of all worldly consideration to principle, and none to his profundity of thought and extraordinary erudition. As a scholar, Dr. Kenealy has few equals at the present time, and the marvellous knowledge that he possesses on almost every subject that falls within the range of human thought is surprising. His published works are not very numerous, but they are all full of lofty sentiment and profound thought, and indicate the highest degree of culture and scholarship. For the present work we must confess that we looked into it with some degree of reluctance, as the title did not seem to us a very attractive one, but on perusing it to say that we were agreeably disappointed, will by no means adequately express the pleasure that we experienced. It is on the whole a marvellous production, and full of profound thought upon a score of different topics. The numerous sketches that it contains of the aristocracy of the last century, and the wits who pandered to their vices, are done with a masterly hand. And while these graphic pictures interest us intensely from the skill with which they are drawn, they horrify with the depravity thus brought to light. Never before have these personages, the names of some of whom are held in high veneration to-day by ignorant toadies, who know nothing of their real character, been so gibbeted in print.

The portions of this book, however, that will most interest our readers are those of a psychological character. As might be expected from anything which Dr. Kenealy writes, there is here displayed a profound knowledge of the workings of the human soul. Spiritual laws with which the readers of this Magazine will be tolerably familiar, but which as a rule are ignored by popular authors, are here brought conspicuously into the foreground. Take the following extract referring to that mysterious feeling of antipathy which all of us have experienced

* *Edward Wortley Montagu. An Autobiography, in three volumes. London: Englishman Office, 63, Fleet Street.*

again and again, apparently without any cause, on coming into the presence of certain persons for the first time :—

I go into a theatre, or drawing-room, whose carpet I have never crossed until this night; I see a man or woman there whom I never saw before to the best of my belief. We look on each other, and vivid hate is seen in the eyes of each; a cold chill creeps over the frame; some nerve within the heart seems to quiver: a nameless weight and oppression, a feeling of disgust, or fear, or antipathy arise between us: each views the other with scorn or with an icy glare that fills one for the moment with a tormenting sensation. This cannot be mere accident; it must be something more than want of harmony; neither does it always arise from a mutual repulsion; I have myself been seized by this feeling against a man who exhibited no similar dislike to myself; I have myself been an object of virulent hatred and persecution by persons to whom I had no distaste at all, whom I was not conscious of having offended, and whom I really would not injure, even though the most favourable opportunity for doing so were presented to my very hand.

The mesmeric trance, or at least that ancient form of clairvoyance, which was analogous to it, and which played so conspicuous a part in the mysterious rites of some of the ancient religions is also accurately described. The following passage portrays a case in point: "An old gipsy sage, by name Akiba, learned in all the ancient lore of his mysterious race, falls into a sort of trance, in which he describes the past history of a beautiful little girl named Francesca, who has been stolen away from her friends and kept with the gipsies in order that a miscreant of an uncle should enjoy the property to which she is rightfully entitled. The information is given for the benefit and at the request of the hero of the book, who leads a vagabond sort of life, resides for a time with the gipsies, and is interested in, and ultimately marries Francesca :—

The old man having a twisted silken sash of many colours, fumed it over the smoking fire, and bound it round his head, and then after a considerable pause chanted words somewhat in the following fashion :—

"My being is filled with the wâren of the Supreme,
I see nought else but the All-knowing.

"O wielder of the all-beaming light,
Let thy Splendour illuminate thy servant.

"Let my whole form be made luminous,
My heart, my soul, my brain, my spirit.

"My being is filled with the wâren of the Supreme,
I see nought else but the All-knower.

"As the sun puts the darkness to flight,
Even so let thy Wisdom dispel ignorance

"That I may penetrate the dim Past,
That I may behold the secrets of former days,

"That I may view imaged the hidden deeds
That were done in defiance of Thee.

"My being is filled with the wâren of the Supreme,
I see nought else but the All-knower."

Then concentrating his gaze with a fixed stare upon Francesca, he regarded her for about five minutes. A strange, unearthly, greenish light glittered in his eyes. He seemed possessed. His colour came and went; now his cheeks were icy pale, and now suffused with fire. But his eyes never lost that fixed

and flaming emerald-coloured splendour which I have since seen only in the eyes of a hyena in the midnight hour. Then in a hollow voice the old man spake these words:—

“I see a noble-looking man in the flower of life, and by his side is a fair bride. They pass from the gray old church; they are borne through a vast park, into a mansion of great extent; a double line of servants greets them with many a blessing. They are followed by a younger man, who bears a strong resemblance to the first—a brother, or some near relative. He smiles upon the newly married pair, and offers them his warm wishes. But I see into his heart; there is a chalice of poison hidden there, and under the chalice there is the symbol of a serpent. Happy are the days and years of the young couple. But one blessing only is denied. They have no child to be the heir of their vast possessions. They have every wish gratified but this. At length a child is born, but it is a daughter. Great nevertheless is the rejoicing; the brother comes and is glad, but I see into his heart, and he meditates death or some other evil. And friends are summoned from all parts of the country to celebrate the auspicious birth, and there are young heads crowned with flowers, and old temples mantled with joy, and the ancient mansion is lit up, and all is splendour and festivity, and happiness, for another scion of that noble family is born, and its great possessions shall not pass out of the direct line. And the husband smiles upon his wife, and they look forward to years of happiness, and anticipate the career that opens for the lovely stranger who has come to them from God.

“And some years pass, and the babe is grown, and is the beauty of the whole country; golden are her flowing locks, and blue her eyes, and her skin is like the water-lotus in its sunny brightness; her complexion is the rainbow’s pink. And proud and happy are the parents of so fair a flower. She wanders in her father’s garden—a lovely place, with balustrades of marble, and terraces with flowers, and fountains launching their silver waters into the sunny air; and her father’s brother is by her side; her nurse also is there.

“It is night, and there is a gipsy tent, and the brother comes into the tent, and there is a Calero waiting for him, and him he bribes with gold, and the Calero gives him a drug, and the two men look at each other and laugh, and the stranger goes away smiling, but I can see into his heart, and I do not like the root from which that smile springs.

“And I see the garden once again, and the little one is crowned with flowers, and the female attendant who is always with her has played on a mandoline, and sang a sweet song for the little one; and she rests on her knee, and the nurse pulls a silver flask out of her pocket—she knows not that it has been drugged—and she tastes it, and instantly she is wrapped in a deep and death-like slumber. And from behind a large tree the Calero comes, and he muffles up the little one, and disappears; and in the night he strikes his tent, and is away at a great distance.

“And on the day after a letter comes to the parents of the little one, and it bears a foreign postmark, France or Italy—I see not which, and it announces the return home of the brother, who has been absent for many weeks. And no one suspects him to be in league with the Calero to rob his brother of the child who stands between himself and the estate.

“But they—I see them stricken with a mighty grief; and first the mother pines away. Messengers have gone into all places, but no tidings of the lost one are heard. The nurse is questioned; she knows only of the death-like slumber, during which her charge was stolen, or wandered, and was lost. The child’s hat is found on the banks of the river, and this gives rise to a report of drowning, and the river is searched even to the mouth of the sea, but nobody is discovered, nor any trace or rumour of the lost one. And the brother arrives from a foreign land, and he gives way to loud lamentation—but I look into his heart, and I can see at the bottom of it, the chalice of poison bubbling high, and the symbol of the serpent coiling itself around in glee.

“There is an open tomb, and a hearse drawn by four horses, and a coffin covered with black velvet, and the mother’s body is brought forth and deposited in the ancestral vault. She is followed by a gray and stricken man. Can this be he who but within a few short years was the brave and noble looking

bridegroom in the flower of life? Alas it is! Six months passed, and he also is borne forth in death. Desolation sits upon his house.

"The brother has become the lord of the estate. The Calero is departed; he is troubled in mind lest the Calero may restore her again and blast his prospects and his place. But years pass and the Calero comes not. He feels contented. Suddenly he receives a letter. A new Calero comes and threatens him with disgrace. He bargains with him for gold to deliver up the girl. The compact is made. They meet; the meeting fails; the Calero is in death; the usurping lord flies away in terror. I see the semblance of two whom I know."

Here he stopped. But I had grown impatient.

"O venerable sage," I asked, "canst thou not give us any clue to the parentage of Francesca? She is my betrothed; she is the rightful owner of large possessions. What avails all, if we know not this?"

He paused, and answered, "I cannot tell names. The personages whom I see speak not audibly. I can see their lips move; I can behold their dresses and appearance; the localities in which they act and dwell; but I cannot go beyond this. The castle that should be hers is a great and noble baronial pile; the park is vast, and crowned with beauty. It is in England, but where I know not. This must be for thee to discover."

The sentiments that run through the volume are of the most noble and lofty kind; everywhere a strong and vigorous denunciation of shams and vices, and a laudation of virtue in her purest and most elevating form. We have not space for half the quotations we have marked, but cannot forego the following extract upon woman:—

O woman! how true, how noble, how heavenly a being thou art! I have read and heard of men at whose name the world bows the knee, and have been taught to think in honour of their heroism; but the true, the sole, the great and perfect heroic, exists in woman only—or if there be an exception among men, it is only that it may prove the rule to be true which I have first enunciated. There have been moments when I would have curled the lip at any man who spake this truth, and sneered him down as most unworthy of his race; when I would have smitten him to the dust with a mocking glance and a satirical smile, as one but fitted to comb a lapdog, or be "brained by my lady's fan;" but in the confessions of my heart I will not lie, nor deceive myself or others. I will put forth the broadly honest opinions of my soul, founded upon experience and reflections. Man is intellectually superior, but morally inferior to woman; and all the great things of the earth will be found on examination to have been inspired, fostered, and fed under the sunshine of female auspices.

It would be easy to prove this by reference to history and biography; but this is not a disquisition. Let him who questions it enquire with an honest spirit, and he will find that I am right. He will trace back every noble discovery, either in art or science; every holy principle of philanthropy that has been reduced into practical action; every institution that redeems earth from ignominy, and gives a glimpse of the Paradise Gardens from which we are hapless exiles, to the guiding influence of sacred woman. From her the philosopher has learned the truest love; the soldier the most lofty courage; the navigator the rarest patience; the poet the purest sentiment. Open the historic page, and every line is full of feminine devotion and grandeur of soul, faithfulness in affliction, courage in misfortune, wisdom in the midst of danger, hope when whirled in the eddies of despair. Accursed ever be the wretch who injures but in thought one of this sacred race of beings.

With these remarks we must dismiss the volume, leaving those who require to dip deeper into its pages to peruse the book itself. It is issued in a cheap form, the three volumes being bound in one and sold for 5s.

SWEDENBORG.*

THIS little volume, which appears to have been reprinted from the *Holborn and St. Pancras Guardian*, is most admirably adapted for the purpose which it professes to have in view—that of making “Swedenborg more generally known.” It contains simply a descriptive sketch of the principles taught by the great Swedish seer, and is written in a popular and readable style. Of course it makes no claim to the profundity of thought of the work of Dr. Parsons, reviewed on another page; but at the same time it is a most useful little volume to put into the hands of persons who know little of Swedenborg, and who have neither the time nor the inclination to dive deep into the profound truths in which his teaching abounds.

THE LORD'S BLOOD.†

MOST of our readers will be familiar at least with the name of the Rev. Chauncey Giles. His little volume entitled, *The Nature of Spirit and of Man as a Spiritual Being*, has had a very large circulation in this country, and the author himself, although an American, was personally amongst us a few years ago. The sermon on the Lord's Blood is written in the graphic style of which Mr. Giles is so great a master, and deals, as its name implies, with a topic of very great importance. We have seldom seen so much sound sense compressed into the space of a short sermon. It is, of course, thoroughly Swedenborgian, Mr. Giles occupying a prominent position as a Minister in the New Church.

WATTS ON THE BIBLE AND CHRISTIANITY.‡

MR. CHARLES WATTS, whose pen is seldom idle, has favoured the world with his views on *The Bible and Christianity*. It need hardly be said that we disagree with his conclusions most thoroughly, and consider his arguments as a rule extremely fallacious, and such as could not for one moment be sustained in debate with an antagonist who understood the question. Still we have no hesitation in saying that this *brochure* (unlike most

* *Emanuel Swedenborg, the Spiritual Columbus*. A Sketch, by U. S. E. London: BEVERIDGE & Co., Fulwood's Rents, Holborn.

† *The Lord's Blood*. By the REV. CHAUNCEY GILES. London: JAMES SPIERS, 36, Bloomsbury Street.

‡ *The Bible and Christianity*. By CHARLES WATTS. London: C. WATTS, 17, Johnson's Court.

of those issued by rejectors of Divine revelation) is written in a calm and deliberate spirit, and displays considerable ability. Mr. Watts is master of a highly polished style, which of course renders what he writes all the more mischievous as he devotes himself to the endeavour to overturn the authority of the Scriptures. It is needless to say that men of this class thoroughly misunderstand the Bible, and hence their opposition. They never get beyond the letter which the Apostle tells us, killeth, having no knowledge whatever of the spirit that giveth life. The doctrines attacked by Mr. Watts are those of the most extreme character, such as few men of intelligence and thought even in the orthodox Churches now accept.

RELIGION AND PHILOSOPHY OF SWEDENBORG.

THE author of this work is a great legal functionary in America, where, we have been informed, his *Treatises on Law* are so frequently referred to, and considered of so high an authority that he is himself looked upon as a sort of American Blackstone. He was for many years Professor of Law in one of the American Universities, and is now nearly eighty years of age. It is not, however, as a lawyer that we have to do with him here, but as the author of a series of works on a far different topic. Some time since we came across a volume written by him, entitled *Deus Homo*, the subject of which may be gathered from the title. It appeared soon after the publication of *Ecce Deus*, and the still better known work, which gave rise to it, entitled *Ecce Homo*. We found *Deus Homo* to be by far the greatest work of the three, and perused it with an amount of pleasure which we have seldom experienced. It is a marvellous production, and calculated to do an incalculable amount of good. Having read this most charming volume, we were on the look out for something else from the same pen, when Mr. Spiers, the well-known Swedenborgian publisher, recommended us three small volumes of *Essays* by the same author, which we procured and greedily perused—the reading of which tended, if possible, to increase the estimation in which we held the author. Now we have before us another volume from the pen of Dr. Parsons, just issued by the same enterprising publisher.

The *Outlines of the Religion and Philosophy of Swedenborg* is just what its name implies, and as such must be highly acceptable at the present time. For that there is just now a disposition on the part of thoughtful minds to become better

* *Outlines of the Religion and Philosophy of Swedenborg.* By THEOPHILUS PARSONS, LL.D. London: JAMES SPIERS, 36, Bloomsbury Street.

acquainted with the teachings of the great Swedish Seer no one can deny. Swedenborgian ideas are permeating society from the top to the bottom. We hear them enunciated from the pulpits of almost every denomination; we meet with them in books written by evangelical authors and issued by most orthodox publishers; and we come across them almost daily in ordinary conversation; usually, of course, without any acknowledgment of the source from whence they were obtained. If the New Church be not increasing in the number of its members, most certainly the ideas of which it is the exponent are spreading rapidly throughout the entire society. The result of this must be that any work explaining the religion and philosophy of Swedenborg must prove acceptable to a great number of inquiring minds; and it is difficult to conceive any book better adapted for this purpose than the little volume under consideration. The author—as may be judged from what has been already said—is a thorough master of the subject, and there is in his method of explaining it a clearness which is rarely employed in dealing with these profound subjects. Almost every phase of Swedenborg's teaching is dealt with; and any person desirous of learning what New Church doctrines really are, cannot do better than to peruse this admirable little volume. We are glad to see that the author translates Swedenborg's *Proprium* by "ownhood," which is certainly by far the best translation of the term possible. We expect to hear that the volume under consideration has had a very large sale, as it most certainly deserves. It contains as much solid mental food as is sometimes to be found in a whole library; is neatly got up, and issued at a price which places it within the reach of almost every person.

GRIMES' MYSTERIES OF THE HEAD AND THE HEART.*

THIS volume is written by a well-known lecturer on phrenology in the United States, who, judging from the notices of the press appended to the book, has been very successful in his labours. There is a great deal of sound sense in the volume, and much information may be gained by perusing it. The author appears to have a system of phrenology of his own, but then that is somewhat common with phrenologists, especially in America. A portion of the book, however, is devoted to "An Explanation of the Mysteries of Mesmerism, Trance, Mind-

* *The Mysteries of the Head and the Heart Explained.* By J. STANLEY GRIMES. Chicago: W. B. KEEN, COOK & Co. 113 & 115, State Street.

reading, and the Spirit Delusion," and the theory set up here is preposterous in the extreme. The common-place way in which the author dismisses the grand idea of the supernatural, as embodied by Shakespeare in *Macbeth* and *Hamlet*, would be laughable, were it not painful to find the mighty thoughts of England's greatest genius reduced to the coarsest forms of matter-of-fact life. In dealing with these, Mr. Grimes shows himself utterly incompetent to treat the subject of Spiritualism. A man who discovers in the ethereal and supernatural beings portrayed as the witches in *Macbeth* nothing but a band of gipsies betrays an utter incapacity for dealing with the subject of trance. The explanation that Mr. Grimes gives of what are called spiritual manifestations is ridiculous in the extreme, and only shows his intense ignorance of the entire subject. The whole thing is according to him a kind of hallucination, and, therefore, the phenomena are subjective, and the movement a delusion. We should advise Mr. Grimes, before he again writes on this subject, to make himself a little better acquainted with the facts of Spiritualism, for if he has no capacity for understanding Shakespeare's mighty creations, he may yet be able to observe and chronicle physical facts.

IPHIGENIA.*

THE name of Mr. Henry Pride will be familiar to many Spiritualists, as having occasionally appeared in the *Medium* appended to prose contributions. Here, however, he comes forward as the author of a little volume of poems, got up in a very showy binding, and dedicated to Gerald Massey. In the book there are some thirty separate poems, some of which are short and simple hymns, and others of a more pretentious character. The former of these are some of them very pretty, and display real poetic power. The longer pieces are exceedingly faulty, and we are sorry that the author did not hand his volume over to some competent person for revision before giving it to the world. The poem entitled "Iphigenia," from which the book takes its name, is just passable; but then it is followed by others which contain passages very much below mediocrity. What is to be said, for instance, of the following lines on Christ?—

Then came the voice of God; hear it they must,
 Even though they shrank appalled back to their lust;
 Even though they sought to slay the messenger,
 And clamoured curses for the bliss he bare.

* *Iphigenia and other Poems.* By HENRY PRIDE. London: J. BURNS, 15, Southampton Row, High Holborn, W.C.

The volume is full of Spiritualism, and as such will, no doubt, command a considerable circle of readers amongst the Spiritualists; and, indeed, we are far from saying that it is not worthy of perusal. Mr. Pride has in him the elements of poetic power, and, by perseverance, may produce something much better in future. There are passages of considerable beauty in the volume, but the power is never long sustained.

THE SPIRITUAL BODY.*

SOME months since we noticed a little volume of poems by the author of this book, of which we had occasion as our readers will probably remember to speak very highly. Mr. Earle is a true poet and withal a profound thinker. The volume now before us will be interesting to our readers, mainly in consequence of the topics with which it deals. As its name implies it is really a treatise—and a very able one—on the Spiritual Body. Nothing can be more striking at the present time to the student of Swedenborg, than the way in which the views enunciated in the last century by that great man are rapidly spreading amongst denominations of Christians, who would doubtless hold Swedenborg himself to have been a gigantic heretic or a madman, or both combined. Mr. Earle as we gathered from his previous little volume is a Roman Catholic, but the views enunciated here approximate most closely to those with which our readers will be familiar as the teachings of the New Church. The book contains a preface of 40 pages, which of itself really constitutes an able essay on the subject with which it deals. The following extracts will give some idea of the purpose of the book and the mode in which the subject is dealt with.

The growth of the spiritual body within us and the materials out of which it is wrought, are among the deepest mysteries of our being. There can be little doubt that it is elaborated by the joint action of the mind and body, and that its seat is in that nerve fluid, or ether, which envelopes the nerves, and by whose help the motion of their molecules communicates sensations and transmits the mandates of the will. This nerve-ether has been regarded as the vital force. It extends beyond the surface of the body and encompasses each one of us with an envelope of nerve atmosphere, varying in depth and intensity in different individuals. As time advances we may be able to speak with greater precision of the growth of the spiritual body and of its properties during life, but it is sufficient for the present to know that we possess it, that it enables us to see, to hear, to speak, or to be spoken to, and that it is permanently affected by our moral and mental conduct—that it is our second man—the undeveloped plan of our future frame—the germ of an immortal plant, as Bonnetti taught a hundred

* *The Spiritual Body: An Essay in Prose and Verse.* By JOHN CHARLES EARLE, B.A. London: The Author, 82, Ladbroke Grove Road, W.

years ago.* Nor need these statements startle any one who reflects on the many extraordinary occult faculties which we undoubtedly possess. When Moses came down from Mount Sinai his face shone so that he needed to put a veil on his face. When Stephen addressed the council in Jerusalem his face was bright as that of an angel. When Christ was transfigured on Mount Tabor His spiritual body from within shone forth in its native might and splendour, overpowering the dimness of the flesh which He had assumed for us men and for our salvation. Elias was borne aloft in the air; Ezeziel was lifted up by the spirit and brought in the vision of God to Jerusalem; Philip was caught away by the spirit and found in a distant spot; many of the saints have been rendered ecstatic and raised from earth when engaged in earnest prayer, while somnambulism, trance, clairvoyance, mesmerism, bilocation and animal magnetism, clearly prove that we have faculties which are not ordinary but which might become so if it were God's will and for our advantage that they should be commonly experienced. Whatever has been once might be again any number of times. We conclude, therefore from analogy, and even without the aid of Scripture, that, having many latent powers, it is neither impossible nor improbable that we may have a body within us which at death will burst its shell and expand into fair proportions. The butterfly is the type, not of the soul merely, but of the soul-body, which will emerge from its chrysalid state into a higher life and a more beautiful sphere.

“ Non v' accorgete voi, che noi siam vermi
Nati a formar l' angelica farfalla ?”†

Thus too an inner impulse rends the veil of the old husk of the dragon fly, clear plates of sapphire mail cover him entirely; his wings grow like gauze, and, wet with dew, he flies through crofts and pastures like a living flash of light.‡ Dr. Newman makes the soul of Gerontius say after death:—

“ I am not dead
But in the body still; for I possess
A sort of confidence, which clings to me
That each particular organ holds its place
As heretofore, combining with the rest
Into one symmetry, that wraps me round,
And makes me man, and surely I could move,
Did I but will it, every part of me.”

The manner in which we are accustomed to speak of the departed and of the invisible world is calculated to deceive and render us very unpractical in our spiritual life. We constantly use terms which imply distance and absence; and though there is a sense in which these expressions are true, there is a sense also in which they are false. The spirits of the departed are nearer to us than they ever were while in the flesh—nearer to us than the air we breathe.

This idea is worked out at length throughout the volume. The poems—or rather the poem, for it is continuous although divided into more than 70 separate portions—is devoted to the same subject. The absurd notion of what the author calls “Bodiless Ghosts” is admirably portrayed in the following verses:—

The immortality which some proclaim—
That of a naked spirit merely—seems
To me an expectation drear and tame—
Most hideous and improbable of dreams.

* *Ricerche filosofiche su le prove del Christianesimo.* Venezia, 1771.

† Dante, *Il Purgatorio*, canto x.

‡ Tennyson, *The Two Voices*.

What comfort in the thought that our egress,
 From bodies suited to external things
 Varied and lovely, will but leave us less
 Complexity of being, clip our wings,
 Eliminate our faculties of sight,
 Of hearing, touch, communion with our kind,
 Block up the genial avenues of light,
 And in self-consciousness' lone prison bind
 The heavenly captives? Better far than this,
 Methinks, about the pastures to be whirled,
 Contribute to survivors' transient bliss
 And help to form the beauty of the world.
 Let those who will pine to be simply ghosts
 And less than ghosts—for even these appear—
 But I shall hope to join th' embodied hosts
 Who see and who are seen in vision clear.

And then Mr. Earle goes on to explain the "Rising from the Grave" as referring to the escape of the spiritual body from its material covering at death:—

The body is the only real tomb;
 From it alone th' immortal frame will rise;
 The body also is a perfect womb,
 For it produces children of the skies.
 If on the couch of death you see it lie,
 The hues of life fast fading from the cheek,
 The blue and red merged in a leaden dye,
 The whole expression peaceful, sweet and meek,—
 Say thou, "It is my brother's—sister's—grave,
 But out of it the spirit-body springs
 And flies to Him who is so strong to save:—
 And as the May-fly opens its mottled wings
 From sheaths along the feathery larva drawn
 And casts its pellicle into the tide
 And skims the lake that bounds the velvet lawn
 With green and brown and yellow livery pied,—
 So rises now the spirit from the tomb;
 Inaugurates a never-dying day;
 Puts off the pellicle of pain and gloom;
 Puts on the resurrection's bright array."

Throughout the volume there breathes a spirit of true piety combined with sound philosophy. The substantial character of spirit and the unsubstantial and shadowy nature of matter is a doctrine which again and again comes to the foreground in the volume. The following lines entitled "Men are Spirits" may interest our readers:—

Despite the density of mortal frames—
 Despite the grovelling of the meaner kind—
 I look on men as spirits—living flames
 Alight with varied energy of mind.
 And if the spirits of another sphere
 Regard us sometimes through the mutual veil,
 What can they contemplate in beings here
 But spirits panoplied in spirit-mail?

The will, the growing mind, the undying soul,
 Are visible to them at every pore,
 And every action of the breathing whole
 Looks to them spiritual more and more.

So let the brother of his sister think ;
 So let the loved one of her lover dream.
 We all are spirits wandering on the brink
 Of spiritdom advanced. Thus we shall seem

More like to what we really are, shall grow
 In power magnetic over human hearts,
 Rise into higher spheres of thought, and know
 Far better how to play our future parts.

The extracts we have made will give but a faint idea of the contents of the book which is on the whole a most charming volume, and especially valuable in these days when materialistic opinions abound so greatly in society. We can only advise our readers to purchase Mr. Earle's volume, feeling sure, that when they have done so, they will thank us for the recommendation.

MRS. BERRY'S EXPERIENCES IN SPIRITUALISM.*

MRS. BERRY is so well known and so highly respected in the ranks of the Spiritualists, that anything that she might write would be sure to find appreciative readers. The little volume under consideration, however, has special merits of its own, which entitles it to a wide circulation. The book is already in the second edition, and we doubt not may hereafter reach a third. In it Mrs. Berry recounts how her first conversion to Spiritualism occurred, and relates most interesting particulars of a great number of *séances* which she has attended, in company with some of the best mediums. In connection with the "Historical Fragments relating to Semiramide," we have a number of metaphors and aphorisms, which alone would render the book valuable.

* *Experiences in Spiritualism.* A Record of Extraordinary Phenomena witnessed through the most powerful Mediums, with some Historical Fragments relating to Semiramide, given by the Spirit of an Egyptian, who lived contemporary with her. By CATHERINE BERRY. London : J. BURNS, 15, Southampton Row, W.C.

NOTES AND GLEANINGS.

DR. SEXTON'S LABOURS.

WE have received a good many letters on this subject, but nothing definite has been done. Most of those persons who are willing to subscribe something await the formation of a Committee, or some other organization, which can only be accomplished with difficulty, if at all. No one seems to move in the matter, so it is just likely that the whole thing will fall to the ground as many a good project has done before. The case is one of great emergency; but we have said as much as that previously without producing any effect worth naming. Dr. Sexton has sacrificed time, money, and health in the cause, and now that he needs help to carry on his work, he is left with such consolation as is contained in the following extract from a letter received a few days since from one of the affluent men of the movement:—"I entertain grave doubts as to the desirability of continuing an effort, which, after a long trial and great exertion of yourself and others, is so little appreciated by those for whose benefit it is actuated as to be not only not self-supporting, but a pecuniary loss to its leaders." Dr. Sexton entertains the same grave doubts most seriously, but how that fact will meet the difficulty is a riddle which even old *Œdipus* himself would prove unable to read. It is the lack of support that has been received for what has been done in the past that is the just cause of complaint. To go over this ground again, however, would be useless, since the case has been already stated so clearly again and again, that every reader of these pages who is blessed with an ordinary share of perception must have seen before this the position in which the Doctor is placed. And if aid does not come promptly, the end may be easily guessed.

When a powerful antagonist has to be met, or a lecture to be given in some district where Spiritualists are few and opposition strong and violent, then Dr. Sexton is sent for in hot haste; but the battle over, he is dismissed to his quiet literary labours and other men come in and reap the reward. On the platform he has borne the brunt of every battle worth naming for some years. He alone was competent to expose the conjurors, and for the doing of this he brought on his head the intense hatred of all that unscrupulous crew who have ever since lost no opportunity of ruining his character by slanders and lies, which very slanders have been used even by so-called Spiritualists against him. To him alone was application made

by the directors of the Crystal Palace to deliver some lectures on Spiritualism in that institution, which our readers will recollect were given with great success in 1873. He replied to Professor Tyndall in a work which has now become a standard book on the subject with which it deals. In truth he has devoted his time and talents to the cause in a manner which as a mere matter of justice ought to have won for him the greatest praise and the fullest support that he required. And what is the result? Why, to-day he is left burdened with heavy losses incurred in work which ought to have proved remunerative. For the past three years he has devoted almost all his time to the cause, and besides giving his services has expended out of his own pocket some hundreds of pounds. And, now that he finds himself involved in considerable liabilities, and his health seriously affected, he is told with the greatest *nonchalance* that it is not desirable to carry on the work. Probably neither is it desirable in the eyes of some people for him to continue his existence. The work has been done, and the responsibilities incurred through it remain, and must remain and increase unless assistance is forthcoming—and that speedily.

DR. SEXTON'S ENGAGEMENTS.

Dr. Sexton will preach for the Rev. F. R. Young in the Free Christian Church, Swindon, on Sunday, September 3rd; and for the Rev. David Thomas, D.D., in the Congregational Church, Clapham Road, London, on Sunday, September 10th. On October 1st he will commence his regular ministrations to the "Church of the Lord" in its new location, Angell Town, Brixton.

MARRIAGE OF THE HON. ROBERT DALE OWEN.

We learn from the American papers that Mr. Owen was married, on Friday, June 23rd, at Lake Osage, New York, to Miss Kellogg, of Hartford. The event is referred to in the *New York Sun*, as follows:—"The announcement of the marriage of Robert Dale Owen will surprise many of his friends. Mr. Owen is said to have married Miss Lottie Walton Kellogg, grand-daughter of the Rev. Bela Kellogg, for thirty years pastor of a Congregational Church near Hartford. Miss Kellogg lived in one of the most romantic spots on the shores of Lake George. Mr. Owen is said to have written part of his autobiography in Miss Kellogg's pleasant home, and to have dedicated the work to her. They will make this home their abiding place, and will take with them the wishes of a host of friends, for a tranquil and happy life."

**MOVEMENT IN AMERICA IN FAVOUR OF CHRISTIAN
SPIRITUALISM.**

It seems that a considerable number of the Spiritualists in America are becoming thoroughly disgusted with the anti-Christian character presented by the movement as a whole, and have therefore determined to do their best to rescue it from the whirlpool of infidelity in which it is being rapidly hurled to its destruction. We learn from the American papers that a call has been made for a Conference to be held to consider the organisation of Christian Spiritualism. The following is the document that has been issued:—

We, whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken.

We feel deeply that modern life rests upon a new spirit, and that the religious wants of men, to-day, can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches.

We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as shall afford a cultus and worship for all those who by their lack of interest in existing church organizations are, practically, without church relations, and deprived of spiritual blessings.

We name Philadelphia as the place, and appoint the 5th day of July as the day for holding a preliminary Conference on this subject, whose object shall be to discuss and decide the question whether an Association for the Advancement of Christian Spiritualism in America shall, at present, be formed?

We invite all who are in sympathy with this call and who feel that, sooner or later, a formal movement for the defence and advancement of Christian Spiritualism must be made, to meet us at the place and on the day herein named.

A business meeting will be held at Gould's Hotel, 305, Second Street, Philadelphia, July 4th, at 7 p.m.—James Edward Bruce, M.D.; Rev. William Fishbough; Rev. Samuel Watson, D.D.; Rev. James M. Peebles; J. Hamlin Dewey, M.D.; Annie C. T. Hawkes, M. Hawks, J. Smith, Mrs. J. Smith, Nannie Watson, G. N. Robertson, A. W. Tittle, S. Billenbry, Mrs. S. Billenbry, M. Taylor, J. Toby, Mrs. J. Toby, M. H. Baldwin, Geo. A. Fuller, Dr. J. S. Bean, Geo. S. Morgan, Henry Newman, Sarah Newman, Dr. S. Wood, Hon. J. G. Waite, Rev. T. H. Stewart, Dr. E. C. Dunn, Rev. J. H. Harter, Dr. J. B. Cooper, George White, Dr. John Mayhew, Jas. Shepard.

We shall wait with a considerable degree of interest to learn what our Transatlantic brethren have done in this matter. There is a form of Spiritualism in England the proper place for which, it has often struck us, would be in alliance with Secularism. It rejects the Bible; reduces Christ either to a nonentity or to an ordinary medium; discovers the origin of Christianity in Sun-worship, or in some other equally wild and improbable fable; and gets rid of God, at all events, as a Person, making Him either a vague Abstraction or an unconscious Force. Now, the disciples of this school never cease to tell us how much they are in sympathy with the great bulk of the Spiritualists in America. Indeed, this circumstance seems to furnish them with the main argument on which they rely for

the truth of their notions. Right glad are we, therefore, to find that a portion of the American Spiritualists are making a move in the direction of Christianity; convinced, as we are, that it will be for the good of Spiritualism in every part of the world.

THE "HOMILIST" ON THE "SPIRITUAL MAGAZINE."

The *Homilist*, edited by the Rev. David Thomas, D.D.—a magazine which has now reached its thirty-ninth volume, and is of so high a literary character that it has become a perfect *vade mecum* to the ministers of every Evangelical denomination—in a review of the volume of the *Spiritual Magazine*, for 1875, speaks as follows:—

Spiritualism is ridiculed by some, and studied only by a few. Although we have read some things connected with *séances*, having the shape of absurdities, we have never had an opportunity of giving the subject that attention which would authorise us to pronounce for or against it. A subject that has amongst its adherents and advocates such names as William Howitt, Dr. Hitchman, Rowland Young, Dr. Sexton, and many other able men, demands, to say the least, the respectful attention of all genuine lovers of the truth. The fact that Dr. Sexton—a man of distinguished abilities, scholastic culture, and scientific attainments—has become the Editor of the *Spiritual Magazine* should place the subject beyond the laughter of all but fools. This is a volume of rare interest, brimful of psychological information, and redolent with noble thought, running out in eloquent paragraphs. Amongst the valuable articles in this volume of the Magazine, we would invite special attention to the Editor's "Crystal Palace Lectures" on the subject. Also his lecture on "Immortality, as taught in the Old Testament." These discourses, apart from the merits of Spiritualism, cannot fail to render service to every thoughtful reader; rousing the intellect with their suggestive touch, thrilling the sensibilities with their stirring utterances, and charming the imagination with their oratoric chime.

SOUTH PLACE CHAPEL AND ITS MINISTER.

A friendly hand has sketched Mr. Conway and his chapel in the *Index* as follows:—

South Place Chapel is as unique as its lecturer. A "Unitarian place of worship" in days gone by, it is now a hall from whose platform are taught the most advanced views. Prayer is one of the things of the past within its walls; hymns are still sung, but they are of a transitional character—the book containing them having many Theistic productions in its pages, although these are but seldom heard now-a-days. A very good choir leads the singing, and an anthem forms part of the "service." The "lessons" are drawn from Mr. Conway's *Sacred Anthology*, or from any of the writings of great moral teachers, elder or modern, from Plato to Emerson. The lecture is the great attraction of the whole, and is a discourse on some ethical point, some political question, some sign of the onward movement of the age, some struggle of the dying superstition; now and then it will be some quaintly fanciful subject, embellished with delicate humour and much poetico-artistic antiquarian lore.

Mr. Conway's most salient features are an intense and bitter hatred against Christianity as one of the slaveries of the world; an indignant passion against everything that savours of tyranny or of injustice; an enthusiastic devotion to his ideal of progress; and a deep interest in, and reverences for, the scientific researches of the day. His thought is well described by the word "artistic," as he shrinks much from crude or from harsh forms of thought. In the Stuarts'

days he would have been a Puritan from conviction, and would have followed Cromwell against Charles ; but he would have shuddered inwardly at the rough outside of the hero-captain, would have revolted against the cant of his comrades, and would have lamented that to their solid worth there was not joined the chivalrous grace of Buckingham and the delicate poesy of George Herbert.

And this man who has abolished prayer in his services and hates Christianity with a bitter hatred has his name on the roll of Unitarian ministers, and not unfrequently officiates in the pulpits of that denomination. Comment is unnecessary.

Correspondence.

“ H A F E D . ”

To the Editor of the “ Spiritual Magazine . ”

Dear Sir,—Supposing we agree that already you have had “ surely enough about Hafed,” it is necessary to say a word in defence of the *Christian News*, in view of Mr. Howitt’s last letter. He says the editor seems to have constituted himself the champion of a wretched un-Christian book. He needs to be reminded that the *Christian News* never became responsible for *Hafed* as authentic; it only offered proof that the grounds on which Mr. Howitt took exception to the book were hollow. His attempted defence of himself in your Magazine for last month only make his case worse. While professedly answering a question he simply evades it. This evasion follows a considerable amount of irrelevant writing. He quotes the question thus: “The editor of the *Christian News* asks me whether I imagine that ‘the babe in the manger at Bethlehem had consciousness of all that existed in the universe?’” And then says, “I may ask him in return whether he believes in the incarnation of the Deity in the body of Christ?” To this question the editor would immediately answer yes; but after having done so, the question he put to Mr. Howitt about the babe in Bethlehem is as much without an answer as before. He goes on to offer Scripture proof of the incarnation, as if that were anything to the purpose. He then offers the editor of the *Christian News* information about the power of spirit over matter, which would have been useful in itself if the editor could have been at this time of day ignorant of the “higher chemistry,” to a knowledge of which the spirits lay claim, and by means of which they can instantly dissolve solid walls and convey flowers or living bodies through them. But this is merely diverting attention from the point in question. It was no question of the power of mind over matter, it was a question of the extent in nature altogether of Christ’s humiliation when he condescended to become an “infant of days,” and took such a relation to a babe’s brain as that it could afterwards be said of him that he “increased in wisdom.” It seems hopeless to attempt to get Mr. Howitt to speak to this point. We have said that he simply evades the question he professes to answer. The following quotation from his letter is one proof: he says, “We must believe that when the body of Christ was fully developed, and became the all-sufficient vehicle of His divine power and spiritual agency, He possessed the consciousness of all knowledge in the universe.” Did anyone raise any question about Christ’s body “when fully developed,” and become an all-sufficient vehicle? The editor asked a question about the “the babe in the manger,” and Mr. Howitt offers as answer a statement about “body fully developed.” We have had “surely enough” of such reasoning.

ONE WHO WRITES FOR THE “CHRISTIAN NEWS.”

VISIONS.

To the Editor of the "Spiritual Magazine."

SIR,—In *Hone's Every Day Book*, p. 123-4, two alleged visions are mentioned. Both of these were seen by the author, William Hone, in the year 1821-4. The first mentioned vision is similar to that seen by Mr. G. Berkeley and his brother in the kitchen of a country house, described in a former number of the *Spiritual Magazine*. The second vision seemed to denote the death of Mr. Hone's brother; but it did not occur, as the latter was the survivor. More recently these visions have been described in a pamphlet,—1853, *viz.*, *Some Account of the Conversion of the late William Hone*, author of the *Every Day Book*, &c. Mr. Hone stated to a friend: "I was sent for on business to a house in a London street, the name of which I did not know. I was shown into a room to wait, and everything appeared familiar to me. I asked myself, 'What is this? I was never here before, and yet I have seen all this. There is something here, which, on my principle I cannot account for. There must be some power beyond matter.'" Another account states that Hone had seen the scene in a dream, and that he discovered the shutter to be knotted, as it had appeared in his dream. Hone witnessed, accidentally, the execution of Eliza Fenning, the alleged poisoner, and he heard her declaration of innocence on the scaffold.

This pamphlet describes the following circumstance: "A well-known gentleman was travelling in the country, when he was benighted, and was sheltered in an old mansion. Upon entering his bedroom, antequely furnished, he said, 'I have seen all this before.' It appeared upon enquiry that this person was born in this identical room; but that he had not seen the house since the first week of his birth."

I am, Sir, yours obediently,
 London, July, 1876. CHR. COOKE.

 BARON DIRCKINCK-HOLMFELD.

To the Editor of the "Spiritual Magazine."

SIR,—Being aware of the appreciation my pamphlet on "Spiritualism" has met with in the March number of your Magazine, I gratefully acknowledge the aid the reviewer has rendered in the cause I have pleaded. Being a sincere admirer of the Divine wisdom of Providence in bestowing the spiritual phenomena on mankind, as an antidote against materialism, which had destroyed faith in immortality and spiritual life and existence, I would not object against being called an "enthusiastic Spiritualist" (p. 127), if the word were taken in its original signification. But as my task and endeavour particularly has been to warn against the admission and teachings of *enthusiastic* spirits, who, like the crowds Odysseus once evoked, are eager to take possession of the mediums, and as I strenuously if not exclusively, stick to the facts and to the evidence about them, I am afraid that the epitheton "enthusiastic" could outweigh an impression, the reverse of my being a "matter-of-fact observer" of the admirable manifestations. Though my feelings in witnessing those manifestations from a spiritual world are replete of religious adoration, I neither see a revelation in the communications, nor a religion in the acknowledgment of their supernatural origin, but only a restoration of that balance in the mind, which has been destroyed by naturalistic theories, obliterating the natural faith in immortality and in spiritual divine power. Notwithstanding the universal prevalence of such natural and rational perception, mankind is gone far astray, and the mere restoration of the balance is no guarantee of its recovery, but it only offers the means, without which its restoration was more than doubtful.

I agree with our friend Howitt in rejecting the implicit faith in the communications of spirits; but I do not think that the use of a Thor's hammer is requisite in cases like that of Prince Hafed. In the intellectual perception of mankind, in people's wants, there is such a variety that what is needed for the

one is inapplicable to the other, and we ought to allow everyone to prepare his food according to his own taste. Why then use a sledge-hammer to destroy the dishes accommodated to different palates. More than 20 years ago I was by the late artist Rippengill introduced to a medium—a lady, controlled by a most lively, acute, and sensible spirit, who had dictated to her and suite a novel, quite as romanesque and fanciful as that of the Persian Prince. Who would think it worth while to ponderate and criticise such exuberant, often wanton, effusions of fancy and indiscriminate taste as we frequently meet when allowing spirits to follow the strain of their phantasmagoric fancy? Even the Re-incarnationists are often a very innocent sort of people, who ought to be left to their own "gusto." As to a serious discussion about principles, it is otherwise; there the *sauviter in modo* is not always the exclusively right maxim.

Yours obediently,

London, June 15th, 1876.

DIRKINCK-HOLMFELD.

MR. D. D. HOME.

To the Editor of the "Spiritual Magazine."

SIR,—A gentleman has sent me some copies of the *Spiritual Scientist*, and in the number of April 6th I find a letter from some anonymous "Comte," who has dared attack me in the usual way of those who "stab in the dark." In Europe the title of "Comte" does not awe us in the least. Quite the reverse. We are rather shy of "Comtes." A title of some sort is usually taking with a certain class. We also know that titles are to be bought. To be sure in some much too respected and honoured instances they are bestowed by "the powers that are." As a rule the recipients of such an honour are men who are neither ashamed of their names, nor would they disgrace them in a way so truly despicable as to mislead the public.

As for the letter of mine, this unknown "Comte" has, wherein I say, "Where people are vain enough to set themselves up as teachers, they should see that their credentials are in good order," I can only hope he will profit by the advice, as it is good common sense. If I could in my wildest dream have anticipated this letter would have had "a conspicuous place" in the "portfolio" of a nameless "Comte," I would have added these words: "I have ever striven to be an honest man, and I never condescended to write an anonymous letter or make a charge '*sotto voce*' against anyone. What I say I can prove. I sign my name, sign yours." This "Comte" proceeds thus: "Home may perhaps not recognise me under the name affixed to this letter, for I never sought his acquaintance." It is perhaps well for me in more ways than one he did not; for if he had borrowed my money, he might have forgotten to return it, just has he has *forgotten* to "affix his name" to his letter. It is quite possible that he is joking, or that he considers the title of "Comte" will suffice for the American public. The honour I have had the following sentence will explain: "But if he saw me, he might recall me, with that 'wonderful memory' he boasts of as one against whom he often brushed in Rome." It has been my lot to "brush against" all sorts of "Comtes," true and bogus, in my life. Can it be that this one is branded in some way that he thinks the "photograph" he proposes to send me would recall him to mind? Apart from the collection of photographs of my friends, I have a few of some Italian bandits. I decline to descend so low in the social scale as to make a collection of anonymous letter writers, or persons who could so far forget themselves as to write the following: "In those days rumours were circulated *sotto voce* that were very damaging to his character for wonderful purity."

This "Comte" may not be aware that in decent society "*sotto voce* rumours" and anonymous letter writers are included in the same category, and both are considered contemptible.

I was in Rome the years '56, '58, '62, and also '75. I will take it for granted our anonymous "Comte" alludes to the year '62, that being the one when the

Jesuits, headed by Monseigneur Merode, prevailed on the Pope to have me banished from Rome for being a medium and a Spiritualist, and having a book, *Incidents in my Life*, on the "Index." I will give ten thousand dollars to be distributed among the poor of Boston if aught to the contrary can be proven. During the official inquiry, I (smarting under a sense of the gross injustice done me) said, "Is there aught in my private life or conduct you have to censure?" The reply was, "Far from it, but your presence is considered dangerous, for not only have you written, but you distinctly state you have no power of the manifestations occurring in your presence, and this must not be tolerated in Rome." Nay, more; in order that any and all *sotto voce* accusations might be brought to light, I made the question of my expulsion from Rome a public one in the British House of Commons, May 31st, 1864; and I have "brushed against" more than one "Comte" who would not have dared do the same. This "Comte" says of himself, "I hate publicity." I do not doubt it in the least, and it may be for the *very best of reasons*. Now comes the grand climax. "If my endorsement of this story, added to that of several other persons, will not be sufficient, I will refer Mr. Home to Messrs. Rymer and Anthony Trollope for further particulars." Doubtless the "endorsement" of an anonymous "Comte" is very overwhelming, but I refuse it, and take the two names he has given. I say that the man who has dared to make use of the name of an honest man, *without his sanction or knowledge*, AS HAS BEEN DONE IN THIS INSTANCE, places himself in no enviable position. I will give to the poor of any city in the Union you may name the sum of one thousand dollars for *every* charge against my moral character which can be sustained and proven by Mr. Anthony Trollope or any one of the family. The name of Mr. Trollope has been used without his knowledge or sanction. I have never known but one Mr. Rymer, and as it is just possible this "Comte" has been giving notes from his "diary" to his dupes, and making use of another name, which has been given me in a letter from a person in America, had I been able to make the charges clear, I would have made him prove them in a court of justice, but he denies their authorship. I regret to say that the American correspondent sought to frighten me by the threatened publication of the said *sotto voce* charges. I regret to "take the wind out of his sails," but I will consider it as a favour if you will publish the ones he has furnished me with. I give a quotation from his letter. "I will tell [quite a refreshing memory this of one's 'schoolboy days'] of the £50 fur coat for which Mr. Rymer had to pay for you. I will recall the story [here the schoolboy language is very polite, for naughty boys simply say *lie* instead of 'story'] of Mr. Chinnery's Parisian friend. I will cite the tailor's bill Hiram Powers had to pay for you."

Mr. Rymer never made me a present either of a fur coat or £50. "The boot is on the wrong foot." The time alluded to was '55, and I have a letter from Mrs. Rymer, acknowledging the receipt of £50, which I sent her when a chain of unfortunate and most painful circumstances necessitated the departure of Mr. Rymer for Australia. In proof of this I give a part of her letter:—

"November 1st, 1859.

"My Dear Dan,—I cannot in words express my thanks for your affectionate liberality, which enables me to follow my beloved husband. Believe, with affectionate greetings and many prayers, how truly I am, dear Dan, always in this or in a far-off country, your sincere and grateful friend,

"EMMA RYMER."

If this "Comte" has kept notes, he will find that in 1859 a fur coat was given me by a Mr. Kerritch, of Florence, the value of which was £12, and as he may not have been able to play the sneak, or have his valuable information *sotto voce*, I can inform him that in 1858, being in Pisa, and knowing Mr. Kerritch had met with a reverse of fortune, I sent him the full value of the said fur coat. I have a letter from Mr. Chinnery, dated May 9th, 1876, saying, "If anybody has used my name in the way you mention, I can only say it is without foundation." For the "tailor's bill" supposed (falsely) to have been paid by Hiram Powers, a friend of ours, the Countess Panigia, residing at No. 8, Via Jacopo da Diacceto, Florence, called at our request on

the family of the late Hiram Powers, and was told, as is the truth, that "such a thing had never taken place to their knowledge." I fear I may in my old age get proud. A public life, extending over twenty-five years, living as I have mostly in the homes of my intimate friends, whose names and positions are too well and honourably known to allow even a shadow of doubt to attach itself to them, yet being surrounded by enemies incited in comparatively few instances by a personal dislike to me, but the greater number prompted by a wish to injure the cause whose truth and dignity I have ever sought to maintain; and such charges as those I give being the only ones made use of against me. If there should be any other anonymous "Comtes" ready to attack me, I beg to inform them that I have no dread of any *sotto voce* insinuations. As I said in my reply to Mme. Lezmarie, the letter of mine which was published some months ago was a *private* one; I did very wrong to touch the private life of any one, and if I had been in possession of a letter written to me in March, explaining that the *assertion* in a printed book was an "assumption" and a "blunder" of the author's, this painful incident would not have occurred. So far as I am concerned, the controversy must terminate here. It is the first time (and it will be the last) I have ever taken the trouble to reply to anonymous letters or *sotto voce* charges. When distinct proofs are given of what is asserted, I have my refuge in a court of justice, and, moreover, I intend to use it.

Your most obedient,

D. D. HOME.

La Malon, Herault, France, May 10th, 1876.

[We should have preferred not to have introduced this objectionable question of personalities into our pages, feeling sure that the character of Mr. D. D. Home is so well known, that any number of slanders, circulated by "Comtes," who withhold their names, or other anonymous calumniators, will do him little harm. He, however, wished us to insert the above letter, which was mainly written for publication in the *Spiritual Scientist*, and perhaps, after all, it is as well that we should do so, with the view to stop the further circulation of these unfounded and most unjustifiable rumours. There are few persons who have suffered more severely from the dissemination of false and calumnious reports than we ourselves have done; and this makes us, perhaps, feel more sympathy for our friends when they are placed in a similar position, especially when we know, as in the case of Mr. Home, the charges are not only groundless, but are actuated by the very worst motives. It would puzzle an outsider to guess why publications professedly devoted to Spiritualism, and men occupying conspicuous positions in the movement, should be found using their every means to crush the greatest medium that has appeared in modern times. We have not, however, to seek far for the cause; trickery and cheating have become so prevalent in connection with spiritual phenomena, that the grandest movement of this age appears to be in danger of being overwhelmed by one vast flood of deception and imposture. Hardly a week passes but some so-called medium is detected in the act of deceiving; and thus, not only trifling with one of the most sacred of subjects, but practising a fraud a thousand times more heinous, morally, than any commercial swindle, which would bring upon its perpetrator the strong arm of the law, and probably send him into exile for the rest of his life. And Mr. Home, having the honour of Spiritualism at heart, has raised his voice in denunciation of the tricksters and their doings; and the result has been the stirring up of a hornet's nest about his ears. In this matter, however, he must not be allowed to fight alone. Every true Spiritualist ought to stand by him. The movement must be purified from cheating and imposition, at whatever cost, or the whole thing will, first, sink into a condition of degradation too low for any honest man to touch, and then disappear among a thousand shams, and we shall lose the benefits arising from the truth of Spiritualism, through attempting to perpetuate its errors.—Ed. S. M.]

THE Spiritual Magazine.

SEPTEMBER, 1876.

SECULARISM: WHAT IS IT, AND WHAT IS ITS WORTH?

BY GEORGE SEXTON, LL.D.

I.

“Ad populum phaleras, ego te intus et in cute novi.”—*Persius*.

DR. GARTH WILKINSON remarks in the preface to a most able book of his on *The Human Body, and its Connection with Man*: “We were forced upon this tract of thought by noticing that the Rationalists got to nothing as punctually as if nothing had been their aim, and that their inductions were of no consequence, supposing them to be true, which, however, concluded against their truth. We found also that they were like the fellow who claimed Virgil’s *Sic vos non vobis* to himself, but could not complete the line which the great poet had left half finished. In the whole company of them, and in all their promise of offspring, there was not a spark of revelation, though to hear them talk one might have imagined that they knew the way of making myths, and that writing Bibles was their *forte*.” This most admirably describes the position of the Secularists of to-day. They have followed a course of thinking which has led them to the conclusion that they came from nothing, and are on the high road to nowhere—that they alone are in possession of the true secret of the origin of the universe, which secret is that total ignorance prevails on the subject, and that no man, not even themselves, knows anything about the matter—that the only revelation is to be found in Nature, and that she has not made a revelation at all—that theology is mythology, and mythology moonshine—that Christianity is of natural origin, but that nobody knows what its origin was—that Secularism is the true panacea for all the ills of human life, although what Secularism

is, no mortal can tell—and that primary importance should be attached to the duties of this life in contradistinction to the duties relating to the future life, because there are no duties appertaining to the future life, there is no future life, and nobody knows whether there is a future life or not. The Secularist prides himself on his knowledge, yet boasts of his ignorance; talks loudly about the advanced character of his views, yet finds his opinions full blown amongst the lowest savages and the most primitive races of mankind. He is for ever prating of the Unknowable, which he seems to know all about, for he constantly predicates of it innumerable characteristics. He holds dogmatism to be a crime, yet no man is more dogmatic than he in regard to those very matters which he tells you no one knows anything about. He assures you that in philosophy he is an *Agnostic*—a compound Greek word very fashionable just now, which in plain English means a know-nothing—and in the face of this he swaggers and boasts about the superiority of his intelligence over that of other people. Talk to him of God, and he dogmatically asserts that there is no God, the proof being that no one can tell whether there is or not. Speak of creation, and he scornfully rebukes you by proclaiming that there never was any creation, and that the universe could not have had a beginning, because its origin is shrouded in impenetrable mystery, and that consequently no one knows whether it had a beginning or not. Secularism endeavours to reduce to practice the famous couplet of Gray—

—“Where ignorance is bliss,
’Tis folly to be wise.”

but endeavours to build upon this very ignorance a superstructure of knowledge, which it dogmatically proclaims as infallible truth. But we shall see this more fully as we proceed.

Unbelief is like the chameleon. It changes its appearance so frequently, and sometimes so rapidly, that those who are best acquainted with it can hardly recognise it under its new form. The scepticism of the present age is of an entirely different character from that of a hundred years ago, or, perhaps, of any past time. Those who are familiar with the writings of what are called the old Freethinkers will find them completely out of harmony with the teachings of the modern representatives of the school of so-called Freethought. Tindal, Chubb, Collins, Toland, Shaftesbury, Paine and the rest of the men whose writings remain as a record of the flimsy attacks made upon Christianity in times gone by, have been completely supplanted by atheistic teachers who, while they usually display less coarseness on the one hand, yet, on the other, have carried their views to an extreme that would have considerably horrified their prede-

cessors. The infidelity of to-day, while it denies God, and, therefore, leaves no place for the operation of the supernatural, professes to cling to some sort of a religion, which it calls, with a charming vagueness and mysticism, the Religion of Humanity; claims to be friendly to Christianity, and to have a sort of admiration for the character of our Lord. It deprives, of course, the Gospel of all its inspiration and all its authority; but it professes to conserve its moral precepts and its practical instruction. Jesus Christ it recognises as a great ethical teacher, whom it places alongside of Socrates, Plato, Epicurus, Zeno, Epictetus, Confucius, Shakespeare, Bacon, and some other men, a few of them even now living; but the supernatural element in His character it entirely eliminates; denies His infallibility and even His sinlessness, and thus attempts to present to the world a new Christ, which is the product of its own wild imaginings. It talks in smooth and oily tones about remodelling Christianity, in the most friendly way; but its remodelling is, in reality, a destruction of all in the Gospel that is vital and valuable to mankind. Instead of rejecting Christ's religion altogether, it asks for a re-statement of Christian doctrines, by which means it may get rid of what is antiquated and obsolete, and retain what is pure. But its re-statement would amount to an entire denial of all that gives to Christianity its real and lasting value. The consequence of all this is, that the old arguments, which did such noble duty in defence of revealed religion in the past, are now utterly out of place, and can no longer be used against the scepticism with which we are—alas!—but too familiar. Books which played an important part in defence of Revelation a hundred, or even fifty years ago, are now out of date, and, comparatively speaking, of no practical value. Unbelief presents a new face, and must be met with new weapons.

The names by which sceptics have chosen to designate themselves, or by which they have become recognised amongst mankind, have been as various as the forms of faith—or no faith—enunciated. Perhaps none of these terms has accurately portrayed the principles of the person to whom it has been applied, but each of them has done duty in the place of a better. It is not easy to select a word which shall describe in general the views of persons who have little in common except their disbelief in, or denial of, what is held by others. Men who rejected Christianity were wont, until recently, to be called Infidels; but this name was used as a term of reproach by the opponents of those to whom it was applied, and, so far, was very naturally objected to. Moreover, it was employed by the advocates of almost every creed, respectively, when describing their antagonists; and, hence, expressed nothing definite beyond

the fact that the person so designated disbelieved in something held by those who applied to him the term. Literally, an Infidel is one who is unfaithful; and the designation, consequently, cannot, properly speaking, be legitimately used of anyone who is true to his honest convictions. At the same time, we seldom adhere strictly to the etymological meaning of words; and in this case, as in others, we are, consequently, to some extent, justified in following the usually accepted meaning of the term, whatever may have been its original definition. As, therefore, the word Infidel has become commonly accepted as the designation of one who rejects Christianity, I do not see the same objection to its use—nor did I, even when I was connected with the party which is usually so described—that some other men appear to experience. The word Sceptic, which we now commonly employ to describe an unbeliever in general—whether in philosophy, religion, or minor matters—has also become greatly changed from its original meaning. It is derived from *σκεπτικός*, which signifies one who doubts; and was at first used of an inquirer, an investigator, one who looks about him; and, consequently, in that sense, could hardly be limited to the rejectors of Christianity. Despite this fact, however, its modern meaning is, perhaps, definite enough. The old word Freethinker appears to have found much more favour among unbelievers in the last century, and, perhaps, is even still popular amongst many. No more inappropriate name, however, could probably be discovered than this to describe the persons who have arrogated to themselves the designation. For what is a Freethinker? It means, if anything, one who thinks freely, or who is free to think; and the rejectors of Christianity, as far as my experience goes, have no right to any such distinguishing characteristic. Indeed, according to their own creed, to think with perfect freedom is simply impossible, since they hold that all thought is an unavoidable result of organisation, and controlled, inevitably, by circumstances. Clearly, therefore, they, of all people in the world, can have no claim to be designated Freethinkers. The term, however, is a high-sounding one, and they arrogantly employ it with a view to impress upon the public that they are the thinkers *par excellence*, and that their thoughts are less trammelled than those of their opponents; an assumption which is a mere pretence and utterly opposed to facts. The words Atheist, Deist, Pantheist, and others of a similar kind, are distinctive enough in their meaning; but, then, they simply describe the views of the person to whom they are applied in reference to God, and, hence, are hardly definite enough for ordinary use.

Somewhere about twenty-five years ago, Mr. George Jacob

Holyoake, at that time the leader of the Unbelievers in this country, and possessed of a considerable share of popularity consequent upon his having suffered a term of imprisonment for blasphemy, proposed a new name by which he and his followers desired to be hereafter known. The term "Secularist," which was now for the first time adopted in connection with sceptical views, was, I believe suggested by Professor Newman, and it speedily became the recognised appellation of those who had been previously called Infidels. This term is derived from *Seculum*, a division of time, an age, and hence had been pretty generally employed to distinguish the things of this life from those which pertain to the next, the division into sacred secular having been employed long before Mr. Holyoake's time. His object in adopting this new designation was, as he explained at the time, twofold. First he desired to get rid of the odium which attached to the old word Infidel; and, secondly, he was anxious to adopt a designation which was not entirely of a negative character, but should include in its meaning certain positive principles. How far this latter object has been accomplished we shall see as we proceed. The first reason I hold, and I urged as much at the time—I myself then belonging nominally to the party which Mr. Holyoake represented—is based upon sheer cowardice. To reject a name because a certain amount of odium has become associated with it is to show very little faith in the principles which it represents. Not so acted the brave religious Reformers, who went out boldly in the face of the most fearful opposition to regenerate society, caring nothing for the opinions good or ill of the world, but striving only to do their duty, keep their consciences clear, and secure the approbation of God. The followers of good old George Fox were nick-named Quakers as a term of reproach; but what cared they what they were called? They had a work to do, and right nobly they did it; so that to-day all the odium which originally attached to the term Quaker has completely disappeared, and the designation rather gives the idea of an extra amount of respectability. Glorious and Godfearing John Wesley went forth with the one sole aim of denouncing sin and preaching the righteousness of the Gospel; and hair-brained antagonists babbling out petty spite at his thundering denunciations of their favourite sins, called him a Methodist. What did he do under the circumstances? Beg that they would desist and apply to him some more respectable term, in order that his followers should not be called by a name of reproach? No; he went to work all the more energetically, and said virtually, if not in words, "If we are to be known hereafter as Methodists, then Methodists let us be, and if the word be now used as a term of reproach, and has

a certain amount of odium attached to it, then we will lead such lives as will make it respectable." How effectually this has been done, every person knows. Mr. Holyoake, however, did not like the word Infidel because of the odium attached to it, so he cast about for a less objectionable designation. One cannot help saying that if respectability were the thing wanted, it should have been put into the principles, not into the name. And this course of reasoning I adopted to Mr. Holyoake at the time, and again and again employed during the period that I was connected with the party now universally recognised by this term. My business, however, on this occasion is to deal not so much with the name as with the principles with which it has become associated, and to point out to you what I conceive to be their objectionable character and influence upon society. In the present discourse I shall endeavour to show you that it is exceedingly difficult to gather from the writings of Secularists what this Secularism is, as no two of them are agreed as to what it involves. As far, however, as we are able to gain anything like a definite idea of its tenets, we shall find that all its positive principles have been purloined from other sources, mostly from Christianity, and that everything that it has distinctively its own is a set of cold, blank, heartless negations.

When an advocate of Secularism proclaims to society his new Gospel of Unbelief, and calls upon mankind at large to renounce their old and long-cherished convictions in favour of his new-fangled scheme for regenerating humanity, the first questions that one naturally feels impelled to ask him are what it is that he proposes to do; how he intends to bring about his design, and what there is in the doctrines that he has to teach to recommend them in preference to those which he proposes to supplant. These are questions of the very greatest possible moment, and an answer to them ought to be insisted upon at the very outset of the procedure of investigation which is claimed for this new scheme. If Secularism were put forward simply as a system of unbelief, whose sole aim was to overthrow Christianity and to destroy men's faith in the supernatural, then, of course, its acceptance or rejection would have to depend upon the evidence which could be brought to support that which is attempted to be overthrown. The whole thing would in that case resolve itself into the question, "Is Christianity true?" But Secularism claims to accomplish much more than this. It makes loud and noisy pretensions with regard to its positive principles, and is never tired of boasting that it contains within itself everything which is requisite for the well-being of mankind. In that light, therefore, it must be looked at. You will, I think, see at once that a new system may contain prin-

ciples which are not only unobjectionable, but are such as would conduce to the well-being of society to be acted upon, and yet be quite unable to establish a claim for consideration on the part of the public. If this same Secularism aimed at effecting certain reforms in society, which all agree we should be the better for having accomplished, still to argue from that fact in favour of its acceptance as a whole, would be to adopt a *non sequitur* in reasoning of a very dangerous character. For in the first place the scheme might be utterly incompetent to achieve the results which it advocated in consequence of certain defects in the very nature of its existence; secondly, the whole thing might be unnecessary in consequence of the fact that all that it intended to do was being accomplished much more effectually elsewhere; and, thirdly, its proposed reforms might be associated with, or subordinated to principles of so objectionable a character as to more than counterbalance any amount of good that might spring from their realisation. Now all these are points that require to be very carefully considered, whenever any new scheme is brought before us with a view to induce us to reject all that we have been accustomed to look upon heretofore as essential to man's happiness. What then is this Secularism? What does it seek to accomplish, and what are its claims upon society? Altogether it seems to me to occupy an extremely equivocal position, the very classification of which is marvellously uncertain. It is not a science, nor a philosophy, nor a religion. It professes to take the first and second of these under its protection, and to insist that the last shall be altogether rejected; but before one moment's consideration can be given to its dictates, we must know by what authority it utters them, and what are the claims it has to make in favour of its own pretensions. It talks largely about ethics and morals and reforms, and all that kind of thing, but it does not even profess to be a system of moral philosophy, since its ethical code is borrowed from an outside source, and has, therefore, no necessary connection with it, as will be fully shown hereafter. There are, of course, large numbers of moral precepts to be found distributed throughout its literature; but as these are in no case original, they fail to impart to the system any distinctive peculiarity. Nay, moreover, not only are all of these that are worth anything to be met with elsewhere, but they are to be found in a much better form, and appear to be much more in place in their old frames than in the new setting of George Holyoake's Modern Gospel. Nothing can be more clear to any man at all acquainted with these subjects than that you cannot take a number of precepts, however good, string them together, and call the collection a system unless some great principle be discovered from which

they spring, or which will serve as a basis for their support. I by no means maintain that an ethical code to be good must inculcate some new duty or furnish a moral maxim which had not been met with before; but I do contend that any system which has nothing but antiquated precepts to give us, without either a new foundation for their basis, a new mode of connecting them, a means of imparting to them fresh vitality, or presenting new motives for obedience to them, cannot justly claim one moment's consideration, because it has no *raison d'être* for being in existence at all. And this is precisely the position of Secularism. Trite and common-place precepts might be collected together from all sources, ancient and modern, and presented in a new form with a new basis, and with additional sanctions, and the world be an immense gainer thereby. But to collect together even the best maxims that have ever been propounded to regulate human conduct, without supplying to them any connecting link, and without showing any kind of uniform foundation upon which they can rest, is most certainly not to originate a system. If, therefore, Secularism really contained in its ethical code all the moral teaching to be found in the New Testament, it not only would not establish its claims upon society, but would justify us in despising it as a purloiner of what does not belong to it, unless it could present these in a new light, give to them a firmer basis, impart to them increased vitality, or furnish us with more powerful motives for obedience to their teaching.

Secularism lays claim to no authority by means of which it can enforce what it teaches, nor to which an appeal can be made in the case of a dispute amongst those who accept it. In no case can it be considered a system, since it has no primary principles about which all are agreed. Each individual enrolled in its ranks must be held to be at perfect liberty to accept what he pleases and to reject the rest, by the doing of which he will not forfeit his position in the movement, nor his claim to be considered a good Secularist. The consequence of this is that no two even of the leaders are agreed as to the very foundation of their principles; they are constantly wrangling over, not simply minor matters in connection with their scheme, but about the very fundamental bases of the whole system. And any unfortunate novice who should dip into the works of these men—which are by no means numerous—with a view to ascertain what the principles of Secularism really are, would find himself very considerably puzzled.

When Mr. Holyoake first propounded the new name "Secularist," he attached to it a definite meaning which had taken shape in his own mind, and with which he intended it here-

after to be associated. By him it was elaborated in his study, expounded in his books, and advocated in his lectures; and the world was prepared to accept, if not Secularism, at least Mr. Holyoake's definition of what it was. He wrote a description of it in *Chambers' Encyclopædia*, and defended it very ably in a debate with the Rev. Brewin Grant—the most terrible opponent the Secularists have ever had to contend with—now twenty-three years ago. For a time things went on smoothly enough, and although very few persons became converted to Mr. Holyoake's way of thinking, yet large numbers accepted him as the exponent of a new but whimsical set of principles. Very soon however a storm arose in the heretofore clear sky of Secularism. Enemies of the Holyoake *régime* were found within the camp itself. Revolutionary principles were abroad, and the authority of the founder of the dynasty was set at naught. Another king arose "which knew not Joseph." Mr. Bradlaugh, then calling himself "Iconoclast," came into the field, and with the noisy rant and fustian that has characterised him ever since declared that Mr. Holyoake's Secularism was all wrong, that the principles had been completely misrepresented, and that he was the man whom the fates had appointed to set things right. Mr. Holyoake had no doubt been sincere enough in his way—simple-minded man that he was—in proclaiming a Secularism that was not atheistic, but the error into which he had fallen in this matter was of so alarming a character that it could no longer be tolerated, and hence the necessity for a new and revised secular code. Here was Secularism number two, which as it could not be made to square with Secularism number one, came into violent collision with it, and split up the movement into two parties, which, as is usual in such cases, began violently to abuse each other. From that time the Bradlaughites and the Holyoakeites, or as they were pleased to term themselves the Destructives and the Constructives, wrangled, quarrelled and hurled secular anathemas at each other's head in a style that would have gratified the old man of the Vatican. The Constructives declared that the Destructives were ruining the cause by their coarseness, vulgarity, and violent antagonism to all who differed from them; whilst the Destructives retaliated on the Constructives with the charge of truckling to their opponents, acting on policy, and playing the traitor to their principles. This storm in a tea-pot raged furiously for some years, until it culminated in a debate, which took place in Mr. Bradlaugh's Hall—called, as though in satire, the Hall of Science, for science is just the one thing that is never taught there—in Old Street, London, in the March of 1870. Here was a pretty exhibition in connection with the system that was con-

tinually bringing it as a charge against Christianity, that, in a long and splendid history of eighteen hundred years, it had become broken up into sects, and yet which could not itself—despite the fact that it professed to avoid all those questions about which differences of opinion are so common—maintain its harmony even for one generation. The two leaders of Secularism are now seen engaged in a violent war of words, for two nights, with a view to ascertain what Secularism really is. The contrast between these men, as they appeared on the platform, was very great. One of them calm, cool, smooth, oily, and persuasive, looking the very personification of policy; the other self-sufficient, arrogant, and noisy, tearing a passion to tatters, and seeming to say in every sentence uttered—

I am Sir Oracle,

And when I ope my mouth, let no dogs bark!

The real question at issue between them was as to whether Secularism was Atheism, Mr. Bradlaugh maintaining, dogmatically, that it was, and Mr. Holyoake, with equal pertinacity, contending that it was not. The former of these disputants—with that kind consideration and liberal feeling which he never fails to display towards his opponents, whether in his own camp or out of it—admitted that it was just possible that there might be sincere Secularists who had not altogether found their way to Atheism; but, then, such unpardonable delay on their parts in reaching the goal to which they were all hastening must be ascribed to the fact that they lacked the necessary quantity of brains to enable them to see the results of their own doctrines. His words are:—

Although, at present, it may be perfectly true that all men who are Secularists are not yet Atheists, I put it to you, as also perfectly true, that, in my opinion, the logical consequence of the acceptance of Secularism must be that the man gets to Atheism, if he has brains enough to comprehend.*

Complimentary this to all those who did not see eye to eye with himself on this question. From the printed report of the debate we learn that this lively sally was received with “loud cheers”—of course, from the friends of the speaker; which is of itself a sufficient indication of the kindly feelings that prevailed in the audience between the two sects of Secularists. Mr. Holyoake, although he did not charge his opponent with lack of brains, yet, retaliated upon him with biting sarcasm, for his arrogant assumptions of having sounded the depths of the universe sufficiently to make himself quite sure that there was no God. He remarks:—

All I can say is I congratulate Mr. Bradlaugh on possessing that infinite knowledge (laughter) which is so unwise a display when the Theist claims it.

* *Debate between C. Bradlaugh and J. G. Holyoake, p. 16.*

I think the Theist assumes an infinite knowledge when he says he knows there is a God. I think he who says that one is impossible, betrays an equal capacity for knowing everything.*

As may be easily imagined, this debate ended as most debates do—in each disputant becoming more firmly convinced than ever that his own view was the true one. From that time the two schools of Secularism, the Constructive and the Destructive, quarrelled and abused each other to their heart's content. The Destructives were and are still by far the most numerous, for a very obvious reason—that the work of pulling down is so much easier and so much more agreeable to the feelings of the majority of mankind than the more laborious task of building up. To pull down and destroy is accomplished almost with the same ease as the descent down that slippery pathway long since described by a Roman poet, whilst the task of constructing is like the more arduous labour of returning along the steep ascent.

Facilis descensus Avernî,
Sed revocare gradum, superasque evadere ad auras,
Hic labor, hoc opus est.†

No sooner was this discussion over than another Secular leader—Mr. Charles Watts—proceeded to enlighten the public upon his view of the case. In a lecture which he gave almost immediately afterwards, in the Old Street Hall, and in an article written by him at the same time which appeared in the *National Reformer*, he pointed out that according to his view both Bradlaugh and Holyoake were wrong; and that Secularism was something different to what it had been described by either. Here then was Secularism number three. But this was not all, for not long afterwards there arose another champion in the Secular movement—by name George William Foote—who, in a small publication entitled *Secularism Re-stated*, endeavoured to prove that all the previous exponents of Secularism had been in error, and that he alone was the true oracle that was capable of unfolding its wondrous mysteries. And I suppose we shall have from other champions—male and female—as they arise, more re-statements of this same Secularism, until the Secular sects will be as numerous as the individuals in the movement, each one having a form of Secularism peculiar to himself. Now what is to be done with all this jumble of conflicting opinions with regard to matters that should be as clear as the noonday sun? Certain it is that the inquirer who looks into Secularism for the first time with a view to ascertain what it really is, must find himself in a great state of perplexity. Should he conduct his investigation without bias and prejudice, there is not much

* Debate between C. Bradlaugh and J. G. Holyoake. p. 52.

† Virgil.

danger of his relinquishing the firm, sound and well-trodden highway of Christian truth, to wander in the bogs and quagmires of Secular whimsies where there are no finger-posts to point the road, and where the guides themselves are quarrelling as to which way should be taken. Mr. Foote has very well remarked :—

The problem of Secular organisation cannot, of course, be definitely and satisfactorily solved until we are agreed upon the real nature of Secular work ; since instruments must be fashioned to suit a purpose, and means adopted in subordination to an end ; and it is also evident that we can never thoroughly agree upon the real nature of Secular work until we arrive at a common understanding as to what Secular principles are, and what they imply.*

Certainly ! And as the “ common understanding as to what secular principles are and what they imply ” has not been arrived at, no secular organisation is possible, and no secular propagandism likely to produce any effect upon society. For it must be borne in mind, that these differences of opinion among the leaders in the movement do not simply affect minor and unimportant details, but concern the very fundamental principles of the cause, as will be hereafter shown—In the public debate which I recently held with Mr. Foote for four nights, at Middlesborough, he said, in pointing out these contradictions and differences of opinion that I had only dealt with minor matters, and had not discussed the great and vital principles of Secularism. I replied to this that I had not dealt with the great and vital principles of Secularism, and for a very obvious reason, that Secularism had no great and vital principles to be dealt with ; that all that was good in it had been borrowed from other sources ; and that its sole distinguishing peculiarity consisted in a set of coarse denials and crude negations.

THE MATERIALISTIC MURDERER'S PLEA.

HERE was live protoplasm, six quarts or so :
 Now 'tis dead protoplasm, what more ?
 No force has been lost, as the chemists will show :
 The world is as rich as before.
 All the atoms are here, all the builders are here,
 And better work waits them, no doubt.
 You zealots, who clamour for vengeance severe,
 Do you know what you're talking about ?

* *Secular Work and Organisation*, p. 3.

REVIEWERS REVIEWED.

BY THOMAS BREVIOR.

"BLACKWOOD'S MAGAZINE."

Blackwood's Magazine for March last has an article on the Powers of "The Air," in which the writer reports some recent facts of spirit-manifestation; and presents his views on the subject of modern Spiritualism. These facts though remarkable in themselves, are of a kind with which the readers of the *Spiritual Magazine* are sufficiently familiar, and with which therefore I need not detain them. His reflections and conclusions make no pretension to be either very original or profound. But he is no bigot; and if he is not particularly well informed on the subject, at least he is disposed to give it fair and candid consideration; and this is the more noteworthy in a reviewer in a magazine so eminently respectable and conservative as *Blackwood's*; and is decidedly in advance of many reviewers of loud liberal profession.

Our reviewer candidly avows he has no great love for Spiritualism, and would not regret were it proved a delusion; but, he adds, "if the weight of sound credible evidence is in support of it, I must, notwithstanding that a mass of roguery and imposture may also have collected around it, yield it belief." And he lays down the sound premise that—"If unimpeachable testimony of the existence of these spirits can be adduced, we must not put it aside except on still stronger testimony which can show the first to be mistaken." He acknowledges that "the evidence for it seems strong and has never been fairly rebutted;" and he makes the further admission that—"the more one thinks on Spiritualism simply as a fact, and putting aside what spirits may pretend to teach, the more one is persuaded of it being in nowise repugnant to the teachings of Holy Writ."

Our reviewer owns to have had no personal experiences of Spiritualism, but he has been much impressed by the weight of testimony in its favour; especially by experiences personally communicated to him by intelligent credible witnesses of marvellous phenomena, and while the events were still fresh and vivid in their memory. He does not dispute that such facts so attested really happen; nor that they are due to spiritual agency of some kind. The question with him is—of what kind?—Are the spirits good or evil? Are they departed souls? or are they of an order distinct from Humanity? He does not overlook their testimony that they are human; but he thinks

there is question of their credibility. He tells us—"The fondness of the spirits for darkened rooms, their decidedly mysterious proceedings, their sparing and unsatisfactory communications, and the utter uselessness of many of their most startling deeds, are fatal to confidence."

Although these objections have been urged and answered again and again, yet it is due to so candid a critic to once more pass them briefly under review; so far at least as they bear on the immediate point at issue. In all endeavour to pierce into what to us is superlatively the "realm of mystery," and in all attempt of the dwellers in that realm to manifest their presence to, and hold converse with us, we might reasonably expect that there would be "decidedly mysterious proceedings." Whatever Spiritualism reveals to us of the spirit-world is so much reclaimed from the domain of mystery, and a stimulus to further exploration in what has been the great *terra incognita* of the ages. And if as we proceed new mysteries open before us, this is only what happens with every advance of knowledge. It is instructive to note in passing, that there are theologians who denounce all such investigation as a laying of profane hands on sacred things, an unlawful prying into Divine arcana providentially concealed from us. If there are spirits who have had no experience of earthly life, many of our proceedings must be as "decidedly mysterious" to them as theirs can possibly be to us.

The alleged fondness of the spirits for darkened rooms is an imputation based on exaggeration and misconception. It is only a fraction of the physical manifestations of spirits for which darkness partial or total is required. The most ample and convincing proofs of spirit agency may be obtained independently of this condition. Constant experiments are made by those who co-operate on either side the veil to eliminate it as far as possible; but spirits and men are alike subject to the laws of their environment, and must patiently conform to the conditions imposed by limited knowledge, and which experience has proved most effective. It would need to be proved that spirits voluntarily, wilfully, and of preference, shroud themselves and their doings in darkness and mystery, ere these concomitants can fairly be held to invalidate their testimony. I am not aware that this has ever been attempted; certainly it is not attempted by our reviewer.

That spirit-communications are sparing and unsatisfactory, is a vague, sweeping, and over-hasty generalisation. Sparing they assuredly are not, as witness the voluminous communications through Judge Edmonds, *Nature's Divine Revelations* through A. J. Davis, the trance messages through Mrs. Conant, and the inspirational discourses through Emma Hardinge and Cora

Tappan. As to their satisfactory or unsatisfactory nature, that is a matter of opinion and degree: they are of various merit, and should be judged separately, not lumped together, after the rough and ready but unscientific fashion of our reviewer.

As to the alleged "utter uselessness" of many of the most startling spirit-manifestations, it might be urged that one important purpose they serve is this of startling an unspiritual and conceited generation by marvels that transcend and seem to contravene those laws of Nature with which we are acquainted, and which we are so often told "are never departed from;" and by a class of facts with which it was unfamiliar, open a new method for the investigation of important problems which may largely influence the philosophy of our time. But we need not travel beyond the limits of the article in hand for an answer to the *cui bono* of spirit manifestations? Our reviewer admits that they have brought home to his mind with fresh and startling force forgotten experiences of early life; that they check the spread of materialism; that they throw a new flood of light on old stories of mesmerism and magic, sorcery and witchcraft, dreams and divination; and that "possession by spirits as exhibited in the New Testament no longer looks obsolete, but is once more frightfully real and modern to the mind when we reflect that there are spirits continually about us whose nature permits them to meddle freely with matter." Spiritual healing of disease, premonition, and other forms of beneficent spirit action, our reviewer has not taken into account.

The reader can now judge how far our reviewer has made out a case "fatal to confidence" in the spirits, and the belief in their human origin. They are, at all events, likely to be better informed on the latter point than an anonymous reviewer who has never been at a *séance* with them, nor witnessed any of their manifestations. They do not ask unlimited confidence, nor would it be wise to give it; but to charge them all with bad faith would be at least equally rash. David confessed—"I said *in my haste*, all men are liars!" and we may well hesitate and reflect ere we, at our leisure, bring against the spirits the same railing accusation. There are, moreover, one or two considerations which strongly confirm the truth of their averment. If consistency be a test of truth, their continuous, concurrent, and unvarying testimony that they are human, may be fairly regarded as good evidence on the point. But this is not all: they manifest all the qualities and characteristics we find in Humanity, and nowhere else. Their thoughts, sympathies, affections, memories, are all human. They speak the speech of men; they revive the recollection of past incidents in the lives of others, and of their own earthly existence; they sing,

play music, draw pictures, write messages, appear in materialized form, visibly and palpably human, leave in wax the mould of the materialized hand, foot, or face; and imprint their portrait on the photographic plate; and in these several ways are often identified by their surviving friends. If all this does not prove them human, I am at a loss to conceive what could do so.

Our reviewer *naively* confesses—"I never in my life attended a *séance*, or witnessed any medium's performances." I think this ingenuous avowal gives the key to the situation. Had he done so, and persevered in his investigations, his difficulties and objections would probably have been removed. That he is frank and tolerably free from prejudice is freely conceded; but is this the only requisite qualification in a public instructor? Is it too much to expect that a reviewer should first be a viewer—that the teacher should himself have learned? What would the editor of *Blackwood's Magazine* think of an article on Chemistry containing the admission, "I never in my life entered a laboratory or witnessed any chemical experiments!" Wherefore should Spiritualism be treated differently to Chemistry, or any other science? If the aforesaid editor required an article on Biology he would probably apply to Professor Huxley or Mr. Spencer, if one on Heat to Professor Tyndall, if on the Radiometer to Mr. Crookes; and if without offence I might offer a suggestion, it would be to consider whether he might not with advantage follow in the wake of the *Contemporary Review* in inviting Mr. Alfred Russell Wallace, Mr. William Howitt, or Dr. Sexton, to contribute an article on Spiritualism to its pages. Either of these gentlemen would be well qualified for the task by ample knowledge and careful study of the subject.

Blackwood again recurs to the question of Spiritualism in its number for July; in an article (evidently by another hand) entitled "In a Studio—a Conversation," reference to Cagliostro leads to the subject of magic; and the dialogue thus proceeds:—

Belton: Have you ever looked up the subject of magic?

Mallett: Yes, a good deal; and very curious is the literature on this subject. Some of the old writers give you, for instance, complete formulas to raise spirits of various kinds, and seem to have had an absolute belief in their efficacy. It seems to be pretty clear that they did have faith in these invocations; for it is impossible to believe that such men as Cardanus and Cornelius Agrippa, Albertus Magnus, Johannes Bodinus, Pietro Abana, Hieronymus Fracastorius, Torreblanca, Debris, Pomponatus, and Vairus, and men of that stamp, should have wilfully endeavoured to palm off on the world, with such calm seriousness, statements which they knew to be lies. At all events they clearly profess their faith in the power of man, by magical processes, to raise the dead, and evoke spirits by incantation; and various receipts are given by them to effect such purposes.

Belton: I suppose that at the present day no one would believe in this. These men flourished in ignorant ages, when science was in its infancy, and when superstition was at its height.

Mallett: You are very much mistaken if you believe that the day of the magicians is entirely past. The magical art is still cultivated, though in secrecy; and there are numbers of persons who still study it, practise it, and have faith in it. So, at least, I have been assured by men in whom I cannot but place trust, and who have declared to me that they themselves have attended magical *séances*, and employed the formulas of the magical books with successful results. Certain it is that the Abbé Constant devoted himself to the study of the magical arts and occult sciences, and, under the pseudonym of Eliphaz Levi, wrote some remarkable books on the subject, and specially one on *La Haute Magie*, which I recommend to you, if you are curious in such matters. There is no doubt, too, that a few persons were and are his disciples and pupils in France, and among them may be mentioned Desbarolles, the author of *Les Mystères de la Main*. I must confess, however, that after reading *La Haute Magie* I was not very much enlightened on the subject. A great deal was hinted and insinuated and vaguely indicated, but comparatively little directly taught either as to the theory or the practice of magic.* A very accomplished and distinguished writer, who lately died, assured me that he himself, on one occasion, by following certain prescribed formulas, evoked one of the spirits held by those who believe to be very dangerous—understand me, not by means of any medium, but by his own practice—and that he satisfied himself by this and other experiments that the prescribed processes were not by any means delusions or follies. This same gentlemen also told me, when I made a remark similar to yours, that I supposed no one in the present day believed in magical art, that, on the contrary, he knew many who studied it, and believed in it. "*Che volete*," as the Italians say. You may make out of this what you choose; I merely repeat what I have been told.

Belton: Was he not making a fool of you, and trying to see if he could hoax you?

Mallett: By no means. He was very serious; and, after giving me book and chapter for what he said, he finished by drawing my own horoscope very cleverly, thus showing that, at all events, he had studied the matter.

Belton: What did he prophesy about you?

Mallett: No matter; I shall not give you the chance of laughing at me.

Belton: You stimulate my curiosity. I think I should like to try some of these evocations and incantations, but I am sure nothing would come of them. Is there any difficulty in performing them?

Mallett: No; there is no real difficulty; but numerous materials and objects are required which are not to be obtained without trouble and expense, and certain arrangements must be made which are sometimes not easy; and though, if any one were seriously inclined to try the experiments, any little obstacles could be easily overcome; yet it requires a certain patience, seriousness, determination, and trouble that few persons would take in the vague hope of arriving at results in which they have a complete distrust. I have often thought of trying the experiments myself; but I have, to begin with, no faith, and therefore I shrank before the little obstacles of trouble, expense, and time. Besides, I don't know precisely what I should do with a demon, or even a spirit, after I had raised it. I am more used to men and women, and I like them better. That is, I like a spirit plus a body more than a spirit minus a body. I talk and act more freely with them. As for the spirits that are said to come up at tables by the late-processes of incantation, they are generally so badly educated, and speak such bad grammar, that I don't care for their company. I could stand any amount of bad grammar, if they would only tell me something that we all of us do not know, and that we desire to know. To rap out, by tedious processes, feeble common-places of morality and tawdry statements of future existence, which correspond solely to the vilest notions, or to advise us as to our conduct in copy-book phrases of evil communications corrupting good manners, does not pay. If what they said were really worth saying, I would endure even the tediousness of their methods; but I cannot see that they have added to our literature anything very valuable. Shakespeare has so terribly

* Since writing this, we have seen the death of the Abbé Constant announced in the Paris journals.

degenerated at the table—that I feel sorry to see that he has lost his mind in losing his body.

Belton: But you have had strange experiences, have you not?

Mallett: Very strange experiences, which I cannot explain, and which nobody has ever been able to explain, to my satisfaction at least. But all that were of any note were physical and material results; and I do not accept any spiritual explanation of them. But don't let us talk about them now. They bore me, and they wouldn't amuse you.

Belton: You seem to consider the fact of the utter triviality of all that is written and rapped at tables to be sufficient proof that it does not come from spirits. I agree with you in thinking that their utterances are not from the so-called spiritual world; but I do not see why we should expect spirits out of the body to have more intelligence than spirits in the body. We have no reason to think so. We know absolutely nothing in respect to the changes which take place after death. It may be that pure and refined spirits, freed from the body, ascend to higher existence; but in that case it is difficult to imagine that such spirits would return to rap out foolish statements at tables. But, on the other hand, there are many low, mean, contemptible spirits dwelling here in the flesh to whom the body may lend apparent respectability, and stripped of this garment which conceals their inanity of intellect and baseness of desires, they may fall in the scale of being even below what they seemed here. Such spirits—of the earth earthy—would long for the gratifications of the sense and the flesh, and might be supposed to haunt the earth to which their desires cling, and grasp at any means of communication with it. Their heaven would be the heaven of the senses, and of the life they had lost, and one would naturally expect from them lies, hypocrisies, and deceit of every kind. Freed from the body, the naked spirit would be what it desired—the high and pure of aspiration would therefore ascend to loftier planes of existence, the mean and base might descend even to lower. I only suggest this answer to any argument against spiritual communications founded upon their triviality, feebleness, and absurdity. Let us clear our minds of distinctions between human beings and spirits. We are all spirits; all our communications are spiritual. It is two spirits who talk together—not two bodies—here on earth. We have no warrant for the belief that the instant the spirit is freed from the body it necessarily leaves the earth—whatever be its condition—and becomes at once purified, and beyond its influences. It may be or it may not be; but it is certainly a possible supposition that they whose whole happiness, while here, has been in the joys of the body, and whose desires have been mean and depraved, may only continue to be possessed by the same desires, and long to regain the body through which they obtained their gratification.

Mallett: It never struck me before in this light, but it certainly is an intelligible theory, whether it be correct or not. We all have faith in gradations of future being, and we believe that the spirit survives the body, and retains its identity; and why not suppose, if its preparation in this life has been for higher spheres, it would naturally ascend to them, while if it had been for lower spheres, it would equally descend to them? If, after death, we retain an individuality, we naturally must remain what we inherently are, with the same desires, the same aspirations, the same tendencies. This would, if we accept it, enable the human being here to shape for himself his future sphere, by the training of his thoughts and aspirations to what is lofty, pure, and refined on the one hand, or, on the other, to what is low, bestial, and degraded. We should thus reap what we ourselves have sown, and not be subject to any judgment and sentence outside of ourselves. Would not this recommend itself to our sense of perfect justice?

Belton: If we choose to take another step, we might suppose that repeated trials might be allotted to every spirit to climb up to higher spheres of existence by the purgation of its desires (since every spirit is what it desires), by its devotion to noble ends, by its constant experience that the low leads only to the low, by its sense of loss in consequence of its base aims.

Mallett: In respect to these so-called spiritual communications by means of table-rappings, and all that, we shall never have the phenomena properly investigated so long as we begin with a theory. To set out with the assumption that all

the material phenomena are occasioned by spiritual intervention, is entirely unworthy of science and philosophy. But so strenuously is this theory advanced by believers, that the minds of those who pretend to investigate them are warped at the beginning: on the one side are those who are inclined to the spiritual theory, and on the other, those to whom such a theory is absurd, and even worse; and both, for entirely opposite reasons, are averse to strict examination and investigation. The real question is, "Do the facts exist or not?" If so, how are they to be explained? If the facts clearly exist, it is idle to reject them because a foolish theory is advanced to explain them. Are there any facts outside our common experience of the laws of nature so called? If there be, let us arrange them with calmness and honesty. On both sides, on the contrary, I find precipitation and impatience. Those disposed to the spiritual theory accept everything at once as spiritual. Those who are sceptical and unbelieving reject every fact as a cheat, without carefully investigating it or explaining it. It suffices the latter class on one or two occasions to detect a charlatan at work, or to encounter an entire failure of the experiment, to come to the conclusion that the whole thing is the result of charlatanism. But repeated failures or repeated cheating prove nothing. No scientific man would investigate any other question in the same spirit as he does this. If the matter were worthy of consideration at all, he would not be stopped in his researches by repeated failures to obtain his end. He would try again and again. He would not insist in the outset, for instance, that galvanism did not exist, unless he could produce its effects in the way he chose. He would not insist on his own conditions, and assert that unless the results were obtained through them, they did not exist at all. But this is what he constantly does in his professed investigation of so-called spiritual phenomena, because it is the term spiritual which annoys and disgusts him. If you recourt to him any phenomena, perfectly material and physical, as having occurred in your presence under conditions contrary to his preconceived opinions or experience, he says, "It would not have occurred had I been there;" or he smiles, and says, "Ah, indeed!" and thinks you are a fool. If you press the point, and ask him to explain it, and tell him the details, and show him that his explanation does not accord with the facts, he assumes at once that you were incapable of investigation, that you were humbugged, or that you lie. Humbug is the great word he uses—a very expansive one, which means anything or nothing. If you reply, "How humbugged? where is the humbug? point it out—I desire to know as much as you;" he declines to particularise, and prefers the generalisation of—Humbug.

Belton: I cannot wonder at his condition of mind, nor fail to sympathise with his disgust at so much absurdity as is put forth by Spiritualists in general.

Mallett: Nor I; but, at the same time, he should, I think, preserve a more scientific and philosophic attitude, and not decide until he has thoroughly investigated. There may be nothing in all this; he may be quite right, only he has not examined the question sufficiently to decide upon it. For all he has seen and can explain there may be something. Of all these phenomena some may be real and point to a law not yet understood. Are there any such? It is not, to my mind, sufficient to try a few casual experiments on absolute conditions, and to reject the whole if failure ensues. In science one does not expect the first tentative experiment to succeed. Suppose the experiment fails a hundred times and succeeds once, the important fact is the one success, not the hundred failures. The truth is, that all begin with scepticism—not honest scepticism which neither believes nor disbelieves, which is ready to accept or reject according to the evidence and facts, but scepticism with a loaded bias to unbelief. There is no reason either for or against the existence of any phenomenon *a priori*. The mere fact that it is contrary to our experience is no proof that it does not exist. Suppose a community of blind persons to exist on an island which has never been visited by any person who saw, and suppose by accident a man with the power of sight should be thrown among them. How could he prove to them that this faculty really existed in him? He would at once be met by the statement that it was contrary to their experience, that no one they had ever heard of possessed such a faculty. Vainly would he reason with them. His exhibition of this faculty would be treated as humbug and charlatanism. He would say, for instance,

"Place a person fifty yards from me, and beside him any selected person in whom you have confidence. I will tell you, without moving from here, every action he makes." He would do this. What would be the answer? Would the blind be convinced? Not at all; they would say, "You have a confederate; this knowledge is procured by a secret system of sounds and signs intelligible to the senses we all have, or by some method which we do not know; what we do know is that nobody can see." Or they would say, "Let us lock you up in a room all by yourself, with no doors or windows, and chain you there, and then you must tell us what is done in another house by a person we will lock up there, or what is done in the street outside." If you answer, "Under those conditions I cannot see;" they would cry out, "This proves it is all juggling. If you can't see as well in a box locked up at night as in the open air by day, you cannot see at all. There is no such power that exists; and though we do not detect the trick, it is nevertheless a trick." Don't you see that the seeing man in this case would be in a hopeless position? Suppose that there be anything real—I do not say there is—but suppose there be anything real in the phenomena of tables rising in the air, the person through whose mediumship they are executed is, to the scientific man of to-day, in a position analogous to that of the seeing man among the blind, or the hearing among the deaf, provided they have had no previous experience of such a faculty as sight or hearing.

Belton: You speak as if you believed in these phenomena. Do you?

Mallett: I was not speaking of my belief, nor did I intend to indicate whether I believed in any of them or not. I merely meant to say that the spirit in which they are investigated is not what I wish it were.

Belton: But do you believe?

Mallett: I believe what I have seen and what I have tested with all my senses. I mean the physical phenomena, for I have every proof of their reality that I have of anything, and I am not yet persuaded that I am an utter fool. But I do not undertake to explain them, much less do I accept the spiritual explanation. In my opinion there is quite as much stupidity in our incredulity as in our credulity. I cannot explain anything. It is an entire mystery how I see, how I hear, how I move my arm. Anatomists and scientific men explain to me the mechanism, and I understand that; but I do not understand how I set the mechanism in movement, nor they either. A man lives, sees, moves, one moment; the next moment he is what we call dead. The mechanism is the same, but the somewhat we cannot trace that moved it, is gone. *A priori*, outside our experience one thing is as difficult to believe as another, and it is idle to attempt to set bounds to any operation of life by our experience. It is quite possible that we have subtle powers and faculties which have escaped our observation, and that are exercised at times unconsciously or only in certain abnormal conditions. Change for a moment the normal conditions of ordinary life, and instantly we have new phenomena, as in the case of madness, monomania, or delirium. In high fever the organs are far more susceptible than in health. What are you going to do with second-sight and ghosts, apparitions and premonitions? Will you reject them all? Is there nothing in them?—or will you say with Dr. Johnson, "All argument is against it, but all belief is for it?" Are there no such things as sympathies and antipathies which we cannot explain, and yet which to us are real? What is love? What is hate? No! we do not know anything yet; and there are, in my opinion, penumbral powers and senses surrounding our plain and definite ones, which we do not understand, and which we have not investigated. All I mean by this is, that it seems to me very foolish to cry out humbug at anything which is contrary to our common experience; and that it would be more scientific and honest to investigate calmly, than to ridicule without investigation. And this is all I have to say, and don't let us talk any more about it. I am ready to believe anything if you can prove it properly. I am ready to disbelieve it if you can show that it has absolutely no foundation; but I do not begin by believing or disbelieving before careful examination. If I have not examined into it, I merely say I know nothing, or, as Montaigne did, "*Quis sais-je?*"

Belton: I daresay you are perfectly right; but my own persuasion is that ninety-nine one-hundredths of all this Spiritualism is utter charlatany, and I

think I am very generous in giving you up the one one-hundredth. Do you remember that medium who, after gathering a considerable number of persons together at one of his *séances*, and finding that several had obtained entrance without paying for their tickets, rose—on a subsequent *séance*—before commencing his operations, and said: "I wish to make one observation—there's nothing riles the spirits so as coming in without paying?"

Mallett: I remember; and he was a very clever fellow, and knew what he was about. I have no doubt the more money was paid the more his spirits were raised. But I admit that there are many charlatans of this kidney, and numbers of people whom they take in, and to whom the rubbish that is slowly rapped up at the table seems like inspired communications from the other world. My disgust at all these fellows is quite equal to yours. I cannot use language too strong to express my abhorrence of those who, by lying arts, pretend to summon from the other world those who were dear as life to us, but who have passed away, and then put into their mouths those miserable lies. Think, for instance, of Charles Sumner's spirit being rapped up the other day, and giving this remarkable advice to his listeners—"You mustn't act selfish!"

Bolton: Sometimes the messages rapped up are very amusing. Did you ever hear what the spirit of Dr. Webster, the murderer of Dr. Parkman, once rapped up to an astonished audience?

Mallett: Never; but pray let me hear it.

Bolton: Well, Webster, as you know, killed Dr. Parkman to avoid paying a debt due to him; and when the spirit of Dr. W. presented itself to the table and was asked, as usual, what he was doing in the spirit-world, his answer was that he was keeping a boarding-house, and that Dr. Parkman was living with him, without paying, until he should work off or eat up the debt.

Mallett: That shows more ingenuity and intellect than one generally gets from the rapping spirits. If they would always be as amusing I should like to attend some *séances*.

Bolton: Yes, if they only would be a little amusing, it would be a relief; after all they might make such fun of us here: what a chance for them! but they are so deadly serious, and so sadly commonplace, that they are not good company. Heavens! only think of such a lot surrounding you in another world, and you without a body to hide away in, or a key to your door, and all of them swarming in upon you with their futile remarks and sad common-places.

Mallett: It would be worse than the mosquitoes in the Western States of America. Why do we always think of spirits as being so serious? Are we to lose all our sense of humour when we lose our bodies? Are we never to amuse ourselves? Is there nothing in the other world to correspond to the enjoyments of this? Are all our art and poetry to be utterly swept away? Are there to be no varieties of character and personality? Shall we never laugh? Worse than this. According to the old superstition, we artists shall be in a pretty mess; for all the graven images we have made, and all the likenesses of things in the heavens, or the earth, or the waters under the earth, will, it has been said, become endowed with life and pursue us, and haunt us, and torment us—a pleasant thought indeed! But what should I do there without art and poetry, and literature and music, and all these occupations and delights? Will there be no work for us to do? no books to read—no pictures to paint?

Bolton: Music is, according to the general belief, admitted. We shall be able to sing. It will always be the same song; but we shall be able to sing it eternally; and we are told that we shall never tire of singing it. But as for painting pictures and modelling statues, I have never heard we should be allowed to do that.

Mallett: I earnestly hope I shall have a body. I don't at all conceive how I could do without one. But every one tells me—and, of course, every one knows—that I shall not need a body; and that I shall be perfectly contented with doing nothing but sing. But how shall I sing if I have no body? What sort of preparation then are any of us making for such a world? If we are to be deprived of all means of exercising such faculties as we have spent our lives in training and cultivating here, what is the use of training and cultivating them at all? Why are these passionate desires given us here for what seems

to us pure and noble, if, the moment we pass away from earth, they become perfectly useless? If to-morrow you were to deprive me of all these occupations, I should be very unhappy; and how can I be happy there deprived of them—that is, so long as I maintain my own identity and consciousness?

Belton: At all events I hope I shall have some kind of body to inhabit and use. It seems to me dreadful to think of wandering about a mere naked spirit, with no house to cover one. In fact, without a body I should be nobody. The idea of being blown about by the wind, or of being open to invasion by every other spirit, without any power of secrecy of thought and feeling is abhorrent to my notions. I do not care to keep this body, if I can find a better; but this is better than none; and I have lived in it so long, and had so much happiness in it, that I have a sort of fondness for it. If I take a new one, I should like it fresher, better, and handsomer in every way, more quickly responsive to the spirit, and not so easily tired. I should like, too, to be able to go to sleep in it, and to make excursions from it into other regions; for, of course, I hope there will be upper regions still. And of all things I should hope to be able to be alone, sometimes, if I chose. I like the odour of flowers. Do spirits smell? Are we to be out of our senses, so to speak? I hope not.

Mallett: Did you ever read *The Gates Ajar*, by Miss Elizabeth Phelps? She takes up this question and develops it in a most peculiar way, and with much talent.

Belton: Yes, I have read it; and I hear it is very popular, as of course it would be. The vague notions of a future state of existence which are generally entertained are quite unsatisfactory. And I can easily understand that such a view as hers would recommend itself to many. Her development of it to me is quite too material.

Mallett: At all events it does, after a peculiar fashion to be sure, recognise that the tastes, feelings, thoughts, and aspirations we cultivate here will not be utterly obliterated hereafter, and will find something hereafter to correspond to them. But come! our conversation has wandered widely enough, and it is time to break off. "Light thickens, and the crow makes wing to the rocky wood." Let us go and see it on the Pincio.

There are passages in this long and interesting extract which invite comment, but our space precludes further observations.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with the fairest
flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish
stole;

Off with the garments of sloth and sin,
Christ thy Lord has a kingdom to win.

"Nothing to do!" There are prayers
to lay

On the altar of incense, day by day;
There are foes to meet within and
without;

There is error to conquer, strong and
stout.

"Nothing to do!" There are minds to
teach

The simplest forms of Christian speech;
There are hearts to lure, with loving
wile,
From the grimmest haunts of Sin's
defile.

"Nothing to do!" There are lambs to
feed,

The precious hope of the Church's need;
Strength to be borne to the weak and
faint,

Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou Me, in the path I tread."
Lord, lend Thy help the journey
through,

Lest, faint, we cry, "So much to do!"

ANXIOUS ENDEAVOURS OF SPIRITUALISTS TO REDUCE CHRISTIANITY TO THE LEVEL OF PAGANISM.

By WILLIAM HOWITT.

THERE are desperate attempts continually made by Spiritualists, the Hudson Tutties, the Peebles,* and the like profound reasoners, to reduce Christianity to the level of the systems of Confucius, Buddha, and others. What can induce them to labour at this it is not easy to see, except it be the mere love of novelty, the defect of the reasoning faculty in them, or the suggestion of the dear spirits, who are supposed to be very knowing and very honest, however stupid and dishonest their suggestions would lead one to think them. Certainly the preference for these pagan system-makers does no honour either to their taste or judgment. I never read the fond admiration of these men for poor Paganism in preference to Christianity, but I think of Hamlet's lecture to his mother for stooping to marry her husband's brother and murderer. Put the two religions in the place of the two Danish kings, and the application is perfect.

Look here upon this picture and on this—
The counterfeit presentment of two brothers.
See what a grace was seated on this brow;
Hyperion's curls; the front of Jove himself;
An eye like Mars, to threaten and command;
A station like the herald Mercury,
New-lighted on a heaven-kissing hill;
A combination, and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man:
This was your husband. Look you now, what follows:
Here is your husband; like a mildew'd ear,
Blasting his wholesome brother. Have you eyes?
Could you on this fair mountain leave to feed,
And batten on this moor? Ha! have you eyes?

* * * * *

What judgment

· Would step from this to this? Sense, sure, you have,
Else you could not have motion: but, sure, that sense
Is apoplex'd: for madness would not err;
Nor sense to ecstasy was ne'er so thrall'd
But it reserv'd some quantity of choice,
To serve in such a difference. What devil was't,
That thus has cozen'd you to hoodman-blind?
Eyes without feeling, feeling without sight,
Ears without hands or eyes, smelling sans all,
Or but a sickly part of one true sense
Could not so mope.

* We are in a position to state that the views of Mr. Peebles have undergone considerable modification lately on the subject of Christianity.—Ed. S. M.

glean from all pagan and possible sources of all countries and ages, we might, *perhaps*, compile a system equal to that which one Divine Man promulgated *at once*, and which is a perfect system and religion when all others, even according to these Anti-Christian cavillers, have only each of them a fragment or two of the truth; and that it would require the whole of their combined gleaning and amalgamating to make, *perhaps*, a system as good.

Mr. Wentworth Higginson, at the very moment that he is endeavouring to pull down Christianity, in order to set up a jumble of these molecular pagan systems, also confesses as follows: "What religion stands highest in moral results if not Christianity?" (p. 17). "I say again, Christianity has, on the whole, produced the highest results of all in manners, in arts, in energy" (p. 18). Then why don't these people just let it alone?

"Historically, of course," he continues, "we are Christians, and can enjoy the advantages which that better training has given, just as the favoured son of a king may enjoy his special advantages, and yet admit that the less favoured are equally sons. The name of Christianity alone ceases to excite respect when it is used to represent any false or exclusive claims, or when it takes the place of the old and grander words—"Religion and Virtue" (p. 20).

What confessions for the truth to wring from an advocate of error! According to this champion of Paganism, Christianity, as a religion, stands the highest in moral results. Its followers enjoy the advantage of a superior training, and rank as kings' sons in comparison with common men—*i.e.*, they are kings' sons in comparison with pagans. The name of Christianity only ceases to excite respect when it is used for bad purposes. How logical! Because a system is used for bad purposes by priest-craft or any other craft, it is then to cease to deserve respect.

To condemn a system pure and noble in itself for the faults of false and selfish professors, is to condemn—not the system, but your own absurd reasoning. Without wishing to exclude any men from the rank and privileges of men, surely any man with the least possible white in his eye, will prefer the moral rank of a king's son, and a system which justly confers on him that rank, to those systems which only entitle him to the moral status and endowments of a mere man, and nothing more.

When these Paganophilists have exalted Paganism by all this process of gleaning, scraping together, raking all straws out of all corners, and conglomerating their motley heap of odds and ends, this is all that they can achieve. They can, they think, make up a system that may, *perhaps*, bear some-

thing of a resemblance to and comparison with Christianity. A pitiable result, after so much scheming and labour! It is the old story of the mountain bringing forth the mouse. How much better and wiser are they who, having the whole, are contented with it; prefer the whole to a part, and leave the pagans, who know no better, to hug themselves on their oddments. To be contented to belong the religion which "stands the highest," and has produced the highest results in manners, arts, and energy. Certainly, no one who has had the privilege of enjoying the refinements, the intelligence, the political pre-eminence, and the literary, scientific, and mechanical triumphs of the Christian portion of the human race, would be very willing to take up with the status of any pagan race in these particulars. No; not even a Paulus would do it, a Strauss, a Hudson Tuttle, a Peebles, a Lord Amberley, or a Higginson, unless they are more fatuous and hydrocephalous than we are willing to think them. All of them, spite of their morbid propensity for eating of dirt in preference to good sound provisions, are in their lucid moments compelled to confess that Christianity, much as they hate it, stands higher, and has produced infinitely nobler results than their composite system—the most palpable outcome of Paganism. And of one thing let them be assured, that the moment they present us a religion better than Christianity, we shall be only too glad to lay hold of it.

And if these zealots of Heathenism would but take another view of the two systems, and bring forward the purity of the one, and the vilenesses abounding in all the rest of their beloved systems, what an odious figure their most tolerable Paganisms would present. Even Plato, one of the purest of the pagan teachers, tells you that the young women of a State ought to be brought out to wrestle naked in public. That a number of young men, in war time, should be selected to stay at home and have free range amongst the wives and daughters of those who are absent forfeiting their lives for their country! Where are the common sense and the common decency of men who can, for a moment, put such a system into comparison with the purity-breathing system of Jesus Christ! The world is not yet so imbecile as to take an owl for an eagle.

Zoroaster, who has some good axioms, we can no more think of placing by the side of Christ, whose every doctrine demands "purity in the inward parts," than we could of comparing "Hyperion to a satyr." Zoroaster orders all the children of his devotees to be washed at their birth in the urine of cows: that the urine of cows shall be swallowed on certain religious occasions, and that the priests shall apply it in various rites!

If you look into the history of Gautama, the last professed incarnation of Buddha, you find such extravagances connected with his birth as would disgrace the history of *Jack the Giant Killer*. In all these systems the extravagances of fable, and the vilenesses of doctrine and ritual, place them at an infinite distance from the purity and divinity of Christianity. The history and the best authenticated accounts of the cruelties and obscenities of the festivals, and the practices of the temples of India, tell an awful tale of the nature of Paganism; and none but men who see the truth through the jaundice of a diseased moral sense, or who labour under the defects of half-education, or the incompetence of reason, can for a moment think of putting systems so essentially different into comparison. These wrong-headed Spiritualists, who, originated amongst the crude, little cultivated masses of the American States, seem to think that nobody but themselves have looked into the lives and works of Grecian, Egyptian, or Indian pagan teachers; whilst the fact is, that these things are widely known and properly estimated. I myself have read immensely and laboriously in these, as well as others have, and only to arrive at a more exalted idea of the Gospels compared with the various systems of pagan antiquity, which, indeed, retain scintillations of primal truths, but merely as glow-worms, remarkable only in the absence of the perfect sun of Christian revelation. If there be a system as full of divine truths, perfect and complete, let these cavillers produce it. If it exist, why don't they? It would be worth reprinting and making familiar to us.

I see that one man has written a book called *The Sixteen Crucified Saviours*. There never were sixteen crucified Saviours. There never was but one Saviour; and, more than that, one crucified Saviour—Jesus Christ. All original advocates of new systems have been persecuted, but not crucified; and there is no history of religious dispensation, except that of Christianity, which is not mixed up with vague fable, or does not lie amid the clouds of far-off myth; if we except Mahommedanism, which no one who has really read the Koran can place very high, either for its literary or moral merit, very much, indeed, above the literature of the nursery. The reward of a harem of houris, in the other world, as the incentive to a pure and religious life on earth—what a moral code to place beside the system of inward purity demanded by the religion of Christ! There is none of these systems—although their advocates talk of the prophecies attending them—which can produce a course of practical prophecies of a Saviour, like that of the Hebrew Bible,—prophecies implanted in every page of the national history of the Jews, and that amid prophecies regarding all

surrounding nations that have been literally fulfilled. The life of Christ, unlike the lives of all other originators of religions—except, again, Mahomet—was placed in the period of comparatively modern history, and confirmed, not only by the Roman writers, but by a thousand other facts. To endeavour to place the history of any other founder of religion beside it, is to simply place a skeleton by a living man. And then, to look at the moral, social, or political condition of Hindoos, Buddhists, or any other class of religionists, in comparison with that of the Christian nations, wretchedly as they have adhered to its grand injunctions, and the mighty difference is decisive of the innate merits of the one and the other.

In a word, then, all that we have to say to these boasters of a better possible Gospel, to be tinkered up out of classical and heathen sources, is—produce it. We have heard long enough of possibilities of better things; but, as we never get them, if they don't show us practical proof of some higher and holier revelation, we can only class them with dreamers, or impostors, and that, too, of the stalest and most tiresome stamp.

CHARACTER SONNETS.

A. L.

GRACIOUS and suave, full of all gentleness,
 Of quiet kindly thought, steadfast and firm;
 With noble bearing that doth well express
 A soul that would all meaner motives spurn.
 A man of enterprise and action, too,
 Busied with patents, shipping, and exchange;
 Thy eager brain revolving still some new
 And better plan of wider use and range.
 Yet not in this thy spirit can find rest,
 The full content of all its deeper need;
 But like the dove, it wanders forth in quest
 Of home and freedom—a new world indeed!
 This dual rounded life of faith and sense,
 Brings in each sphere its work and recompense.

A. M. H. W.

FAIR thought and high imagination both combine
 To swell the tide of music in thy tuneful line,
 Drawing deep inspiration at the fount of Art,
 Thine is the inner vision of the pure in heart,
 A gift transcending all, and that sweet native grace—
 Fragrant aroma of the spirit—all may trace.
 Is not the soul a poem greater than all books,
 A living loving miracle of Art that looks
 On us, and converse holds through form and face like thine,
 A constant revelation of the Mind Divine?
 What tender, true affection, gracious sympathy,
 And lofty aspiration, may we find in thee!
 Yet all of winning sweetness that in form is seen,
 Can be but faint expression of the life within.

T. S.

ANGELHOOD.

BY WILLIAM OXLEY.

THE following remarks are resultant on the hearing of a discourse on Sunday last (July 30th, 1876), delivered by Mr. Morse while in a state of trance at Grosvenor-street Hall, Manchester, and who, as he assured me, was quite unconscious of the words that he uttered on the occasion. His usual controlling spirit, who uses his organism at public meetings, is known as T'ien-sin, who purports to have been a Chinese sage in earth-life; but in my opinion on this particular occasion the spirit himself was but a medium, used by an intelligence of a higher order than himself, and thus was an intermedium for the time being. Whether this be so or not is but of little consequence, as truth in itself is absolute, although subject to modification in its descent or passage through the channels in which it flows. This law also holds good to the hearer or recipient, for its perception and reception will be varied according to the mental or spiritual states of all those to whom any truth, or portion of truth, is presented; hence the variety of doctrines concerning the same truth, as believed in by the different religionists of the world, for when closely analysed, the radical ideas are not so divergent as they appear to the superficial thinker or observer.

For instance, the underlying belief of all systems of religion is that the First Great Cause, and to which men by common consent apply the term Deity or God, is that *He is one sole self-existent Being*; but above or beyond this central belief, there is confessedly a great mystery, and the history of the religions of the past is but the index of the human mind in its attempt to unravel the mystery of life, and to penetrate into the region of past and future existence.

In our present state and existence, no fact is more certain than that *we are*; that we are conscious of being in such a state of existence, and that we are surrounded by others equally conscious of the same fact. Again we are conscious that we live upon the surface of a solid material earth; and finally we can, with more or less certainty, trace our own beginning and ending or our entrance into and departure out of the present state; but *whence we came and whither we go*, and how our habitation was made, are questions which, to the majority of mankind, admit of no reliable or trustworthy solution, and it is for the palpable demonstration of the fact of a continued existence or consciousness of living, that humanity is waiting and longing for.

The advent of what is called Modern Spiritualism, with all

its marvellous phenomenal and intellectual powers, has burst upon a state of humanity in civilized countries at least, with a suddenness and brilliancy that has dazzled and almost blinded those who have seen and heard of its presence; when mankind does awake, as assuredly they will, to the reality of this power, the possibilities of the now dormant embodied spirit will be called into action, and new worlds will be revealed, the realities and actualities of which are not even yet suspected, and the worlds of spirit will be opened to those who are gifted with knowledge, so that the consciousness of life or being will not be confined to *one state*.

It is more particularly in reference to the advent of Modern Spiritualism, and the part which angels and spiritual beings are playing in the wondrous drama that I intend to notice; and it is to a most important and in fact startling announcement, as well as to the doctrine concerning the angels made by the guide or guides through the organism of Mr. Morse that I desire to call especial attention; for, if true—and time and events must prove or disprove—then mankind will have a fixed fact to mark the commencement of a new era in the world's history, and again, if true, the ages of the future will cherish the records of such a fact, and such records may possess a value that we now little dream of. On this account I desire to see fixed in print the statements of a disembodied spirit, whose testimony *may* prove to be of incalculable value. The subject of the inspirational discourse was named by myself to Mr. Morse (and given by impression to a friend) just before the commencement of the meeting; so that what was given was in no way the result of forethought on the part of Mr. Morse himself, and in proof of such thoughts being inspired by another, I believe they are not as a whole in accord with the private opinions of the medium. I asked him if he thought his guides would speak on "The angels and the angels of the Lord;" to which he replied that he did not know, but that I must leave it, and, if agreeable to his guides, they probably would do so; and, immediately after the invocation, the control stated that he would speak on the subject which had been requested, and that while he would be careful not to wound the susceptibilities of his hearers, yet that he would speak as the truth on this great subject was seen from his stand-point (the plural pronoun *we* was used all through the discourse). He (or they) commenced by stating that all systems acknowledged that God is one; but when the founders or proclaimers of this commenced by this statement, and added "I am His prophet," it was at this point the conflict began, inasmuch as the claim was open to question, and the demonstration or proof of the latter postulate was, and must of

necessity for ever be, adduced on different grounds to the former, and that such claim was the same with spirits as with mortals, and that both must be guided by the exercise of that which in man is called the rational faculty, but which corresponding faculty in spirits is distinguished by another idea; such being the case, the guides would give forth that which was within their own knowledge.

“The word angel, in its simplest sense, means a messenger; but, in its higher application, refers to orders of beings of different degrees in knowledge and power; and that it is quite proper to draw a distinction between angels *per se* and the angels of the Lord; the angel *per se* is the perfected form of the spirits of those who have inhabited earthly bodies (and there are no angels but who have once been men) then progressing through various states, until, with knowledge acquired by passing through the experiences of such *ascending states*, they are fitted to enter the highest spheres, then they are ranked as *angels*; and such is the destiny of every human being who has and who will inhabit this or any other earth; but the *angels of the Lord* (or Jehovah) are those mighty beings who have graduated on other planets, or other solar systems, and by such a process they are qualified to guide and control the destinies of lesser spirits, or those spirits who are to people the earths which are placed under their power; in short, such are really the earth or planet builders, or artificers, so vast is their power, and skill, and knowledge, that they not only take cognizance of, but actually direct and move as master minds, all those who are subordinate and who form the sum total of the descending and ascending spirits belonging to the given earth under their charge.

“Every earth, and even solar system, is made and perfected under the presidency of these mighty angels of the Lord; and it is because such a thought is the highest that man can conceive, therefore he has designated these God or Gods. To prevent degeneracy and to fulfil the purpose of the creation of earths and systems, which is their ultimate perfection, there is provision made in such economy that distinctive eras or epochs should occur; and *special organisms* are prepared into which the afflatus of the mighty angel can flow, which, being specially prepared, can receive and give out clearer knowledge and exhibit more beautiful love, thus reflecting in greater lustre and power the mighty angel of Jehovah, the Guide and Controller of the earth; the appearance of these special prepared forms or organisms upon the earth are points of attraction, which, after their disappearance, have been deified as *incarnations of Deity*, and are worshipped as such.

"All nations and systems have had these at various periods, hence the Avators of the ancient religious systems, which as history proves were unrecognised and unappreciated at their advent, and not until long after their departure were they exalted to the rank of Deity, and considered to be God manifest or made palpable to the senses of mankind. Among these are the Brahma of India, Osiris of Egypt, the Buddhas of the East, the Mithra of the Persian, the Jesus Christ of the Christian,—each and other systems claimed their Avators to be the manifestation of God; but it would be seen that if by the term God is meant the Infinite One, it could not be, for the Infinite One to be contracted and limited by time and space, as all organisms are, would be to become finited; hence He could no longer be infinite,—a proof to the reasoning faculty that such could not be.

"When the names applied to the many Avators were discovered to be the expressions of qualities rather than of individuals or personalities, then it would be seen that such advents of God to earth were to be spiritually discerned, and then they will be acknowledged to be what they really are, that is, a more conscious reception of the afflatus flowing through the spheres to the earth.

"Nevertheless, this consciousness is more perceptible to certain special organisms, and these in times past have been misinterpreted, and their true character not discerned, for the Avator has been made in thought a Man and God. Those who have given utterance to truths of an exalted order, and been conspicuous by the purity of their lives, may not without justice be considered as Avators or messengers of God to the nations of the earth. But, has God spoken by these messengers who have been specially qualified and prepared in the past; and will He cease to speak through such prepared organisms? We reply, 'No,' and we now make the announcement *that there is at the present time one upon your earth.*

"We may be asked to name Him, and to say who and where he is. We could name him and describe his locality, but for sufficient reasons we withhold the answers; that one himself is not, nor will he be fully conscious who and what he is, until he crosses the boundary, and until his bones have mingled with the dust of the earth on which he now is, but his power will be felt by the subtle quality of his thoughts and writings. One reason why we withhold further knowledge is that there is to be no more *man-worship*, but the consciousness of the Divine, which *is* in every human being, and which is the life itself, may be and ultimately will be enjoyed and appreciated by all.

Such is the science of the angel as propounded by one (or more) who sees from the plane or standpoint of spirits. Communications of this character should silence those who, professing to be wise, are constantly reiterating that the Spiritualistic movement produces nothing worthy the attention of intellectual or scientific minds. The philosophy here unfolded commends itself for its rationality and consistency; for, granted the continuance of life in other conditions than pertaining to embodiment in matter, what more probable or likely but that such continuance must be of a different order and character? Accepting it, we may see the reason why a sojourn in earthly life conduces to the happiness and power of those who have passed through such experiences; and, as knowledge is power, it follows that the descent of the individual or atomic spirit into outer or more ultimate conditions, must, of necessity, take with it into all future and ascending conditions the knowledge gained by such experiences; and, moreover, as we see even here, that knowledge is useful and gives to its possessor the means of adding to the happiness of himself and others when imparted and applied to uses,—it follows that in the higher spheres, the same law may be operative, and as a consequence such additions will be made to the sum total that a wider range of happiness and usefulness will be the resultant.

Another and important end in view (and we cannot conceive of a purposeless existence) is that life itself may be perpetuated and perfected in new and ever-varying forms, organic and inorganic, and as this implies locality and residences, we may see how and why earths and their surroundings are brought into existence. And who can do this but the Great Life itself (call it by what term or name we will), acting and operating through and by means of the forms of which *it* is the centre and spring. If man as mortal has the capability of accomplishing such vast works as his habitation bears testimony to, what shall we say will be his powers as immortal, and as the angel, in which state the Divine is possessed in greater consciousness! Knowing this, we may cease to wonder why the solar systems with their attendant satellites are in such myriad numbers. Vast and innumerable as these are now to us, as space itself is infinite and state is eternal, there is yet room and opportunity enough for the calling out into *ultimate existence* those which are now *subsisting* in the Infinite Mind.

The announcement made by the controlling spirit is nothing less than startling, which was, that there is now on the earth one of these Avatars, or special forms of life (or prepared organisms) who will give to humanity thoughts, and manifest such wisdom and purity of life as shall tell upon the ages yet to come. If

this be so, it is no less than the actual fulfilment of the prophecy held by all systems, viz., that such a one would appear.

In a remarkable work lately issued,* this event is clearly specified as very shortly to take place, by two spiritual intelligences named Hafd and Hermes, where it is stated that a great Reformer would appear on the earth; that he would be of humble parentage, and that his advent was nigh at hand. A statement of similar import was made by the guides of Mrs. C. Tappan in the same hall in Manchester more than a year ago—June 27th, 1875, the subject of the oration being, "The New Messiah."†

Strange will it be, if the present generation is to witness this remarkable advent, and if he should prove to be the "desire of all nations." The signs of the times are portentous, and clearly indicate the activity of new forces in the mental and spiritual worlds. That such must tend to revolutionize the present systems, social, scientific, and theological, is patent to all who have the power to delve beneath the surface of human society in its present arrangement; one thing is tolerably certain, which is, that it will be a revolution, not involving in its train conflict and antagonism of class against class, system against system, church against church; but that its sway will be manifest in the interiors of all who come within its action, and will act as a solvent to dissipate the barriers which now separate the human race, and will tend to harmonize mankind into one great family and brotherhood, acknowledging one great Fatherhood, which is in heaven.

Higher Broughton, Manchester,
August 1st, 1876.

THE "HOMILIST" ON THE PUBLICATIONS OF THE REV. F. R. YOUNG.—The *Homilist* for August contains the following notice of two recent publications by the Rev. F. R. Young:—

Mr. Young is no ordinary man. He lives in the highest literature, sympathizes with the highest themes, and pursues the path of thought with freedom, vigour, and independence. He thinks for himself: his convictions are his only *credenda*. Here we have two of his sermons—one on "The Personality of Christ," and the other on "The Day of Pentecost." Not one preacher out of a thousand could be found who can put so much valuable thought into so small a compass. Our principle is not to recommend books because we agree with all the opinions they set forth, but because of the soul-force with which they are charged. On this ground we recommend these Discourses.

* *Hafd, Prince of Persia*. H. NISBET, Glasgow, pp. 443, 444, 482.

† *Discourses through the Mediumship of Mrs. Tappan*. JAMES BURN, London, *Oration: The New Messiah*, pp. 12, 13.

NOTES AND GLEANINGS.

DR. SEXTON'S LABOURS.

We refer to this subject again with the very greatest reluctance, and would not do so at all but for the purpose of drawing attention to a significant fact which will hereafter become all-important in connection with Spiritualism. Dr. Sexton, of all the workers in the cause, is the only one who is persistently neglected and left to suffer with hardly a hand stretched out to assist him. Two or three warm-hearted generous friends have done more than their share, and the doctor will ever feel grateful for their kindness; but the great majority stand aloof, and proffer no kind of aid whatever. Now, how is this? If there were any difficulty at arriving at a satisfactory conclusion on this point heretofore, there is none now. The last month has brought shoals of letters, which will set the question at rest for ever. In most of these communications the amount of praise lavished on the doctor as to his "great learning," "wonderful eloquence," "splendid talents," and all that sort of thing, would be sufficient to satisfy the vainest of men; but still the persons who profess so much admiration refuse to help him in his undertakings, and some of them even go so far as to say that conscientiously they can hardly wish him success in his efforts. Dr. Sexton is a believer in the Divine authority of Christianity—the large mass of the Spiritualists are dogmatically anti-Christian. This is the secret of the whole thing. Christianity is an "old worn-out exploded error," an "ancient superstition," an "obstruction in the way of the world's progress," a "ridiculous delusion of the past," and so on to the end of the chapter, whilst Spiritualism is the grand regenerator of mankind, that is destined to accomplish all sorts of unheard-of impossibilities. Any attempt to reconcile these is declared to be a task only fit to be compared with the labours of Sisyphus working at his everlasting stone. The Lord Jesus is spoken of as "a man of wonderful mediumistic power," "a myth," "a good-enough reformer in his way;" but to suppose him to be the Almighty, as Dr. Sexton does, is "next door to insanity." The doctor's notion on this point is "an infatuation," "man-worship," "a vestige of priestcraft," "a horrible delusion," &c., and his practice of preaching the Gospel is sneered at as though the so doing was rank heresy against Spiritualism. One entire Society discontinued taking the *Spiritual Magazine*, and refused ever again even "to look into it," in consequence of an article that appeared in its pages from William Howitt, the most brilliant writer that ever took up a pen in defence of the cause; and

more than one Spiritualist declined longer to subscribe to it because the words "with which is incorporated the *Christian Spiritualist*" appeared on the title page. The present condition of Spiritualism may be learned from these facts, and the result may be easily foreseen: In America the other day, a meeting of the leading Spiritualists took place, with a view to organise the movement upon a religious basis, and the strongest objector to the term Christian being employed was an Englishman—a quondam assistant of Mr. Burns—on a visit to the States. We have no wish to exaggerate the importance of this fact—as Mr. Linton is certainly not a representative man—but, taken with the others named, it is significant. A division between the Christian and Anti-Christian Spiritualists is imminent. The latter begin now to manifest such intolerance towards the former that for the two to work together harmoniously will soon become simply impossible. Christian Spiritualists, such as William Howitt, S. C. Hall, D. D. Home, Newton Crosland, W. M. Wilkinson, Thomas Shorter, F. R. Young, Enmore Jones, and others, have not only done work in connection with Spiritualism which will bear comparison with anything that can be pointed to as accomplished by those who reject Christianity; but they have lent a helping hand to all, regardless of theological opinion. They see now how their acts are reciprocated. To be a Christian is something like a crime in the eyes of some of the leaders of the movement; and those advocates who take sides with freethinkers, scientific sceptics, and unbelievers in general, are by far the most popular. An alliance between this sort of Spiritualism and Secularism is quite on the cards for the future, but the severance of it from all forms of Christianity is inevitable. No wonder that Christian men stand aloof and refuse to have anything to do with a cause which aims at overthrowing the religion that has ushered in temporal civilisation and eternal peace. Of course it will be replied to this that the spirits teach doctrines quite in accordance with the views herein condemned. We know it and regret it, since the inference to be drawn from it is by no means favourable to Spiritualism. Beautiful and blessed angels of light come down from the Father's throne to cheer us on our way through this wilderness; but alas! on the other hand, devils from the lowest depths of Tartarus come too, to deceive, delude, and destroy. And we need the very greatest care in picking our road amongst these conflicting influences. We have mediums who cheat, and leading men who defend them on the ground that they are impelled to play tricks—that is to deceive and lie—by the spirits. Be it so; then away with such mediums, and avaunt such spirits. If Spiritualism cannot stand on truth, let it fall. We will have none of it but that

which is true and pure, and good and holy, and in a word—Christian.

We have now made our position clear, if there was any doubt about it before, which there could hardly be, for we have generally spoken out pretty plainly. If we get no support, then we will do without, come what may. Let Spiritualists of the Anti-Christian schools, and the spirits from whom they receive their false doctrines, band together as they do, to oppose us, we shall survive it; for God is the God of earth and of the spirit-world as well, and His Providence will not fail. Henceforth our teaching will, if possible, be more marked than heretofore, and we will spare no pains to oppose falsities in whatever form they may come, whether as the Anti-Christian teaching of Spiritualists, communications full of error from spirits, false doctrines enunciated by trance speakers, or trickery and cheating on the part of mediums. Christian Spiritualists we ask to give us such help as they can, for it is clear we shall get little elsewhere. We must be true to conscience and leave the issue to God. Difficulties enough to overwhelm many a man press us down at this moment, crushing out life, energy, and health; but in the midst of all comes the blessed teaching of the Master, worth all the spirit-communications that were ever made,—“In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

DR. SEXTON AT AUGUSTINE INDEPENDENT CHURCH,
CLAPHAM ROAD, LONDON.

The anticipated appearance of Dr. Sexton in the pulpit of this church has become a general topic of conversation in religious circles. One of the Christian journals thus announces it: “On Sunday, September 10th, the well-known orator, Dr. George Sexton, will preach two sermons in Augustine Independent Church, Clapham-road (the Rev. Dr. Thomas’), which will, we doubt not, create an unusual amount of interest—is in fact creating it already. It is pretty well known that the doctor was for over 20 years one of the most able and prominent of Freethought advocates, in which capacity he gave some hundreds of infidel lectures in the principal towns of England and Scotland, and wrote numerous publications of a sceptical tendency; and his present position, therefore, as an exponent of Christian truth, is one which will naturally attract the attention of large numbers of persons both amongst believers and unbelievers. The interest, too, will be considerably enhanced on this occasion by the fact that he intends to devote his two discourses to a consideration of the present aspect of Infidelity, to describe the

course of thought which led him to accept Christ's Gospel, and to state briefly the grounds of his present position. Taking these circumstances into consideration, in connection with the well-known reputation of Dr. Sexton as a man of science and an eloquent speaker, there can be no doubt that the church will be crowded." We may add that the service will commence in the morning at 11 and in the evening at 6.30.

AN INCIDENT IN A LIFE.

On Sunday, July 9th, there entered Christ Church, Cork, and took a seat where his family (an English family, some time resident in that city), a very long time ago worshipped, a white-headed man, who held in his hand a prayer-book, one of those presented to the young of both sexes by the "Association" formed at the beginning of the century (and still existing) "for Promoting the Knowledge and Practice of the Christian Religion." It contained his name and an engraved tablet; for it was awarded to him as a prize at a competitive examination in that church, and bore the date 1812. Sixty-four years have passed since then: he had kept the prayer-book all that time: he read from it the service, substituting the name of Queen Victoria for that of King George the Third; and gave thanks to God for blessings of a long, a successful, a happy, and a very busy life, the fruit, these blessings may have been, of seed planted by the book given to him sixty-four years ago. The white-headed man was Mr. S. C. Hall.

ANNIE EVA FAY ORDERED TO TAKE OUT A JUGGLER'S LICENSE.

Judge Donohue, in Supreme Court Chambers, has decided the case of Annie Eva Fay, the "spiritual test medium." The Society for the Reformation of Juvenile Delinquents made application to the court to compel her to take out a juggler's license, or else be permanently restrained from giving her exhibitions or *séances*. On behalf of the Society, various affidavits were submitted, alleging that Miss Fay was a juggler, and performed her feats without any supernatural aid, but merely through "legerdemain, prestidigitation, or sleight of hand." On the other hand, were affidavits in which it was alleged that the proceedings were the result of a conspiracy between various ministers of the Gospel, who were seeking to crush out the truth as exemplified in the feats of Miss Fay. Judge Donohue decided yesterday that the case comes within the statute in regard to theatrical and other entertainments, for which a license fee must be paid to the Society for the Reforma-

tion of Juvenile Delinquents. In his opinion, he says: "While the court should be careful in any attempt to restrain parties claiming to be in pursuit of knowledge or the exercise of religious rules, the court should be equally careful not to permit the mere name or claim to sustain an exhibition that the statute contemplates should pay a license. It seems to me, after careful consideration of the facts in this case, that this defendant comes within the statute, and must be restrained."—*N. Y. Times*.

A NEW SECT.

A new sect, called the "Eclectic Church," is said to have sprung up in Iowa, under the lead of a Mr. Pickett. The following are the principles of the new organization: (1) One God and Father of all. (2) We are living in the dawn of a new dispensation—the Eclectic Church. (3) One man in a normal condition should be married to two women, and two only. (4) Jesus Christ will never come to this world at some future time. (5) Must have a visible head to the true Church of God. (6) Limited punishment in the future life.

DEATH.

I do not believe that at the hour of death there is one moment's suspension of conscious existence. I even believe that in the so-called insensibility or unconsciousness that often precedes bodily dissolution the dying person is still sensible, still conscious. It is only that the electric wire of the nerve has lost the power of carrying messages from the inhabitants within to those outside. It has become a non-conductor.—*DR. CUMMING*.

Notices of New Books.

TREMADOC SERMONS.*

ALMOST every popular preacher now publishes his sermons, and the result is that this form of literature occupies a more conspicuous position to-day than it ever did before. The sermon has, in fact, taken the place of the essay so much appreciated by our forefathers. But then sermons have really become essays

* *Tremadoc Sermons; chiefly on the Spiritual Body, the Unseen World, and the Divine Humanity.* By H. N. GRIMLEY, M.A., Chaplain of Tremadoc Church and Professor of Mathematics of the University College of Wales. London: HENRY S. KING & Co.

in a large number of cases, and would fail to be recognised as anything else, but for the orthodox text of Scripture at the commencement—having frequently nothing whatever to do with what follows—and the assertion made that they were preached on such an occasion. Very often the word “sermon” forms no part of the title-page of these books. Some name is selected upon much the same principle as that which guides novelists in adopting a title for their books, and you are left to make the discovery that a volume of sermons is intended after you have purchased the work. We are not complaining of this, but simply pointing it out as one of the characteristics of the literature of the times.

In the work before us this course has not been adopted. It is a volume of veritable sermons, and as sermons they come before the world. True when we first saw the book advertised, we had no idea what *Tremadoc Sermons* meant, which arose probably from the faulty character of our geographical knowledge, but we were not long in making the discovery that there was nothing more cabalistic in the word “Tremadoc” than the name of the place where the discourses were preached. These sermons, too, are really expositions of the passages of Scripture selected as texts, or what is the same thing, hortative remarks based upon them.

To say that we were pleased when we perused the work of Mr. Grimley, will by no means express our true feelings. We were charmed to an extent that we hardly care to confess. During the past few years we have read some scores of volumes of sermons, but with perhaps one or two exceptions never any that pleased us so much as this. The tone that pervades the book from the beginning to the end, is as truly illustrative of Christian love and charity as the sermons themselves are faithful expositions of Divine truth. The author is a man who has not only studied the Gospel, but he has also studied human nature—a branch of study too much neglected by preachers in general—and he has profited largely by both. His work is full of sound sterling common sense, blended with the very highest form of Christian truth. Mr. Grimley is, we suppose, what would be termed a broad Churchman, but like Stopford Brooke, and unlike most of the clergy of that particular school, he holds firmly by the Deity of Christ, which, according to our view, is the great central truth of Christianity, without which the gospel becomes largely null and void.

The topics dealt with in these sermons are both numerous and varied, and all of them are treated with a degree of power which is seldom witnessed. The parishioners of Tremadoc are unusually blest in having such a man as Mr. Grimley to minister

to them in sacred things. We hope they appreciate him, and do not in this case fulfil that almost universal rule referred to in the Scriptures respecting the one place where a prophet does not find honour. We give a passage or two with a view to show the whereabouts of Mr. Grimley in theology. The following is from a sermon on "The Holy Trinity":—

The doctrine of the Trinity is in truth, my friends, but the doctrine of the Incarnation—the doctrine of the Divine Humanity—presented to us in a new aspect. Various phases of the doctrine, which is the great central doctrine of the Christian Church, have been successively brought before us. In Jesus, the Son of the Blessed Mary, we have been taught that the Divine and the Human were mystically united; and that in the progressive stages in which the mystic union was accomplished, we are to see shadowed forth the various stages which all Humanity must pass through before it can rise into perfect union with the Divine. Our Lord's life on earth was, for His Humanity, a progress from humiliation to glorification. In His person the Divine entered upon the domain of human life, and came into contact with all the hindrances and all the evils with which life on earth is beset. The union of the Son of Mary with the Divine did not exempt Him from the life of sorrow and suffering which has always been the heritage of man. It was by suffering that He was made perfect, that His human nature was so glorified as to be rendered fit to be perpetually the temple of the Divine. His life on earth is for all ages the type of the life of all who long to have part and lot in the great life of redeemed Humanity. If we would be united to the Divine, we must live the Christ-life on earth, we must go about doing good, we must have sympathy with Humanity amid all the wretchedness into which it has fallen; we must endure patiently toil and sorrow: we must, indeed, suffer with Christ if we would be glorified with Him. In the Resurrection of our Lord from the tomb with His glorified body, we are to see foreshadowed for us our own rising to a life beyond the grave, and the reality of the future life of all Humanity. In His Ascension to glory we are to see written down in lines of light the promise of the future Ascension to eternal union with the Father of redeemed Humanity.

To-day we have to contemplate our Lord as reigning in that eternal union, His Ascension, to which we tried to raise our thoughts two Sundays ago. The Divine One with whom He now reigns in the spiritual world is our Father. He is the great Creator of all things. He is the Omnipresent Being who in the beginning made the world, whose Spirit moved over the face of the waters, who in various ways caused men to be conscious of His presence, who inspired the poets and prophets of old with messages to their fellow-men.

This Divine Omnipresent Being—the Father, Maker of heaven and earth—whom men in times long past were not able to personify, whom the imaginations of men were not able to form any representation of, has revealed Himself to His children of a later date in the person of His Son, the Man Christ Jesus. In Him we are to behold the fulness of the Godhead bodily. In Him we are to behold the Divine in the only abiding form in which He has revealed Himself to us. Throughout all preceding ages, the Divine One had been but a great Spirit hovering over the universe, had been but a Voice heard amid the thunder and lightning which echoed and flashed among the mountain tops, had been but the Inspirer of prophetic souls; but had not revealed Himself to the world clothed upon with any abiding personal form. But to men He is now for ever henceforth revealed in the human form of the Lord Jesus, who, strictly speaking—using the word person in its modern meaning—is the only Person in the Ever-blessed Trinity. To the eye of faith now the Divine wears the human form—the glorified body—of the Jesus who lived and suffered upon earth, and in whom was commenced the great union of the Human with the Divine.

The Divine influence proceeding from the one Deity who thus reveals Himself to us, we speak of as the Holy Spirit—as the Breath of the Divine—as the Spirit which has ever been breathing divine life and divine thoughts into the souls of men, and which has since the ascension of our Lord been

carrying on the great work commenced in His Sacred Person now glorified in heaven.

And Father, Son, and Holy Spirit, are the three manifestations of the Divine—the three persons—using the word in its older primitive sense—of the one God, whom we speak of as the Holy Trinity.

This doctrine of the Trinity could have no significance for us were it not but another aspect in which we are to contemplate the doctrine of the Divine Humanity—the great truth that the word, the life, the thought of God, took flesh in the person of Jesus, and may become incarnate too in all Humanity—the truth that the union of the Divine with the Human was accomplished in the Son of Man, and is being slowly carried on in all sons of men.

This great truth has been practically denied by some amongst those who call themselves Christians, and formally rejected by others.

There are some amongst those who assert themselves as accepters of the doctrine of the Trinity who nevertheless in effect are deniers of it. They speak of our Lord as Human and Divine, but in reality they only contemplate Him as God. They hold such strange views as to the depravity of human nature that it becomes impossible for them to dwell upon the thought that the Divine has united Himself to the Human. And the vileness of Humanity is to them of so strange a kind, that they think of it as removed not by any progressive work within the soul, but by having ascribed to it a righteousness which it has never known, and which the human soul can only get to know by ceasing to do evil and learning to do well, by patient surrender of self to God's good will, and steadfast continuance in a life of Christian love. The doctrine of the Divine Humanity involves the thought of the Divine entering into union with every human soul which is striving to live the true heavenly life, and aiding it as it so strives amid the sorrow and suffering which is the earthly lot of us all, to become perfect even as the Father in heaven is perfect. The doctrine cannot really be held by those who are for ever harping upon the desperate inherent vileness of Humanity—upon a vileness which is such that the Divine One Himself knows of no transformation which can be effected other than by imputing to the vile one a goodness he has never experienced, and effecting in heaven a supposed change which has no counterpart in the travail and anguish through which only a sinful soul can pass from union with selfishness and death to union with the Saviour, with the Divine-One, who will help it on the road to heaven. The doctrine cannot be really held by those whose views with regard to Humanity render it impossible for them to contemplate the Human in mystic union with the Divine. The name of Christ is to all such only another name for the great unapproachable Deity, who, though omnipresent, presents Himself to the eye of faith in no form in which we can recognise His full kinship with ourselves. The Humanity of Christ is really cast out of their thoughts.

But there are others who consciously and avowedly reject the doctrine. They do so mainly as upholders of the Unity of God. They recognise Christ only as man. And yet there are some amongst these, to whom the name Unitarian is generally given, who assert that they see in Christ more of the Divine than they can see in any other man; and there is a growing tendency amongst them all to contemplate the Divine elements of His character more than their predecessors have done. In this tendency there is an approach towards the great doctrine of the Divine Humanity. Those amongst the Unitarians who are so learning to contemplate our Lord are really in greater nearness to the truth than those amongst ourselves who give utterance to the doctrine with their lips, but banish it from their hearts. These latter practically abolish the Divine Humanity; but the Unitarians, while they shrink from acknowledging our Lord as wholly Divine, by their confession that His Humanity was inspired with a diviner life than was ever vouchsafed to son of man before, and by encouragement of themselves in the contemplation of the diviner aspects of His Human life, are struggling towards a more decided acceptance of the great doctrine of the Christian Church than those who cast out from their thoughts all idea of the union of the Human with the Divine in the person of our Lord.

We think, in reference to the latter part of this extract, that Mr. Grimley mistakes the tendency of modern Unitarianism. It seems to us, with a few exceptions, to be in the very opposite direction to that which he imagines. Unitarianism as a rule is merging into Theism, and the opinions of Unitarians on the subject of the person and work of the Lord, are undergoing a change not in the direction of the acceptance of His Divinity, nor in the lower sense of believing him to be a man full of the Holy Ghost, but of the denial altogether of His superiority to other men. In truth, Unitarianism is simply ceasing to be Christian, and many of the leading men in the denomination are giving up—very consistently, we think—the use of the Christian name. The error, however, into which Mr. Grimley has fallen, arises clearly from the charity of his feelings, and may therefore be excused.

From a sermon in the volume on "The Spiritual Body," we copy the following, as full of sound thought:—

But not only is the Divine aid which the thoughts of men receive rendered evident by the very efforts of doubting and sceptical minds helping to secure a more general acceptance of the doctrine of the Divine Humanity,—the aid is also made manifest in the fact that truths which were unveiled to the early Christian writers are being more and more clearly discerned as the conclusions to which the highest scientific inquiries are tending to establish. The truth expressed in the words of my text, "There is a natural body and there is a spiritual body"—the truth disclosed to the Apostle Paul—has of late been dawning with increasing clearness upon the minds of scientific men. The investigations they have been engaged in—the insight into the mysterious constitution of the physical universe which they have secured by the exercise of the faculty of scientific imagination, the faculty which enables them to picture to their minds the action of atom upon atom during any chemical change, or the vibrations which attend the transmission of any one of Nature's forces from one point to another,—scientific investigations and scientific thought have enabled the minds of men to obtain a clearer understanding of the truth of the existence of the spiritual body. The teachers of Christendom, who have had St. Paul's words much on their lips, and have in their hearts pondered much on the underlying meaning, have been in the habit of saying that the spiritual body of which St. Paul speaks is one which dwells within the natural body and is of the same form as that body. The phrase that the body is saturated with the soul, or that the soul pervades the body in every part, is one which you yourselves will recognise as having been uttered in your hearing more than once. The intimate connection of body and soul has from time to time been dwelt upon here. How deeds which work degradation in the body bring about a corresponding degradation in the soul—how the weakness and deformity by which sin renders its influence visible upon the outward frame have allied to them a feebleness and depravity in the indwelling spirit; how ignorance persevered in, how frivolity encouraged until the mind is utterly unaware that there is such an attitude as one of seriousness,—how these leave their stamp upon the body, and can be read in the face void of all the finer expressions, and in the ungraceful movements of the body, and how at the same time they imprint themselves in a corresponding way upon the texture of the soul,—these things have not been silently passed over here. How, on the other hand, a life of thought and healthful activity—of thought and action which contribute to the grace and beauty of the body—leaves its abiding marks upon the soul within; how the culture and discipline of the mind which may be read in the glance of the eye, in the habitual expression of the face, in the demeanour of the whole

body,—how these, too, mould the spirit of which the body is but the temporary dwelling-place; how loving thoughts, unselfish deeds, and an ever-growing sympathy with all that is noble and tender in the past life of Humanity,—how these, while setting their impress upon the body, are at the same time woven into the tissue of the immortal spirit,—how these things have been dwelt upon you cannot be unmindful.

It is most difficult to make extracts from a work of this kind where every portion is so good. We have but indicated its contents, and must leave our readers to get the book for themselves, and we promise them if they do, they will not be disappointed in its perusal. It is one of the few books of the age. That it will have a large sale is tolerably certain, and in that case it is sure to do a great deal of good.

THE NEW CHURCH INDEPENDENT.*

AMONGST the numerous publications that we receive from all parts of the world, there is none to which we accord a more hearty welcome month by month than the *New Church Independent*, issued at Chicago. Its contents are always varied, and of the very best. Swedenborgian, as its name implies, it is of the most liberal character. No article is ever to be met with in its pages that does not breathe the glorious principle of Christian charity. It is conducted with great ability, and is well worthy of support. To those of our readers who may now hear of it for the first time, we say procure a number for yourselves, and peruse it carefully, and we have no doubt that, having seen one, you will require another.

THE RELIGION OF THE CHRIST.†

THE name of the eminent professor of Hebrew at King's College is a sufficient guarantee that the book on the title-page of which it appears is worth reading. Amongst the "men of mark," and they are many who have laboured in the now well-worked field of Christian Apologetics in the present age, Mr. Stanley Leathes is second to none. His *Boyle Lectures* will be remembered by all who take an interest in questions of this class as masterly pieces of reasoning in defence of the divine origin of Christianity, against which sceptics have in

* *The New Church Independent and Monthly Review*. Chicago: WELLER and METCALF. London: G. SEXTON, 75, Fleet Street.

† *The Religion of the Christ; its History and Literary Development considered as an Evidence of its Origin. The Bampton Lectures for 1874*. By the REV. STANLEY LEATHES, M.A. London, Oxford, and Cambridge: RIVINGTONS.

vain directed their strongest artillery. And now we have a volume of *Bampton Lectures*, from the same pen and on a similar subject. *The Religion of the Christ* will prove a most useful book at the present time when so much unbelief prevails respecting the great truths of the Gospel, and when an active sceptical propaganda is busily engaged in endeavouring to undermine the divine authority of our Lord. The subjects dealt with in the volume are as follows:—"Anticipation of the Christ in Heathen Nations;" "The Christ of Jewish History;" "The Christ of the Psalms;" "The Christ of Prophecy;" "The Christ of the Gospels;" "The Christ of the Acts;" "The Christ of the Pauline Epistles;" "The Christ of the other Books." Each of these topics is described in a most masterly manner, the whole together forming a mass of evidence in favour of Christianity, which will not be easy to gainsay. We hope sceptics will read the volume, since if they do it is difficult to conceive of the result being other than beneficial. And for those Christians who desire to store their minds with weapons in defence of their faith, it must prove of inestimable value.

POSTHUMOUS PAPERS OF THE REV.
O. P. HILLER.*

THIS is one of the most charming little books we have ever come across. We learn from the preface that the author intended "to publish a book of sermons and moral essays on his attaining the age of sixty years." He died, however, before reaching that age, and hence in order that such pieces as he had selected for publication should not be lost to the world, they have been issued since his death. We can only regret that a man who could write so well did not write more, and give us several volumes without waiting till he should reach the age of threescore. There is a simplicity and beauty in his style that is perfectly charming. In the little volume before us there are twelve short sermons, mostly upon topics of considerable importance, followed by fifteen brief essays, also of a religious character; and at the end of the book are a number of very beautiful reflections and maxims. We should have been glad to quote some extracts from the volume to give our readers a taste of its contents, but space forbids, and besides, it would be difficult to make a selection where all is so good.

* *Posthumous Papers; being Selections from the Unpublished Writings of the Rev. O. Prescott Hiller*, Edited by FREDERIC ALLEN. London: J. SPIERS, 36, Bloomsbury Street.

HYMNS FOR THE SPIRITUAL CHURCH.

THE CENTRAL SUN.

<p>See how the Sun from yonder height Kindles a myriad fires; His splendour floods the world with light, In which black night expires ! He kisses all the distant hills In blessing every morn : He sparkles in the dancing rills That frolic round the lawn ; And run and leap o'er rock and stone, In eager glad endeavour, With sportive feet to hasten on, To meet the embracing river. He paints the flowers with varied hue, The canvas of the sky With radiant pictures ever new Each hour that passes by ! He wakes the music of the bird, The verdure of the tree ; Each living thing with joy is stirred, Its heart leaps in glee ! He peeps in at the cottage door, A democrat is he ; He treads the gilded palace floor With lordly step and free ! He gilds the humble village spire, The proud cathedral dome ; The mosque, the minaret ; his fire Gleams in the Arctic zone !</p>	<p>And burns on India's coral strand ; Around the pendant world, From East to West in every land His banner waves unfurled ! He journeys with a thousand ships, And visits every shore From day to day, yet never sleeps ; Unwearied as before ! Beneath his bright benignant reign Unnumbered harvests rise ; With flowers and fruit and golden grain, Earth blooms a Paradise ! Yet he but faintly mirrors forth The All-beneficent ; The love which fills all heaven and earth, Eternal and unspent ! Thou Central Sun—the fount of light— Illumine each darkened mind ! Disperse the shadows of the night, As clouds before the wind ! Kindle upon each heart the flame Of pure and holy love ; Till purged of every sin and shame, As seraphim above ! And when this earth fades from our sight, And mortal life is o'er ; May we dwell in Thy nearer light, In glory evermore !</p>
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T. S.

Correspondence.

A PRIZE ESSAY AND ITS REVIEWER.

To the Editor of the "Spiritual Magazine."

SIR,—I cannot but believe that Baron von Dirckinck Holmfeld's criticism of Miss Blackwell's Prize Essay, in your last number, will be read with regret by many, and with indignation by not a few.

Considering all that Spiritualism owes to the courage, generosity, and devotion of women, I think the Baron might have paused before he sought to tarnish the laurels which were awarded by competent and impartial judges to one whose sex was unknown to them at the time, and to whose talents and industry, so freely given to our cause, no one will grudge the only outward reward they have yet received.

If the Baron had reviewed the Essay on its merits, the case would have been different ; but he asserts, *a priori*, that the female intellect is incapable of thinking logically ; and yet, in the same paragraph, concludes that Miss

Blackwell could not have written the Essay without male assistance. Is *this* logical?

He lays down the axiom that women cannot judge of the truth of things, *per se*; they can only admire, in proportion as they are prompted by affection; insinuating that Miss Blackwell's advocacy of certain doctrines is in consequence of her personal admiration of their chief propounder. Probably Baron Holmfeld has not compared Miss Blackwell's published writings with those of Allan Kardec, and, therefore, does not know that there are many essential points on which her views are altogether different from his.

Baron Holmfeld imagines that women can only shine by a borrowed light, reflecting the lustre of some male luminary, on whose brilliancy they have gazed until they have lost all sense of independent vision. He does not attempt, in his notice of the Essay, to disprove the arguments by a logical chain of reasoning; he simply inveighs against them, because he conceives that they favour Materialism; whereas their object is to show how far the materialistic views of some of the world's greatest thinkers are reconcilable with those high spiritual truths after which their authors spent a life-long search in vain. The intellects which propounded the grand doctrines of Evolution and Universal Restoration could not rest content with the narrow outlook of Judaic Christianity, and they were forced on to a broader, if, also, a more barren platform. "We do not like it," I heard one of this school confess lately, "but we cannot help it. Show us something better, we are ready to accept it; *only, we must be able to see it.*"

Baron Holmfeld concludes his notice of the Essay by attempting to cast a slur on the good faith of the adjudicators, supposing that each must have found in it some favourite theory he was glad to see supported. It speaks well for the universality of the Essayist's sympathies, if she could appeal at once to the pet notions of four independent thinkers; and it is the highest praise if they each found in her Essay—while its authorship was yet unknown—that which, above all the others, gave it a claim on their regard, even from the personal stand-point suggested by Baron Holmfeld.

Such criticism is unfair to the writer, the judges, and the public; and will not, I venture to think, rebound, in the general opinion, to the praise of the critic. However, if it should have the good effect of sending readers to the Essay, to judge for themselves, even Baron Holmfeld's ungallant remarks will not have been made in vain. There is only one excuse for them, and that is, the supposition—expressed by a lady in Paris, and recorded by the Baron himself—that he had once before lived on earth as a woman; and that his "soft upbraidings" are reminiscences of woman's jealousy and woman's want of logic in a former existence.

EMILY KISLINGBURY.

MILTON ON EVOLUTION.

To the Editor of the "Spiritual Magazine."

SIR,—In reference to Dr. Wilder's most wise and interesting article on "Intuition," I think that we must recognise an inner self or underlying instinct, power and sapience in man, as more or less independent of experience and approaching to the instincts of animals—nay, as being the very soul of the understanding itself, as something what sight would be to a blind person in recognising distance and all objects at a glance, instead of groping in the dark, picking up experiences bit by bit; and a mesmerised somnambulist and clairvoyant will often refer this power to a voice informing them. The following fine passage from Milton's *Paradise Lost* illustrates very closely Dr. Wilder's meaning, or, at any rate, is worth referring to:—

"To whom the winged Hierarch reply'd:
O Adam, one Almighty is, from whom
All things proceed, and up to Him return,

If not deprav'd from good ; created all
 Such to perfection, one first matter all,
 Endued with various forms, various degrees
 Of substance, and in things that live, of life ;
 But more refin'd, more spirituous, and pure,
 As nearer to Him plac'd, or nearer tending,
 Each in their several active spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 Springs lighter the green stalk ; from thence the leaves
 More airy ; last the bright consummate flow'r
 Spirits odorous breathes : flow'rs and their fruit,
 Man's nourishment, by gradual scale sublim'd,
 To vital sp'rits aspire, to animal,
 To intellectual give both life and sense,
 Fancy and understanding ; whence the soul
 Reason receives, and reason is her being,
 Discursive, or intuitive ; discourse
 Is ofttest yours, the latter most is ours,
 Differing but in degree, of kind the same."

This fine passage on evolution ought to please Mr. Darwin. "One first matter all," working up by degrees to the highest conditions of mind, spirit, instinct, and intuition, and is in accordance with the sequence and development observed ; and we must accept things in the natural sequence, dependance, and order as they occur, and we shall then find that Spiritualism and Materialism are not in opposition, but that spirit is but matter sublimely elevated in degree and nature, until capable of "life and sense, fancy and understanding," instinct and intuition ; and, if we find that spirit has its source in matter, we do not degrade spirit, but only acquire a more just and enlightened conception of matter in its ultimate nature, transcending all analysis, any further than the nature of a thing is recognised in what it does—"one first matter all."

HENRY G. ATKINSON.

LINES TO "CISSY,"

One of the controlling Spirits of Miss Fairlamb, of Newcastle-on-Tyne.

Oh stay, gentle spirit, oh stay but to tell
 Of the far spirit-land where thou, Cissy, dost dwell.
 Is thy home, little maid, with the angels above,
 Where no feeling is known but the sweet one of love ?
 Where the perfume of flow'rs ever falls on the air,
 And the dear Rose of Sharon in glory is there !
 Hast thou passed in thy way on this visit to me
 Heaven's fair gates of pearl and the grand glassy sea ?
 The river of life that flows from the throne,
 Where blest little ones drink, Jesus claims for His own ;
 Thou'lt forgive those who say, because dark is thy skin,
 Thou canst be but the child of the father of sin.
 Is not this then a proof that thou art of the blest,
 Thy meek presence sheds peace o'er the wearied one's breast ?
 Too well we know, Cissy—more like Satan's arts,
 To make fairest of skins hide the blackest of hearts.

Newcastle-on-Tyne,
 Nov. 1st, 1875.

FLORINA.

THE
Spiritual Magazine.

OCTOBER, 1876.

SECULARISM: WHAT IS IT, AND WHAT IS
ITS WORTH?

By GEORGE SEXTON, LL.D.

II.

“Ad populum phaleras, ego te intus et in cute novi.”—*Persius*.

NOW on the question of Atheism, as we have seen already, there is a considerable difference of opinion among Secular leaders, not, perhaps, as to whether there is a God, because they seem all to have made up their minds that there is not; but as to how far this disbelief should constitute the basis of Secular action. That Secularism is Atheism, indeed that it is nothing else worth speaking of, will be conclusively proved hereafter; but at the present time I am only concerned with pointing out the fact that the men who occupy the most conspicuous positions in the movement, and whose utterances may, in fact, be said to constitute the Secular philosophy, are utterly at variance as to the fundamental principles of the system. Mr. Holyoake, as has been said, maintains that Secularism and Atheism are perfectly distinct, and that in fact the sphere of operation of the two are altogether different. The following passage will explain Mr. Holyoake's position in reference to this matter:—

In controverting Theism, the Secularist is lost in the Atheist; in denying the truth of Scripture, the Secularist is merged in the “Infidel.” The Secularist, as such, confines himself, like the geometer or chemist, to his proper field of study. The geologist, for instance, may, as an individual, dispute the discovery of a comet, but as a member of a geological society, the essay he reads to his co-members must relate rather to the discovery of fossils. In the same manner a Secularist, as an individual, may enter upon Anti-Scriptural or Anti-Theistical arguments; but in his capacity as a Secularist, his business is with the exposition and defence of the principles which constitute the points of agreement with his colleagues.*

* *Reasoner*, No. 625.

Mr. Holyoake seems to have a crochet that there ought to be a number of different departments in Secularism devoted to different purposes. He even suggested in the debate with Mr. Bradlaugh, with that quiet sarcasm which must have cut his antagonist to the quick, that they might have a "howling department" especially provided for those persons who make "loud and demonstrative speeches"* which department, if it existed, would probably be the most largely patronised of any, and should certainly find favour in the eyes of the President of the "National Secular Society." Mr. Holyoake, it will be seen, therefore, while he does not object to the introduction of Atheism into Secularism, or in fact the having a department devoted to its investigation, contends that neither Atheism nor Theism has any real connection with Secularism, and that consequently those who attempt to make a disbelief in God, the basis of Secular organization, completely misrepresent the principles that they profess to advocate. Mr. John Watts, for some years the editor of the *National Reformer*, and at that time one of the most prominent leaders of the movement, held very much the same views as those advocated by Mr. Holyoake, and treated Atheism as "an obstructive form of Sectarianism," incapable of being made the "ground of wide co-operation," and with no claim, therefore, to be considered a part of Secularism. In a pamphlet of his, containing a very clear and able exposition of Secular principles, he observes:—

Exclusive Atheism is an obstructive form of sectarianism—it not only requires that conduct shall be regulated on Secular principles, but insists that the Secular principles shall proceed from Atheistic convictions. The Atheist holds that morality is founded on the laws of Nature, and this is the positive side of his negation of Theism. But many eminent Theists also hold that morality is founded on the nature of things, as well as sanctioned by religion. Bishop Butler taught this doctrine. Archbishop Whately, Dr. Chalmers, and Thomas Binney, among Dissenters, not to mention many others, hold the same principles. Professor Newman and Mazzini, whose Theism is unquestionable, deep, and passionate, hold the common ground of Secular morality. Orthodox ministers, indeed, have begun to proclaim a "Christian Secularism," which means attention to human as well as spiritual welfare. Now this kind of Secularism, so far as it promotes human welfare by material means, is identical with Atheistic Secularism—the only difference being this, that Christian Secularism is founded on the Bible, and Atheistic Secularism on Nature. Then there is a large and increasing class of Deists and Pantheists, who believe, with Tindal and Emerson, that the laws of Nature are the voice of God, and that to obey the laws of Nature is the first dictate of natural piety. These persons are so far Secularists, with a Theistical reason for their Secularism. Others hold clearly and firmly to the belief in the Immortality of the Soul, yet regard that use of this life which conduces to the purest human happiness as the best preparation for a world to come. Now what is to hinder, except bigotry and narrowness, all these persons from acting together on great public questions for the Secular improvement of society? Though nine-tenths of them hold principles adverse to Atheism, they all hold sentiments common to humanity. This

* *Vide Debate between G. J. Holyoake and C. Bradlaugh, p. 25.*

common ground is Secular ground. The difference between Atheism and Secularism is this—Atheism insists upon its point of difference from all being made the bond of union. Secularism proposes that its agreement with all shall be a ground of common action. Atheism, however true in itself, can never be a ground of wide co-operation until it has effected the conversion of society. It must, therefore, delay universal moral union for many generations yet.*

This view is, no doubt, held by a considerable number of the most able men in the movement—men of a calm, dispassionate turn of mind, and with a disposition to place Secularism on a sort of philosophic basis. That such men are entirely wrong in their views, and that they are guilty of wasting their valuable time in endeavouring to hammer into shape an utterly worthless scheme, destitute of fixed principles, and with no sound basis on which a superstructure can be raised, there can be no kind of doubt. Still such men, if they had weight in the movement, might succeed, perhaps, for a time in saving it from that speedy destruction to which it is being hastened by the rash and reckless advocacy of those who occupy the most conspicuous positions in its ranks, is quite possible. Of course, in the end, any attempt to place on a solid foundation this sham thing, called Secularism, must necessarily fail, since the whole thing consists of a series of negations, which cannot be made the basis of positive work. The talk about the laws of Nature is utterly beside the question; because Nature is, assuredly, not the special property of the Secularist (so-called), nor her laws likely to be better understood by getting rid of a belief in their Divine Author. The resolution said to have been come to by the New England Puritans, we cannot do better than adhere to to-day, "*Resolved*—That we obey the Laws of God, until we find time, and are able to make better." Now, this is worth more than all the so-called Secular philosophy that has ever been written, or is likely to be written. Any attempt, however, made by such men as G. J. Helyoake and John Watts to bridge over the chasm between religion and infidelity, by attempting to discover a common basis of action in vague generalities, is at once disposed of by the teaching of the leading men of their own party. Mr. Bradlaugh has proclaimed, through the length and breadth of the land, that Secularism is Atheism; and that, consequently, none but Atheists can work harmoniously together in attempting to carry out its principles. This he has done in much more positive language than in the elegant extract already quoted, in which he ascribes all difference of opinion, from his oracular *ipse dixit*, to be due to a lack of brains. In a discussion which he held with the Rev. A. J. Harrison, at

* *Secularism, the One Thing Needful*, p. 4.

Newcastle (and in which he cut a most sorry figure), he remarked:—

Then there is another point, that I do not know that I need trouble to discuss, whether Secularism is Atheism or not, because I think it is. I have always said so, I believe, for the last thirteen years of my life, whenever I have had an opportunity of doing so; and it is hardly likely, therefore, that I should come here to-night, without any reason for so doing, to recant all my previous convictions, and to make an allegation utterly inconsistent with all my previous arguments.*

Here, therefore, we see, that according to Mr. Bradlaugh—who certainly has a larger following among Secularists than any other man in the movement—Secularism is Atheism. In my recent Middlesborough debate, Mr. Foote was at great pains to point out to the audience that Mr. Bradlaugh had simply said, not that Secularism was Atheism, but that it was the high road that led to that desirable goal, a view which I have frequently heard put forward by Secularists who disclaim atheistic opinions. I replied by reading this passage and another, which I will now give. In the Replies to Correspondents in the *National Reformer* I find the following:—

H. S., Liverpool.—We cannot discuss with the journal you refer to; its articles have been personally malicious. A Secularist, who holds the principles of the National Secular Society, cannot also hold that "None of the principles of Secularism afford the premises from which a conclusion of an Atheistic nature can be deduced; a man may accept them all and still remain, consistently and logically, a Theist or a Pantheist." A Secularist must be opposed to the theological teachings of the world, as destructive of human happiness; and, although a Pantheist may reject many of these theological teachings, and a Theist, rejecting Revelation, does reject some of them, the Atheist rejects all. Milk-and-water Do-nothingists had better take back seats, under the Rev. Charles Voysey, or enrol themselves with the projectors of a new "Universal Religious Company." †

Now, here you have a clear, distinct, and unmistakable statement, that a Secularist, to be true to his principles, must be an Atheist; and that, in fact, the promulgation of Atheism, or, in other words, opposition to the "theological teachings of the world," is the main business of the Society. With these conflicting views as to the fundamental features of the scheme, with what consistency can men talk about Secular principles and Secular organisation.

Take, again, Christianity. What does Secularism profess to do with the Christian religion? This is a question of the most momentous import. Whether Christianity be true or not, it is a tremendous fact, the source of the greatest consolation to millions of men, their moral guide, their comfort in distress,

* *Debate between C. Bradlaugh and the Rev. A. J. Harrison, at Newcastle, p. 13.*

† *National Reformer, February 20th, 1875.*

and the basis of all their hopes of the hereafter. Now, Secularism should give no uncertain sound on this question. Her attitude towards the cherished faith of the large majority of mankind, in the nation where she commenced her propagandism, must be described in terms about which there can be no mistake. At the outset of this movement, Mr. Holyoake declared that he meant no antagonism whatever to Christianity; indeed, one of the most active members—I think a vice-president of the first Secular Society formed—was a Christian, by name Robert Le Blond. To most of the Secularists of to-day his name will be new; but I remember him well; and, as far as I recollect—while he was certainly one of the most energetic co-workers with Mr. Holyoake in his new Secular scheme—he never relinquished his belief in Christianity. In fact, it was a pet idea, both with Mr. Holyoake and with those who worked with him at that time, that they could make the Secular platform broad enough to admit great numbers of good pious Christian men, who, sinking their differences of opinion, might work together for some definite and specified temporal end. And this view has been advocated by Mr. Holyoake ever since, unless it should happen that since he consented to become Mr. Bradlaugh's lieutenant—and serve under a man for whom he always previously manifested the greatest possible contempt—he should have changed his views in this respect. Not many years since he expressed himself as follows:—

Secularism is not an argument against Christianity, it is one independent of it. It does not question the pretensions of Christianity, it advances others. Secularism does not say there is no light or guidance elsewhere, but maintains that there is light and guidance in Secular truth whose conditions and sanctions exist independently, act independently, and act for ever. Secular knowledge is manifestly that kind of knowledge which is founded in this life, which relates to the conduct of this life, conduces to the welfare of this life, and is capable of being tested by the experience of this life.*

From this it will be seen that no real opposition to Christianity is intended, but simply the advocacy of a new set of principles of a perfectly distinct character, which it is held may be accepted by men whose desire is to work for the good of the Commonwealth regardless of their views on the subject of religion. Mr. Bradlaugh, however, has made the discovery that it is utterly impossible to establish Secularism until not only Christianity, but every form of Theism is completely destroyed. There is no mistaking his language, nor the object that he has in view. He exclaims:

I find the preached ideas of God interfering with the children in their cradles, with the children in their schools, with the grown-up children in their

* Article on Secularism in *Chamber's Encyclopædia*, quoted by the Author in his *Debate with Bradlaugh*, p. 74.

churches, and in their daily avocations of life, and I am obliged to destroy Theism to make way for Secularism.*

We don't want to meddle with Christianity, says Holyoake. Secularism has a work of its own to do, which it can perform without in any way interfering with the speculative opinions of mankind. We desire to work in harmony with all, and so promote unity in society. Nonsense, bawls out Bradlaugh; such Secularism is no Secularism at all, but a vile pandering to the opinions of opponents. Our whole course of action must consist of a vilipending of religion in every shape and form. The very idea of God must be rooted out of the human mind before we can begin our Secular work. It is worthy of remark that Mr. Bradlaugh has never had the courage to speak in this way in America, in his various visits paid to that country, nor does he ever tell the people of Northampton, upon whose backs he hopes to ride into the British Parliament, that he must destroy their belief in God before he can properly commence his Secular work. Such silence is very significant. Mr. Charles Watts, next to Mr. Bradlaugh, perhaps the most popular man in the movement, recently issued a small book explanatory of Secular principles from his point of view, and in his violent opposition to religion, he proves himself a worthy disciple of his "chief." In a four nights' debate which I held with Mr. Watts at Newcastle-on-Tyne in April last, when I spoke of his violent antagonism to religion, he replied that he never attacked Christianity unless it came in his way. I answered: "Then it must always be in your way, for you never cease denouncing it." And in truth, I daresay, he and all his class find it very much in their way; and in their way I fancy it is likely to remain for many a day to come. Mr. Watts is now working hand in hand in the same society with Mr. Holyoake—a sort of peace between the rival factions having been patched up for a time, but the probability is that it cannot last six months. Mr. Holyoake, does not desire to "question the pretensions of Christianity," nor to destroy other people's faith in religion, but Mr. Watts's sentiments on the subject are expressed as follows:—

Well, we have still a priestly army of occupation in broad provinces of our Secular life, who are fed on us, billeted on us, paid by us, and who, in return, commonly insult and despise us: we can't ignore them, but having strength and heart we will fight them, and will never cease fighting till they or we are extinct. Directly we go out into the public streets, we find that the churches stop the way.†

What does Mr. Holyoake think of this? Christianity so far from being left alone is to be attacked might and main, and

* *Discussion between G. J. Holyoake and C. Bradlaugh*, p. 13.

† *Secularism in its Various Relations*, p. 16.

a persistent fight to be carried on with the clergy until they or their Secular antagonists become extinct. Well, we think we know which of the belligerents it is that is likely to be annihilated in this war that is to be prosecuted to the death. Directly the Secularists go out "into the public streets," they "find that the churches stop the way." Just so; and the churches are likely to stop the way, for they form a breakwater against the flood of Infidelity, which might otherwise inundate society. The point to be particularly noticed here, however, is in the first place the utter and entire disagreement among these men as to what it is they intend to do, and what is the end and aim of their society; and in the second place that there can be no peace between them and us. They challenge us to a fight which is to continue until one of us is exterminated. We accept the challenge and fling ourselves into the contest, knowing that as God lives He will defend His cause, and bring to naught all opposition, even though it were backed by great erudition, vast knowledge, severe logic, powerful argument, matchless eloquence, and profound thought, which this Secularism assuredly is not, being on the whole as insignificant and contemptible a sect as has yet arisen. Mr. Watts is particularly complimentary towards his opponents who believe in Christianity. He remarks:

Not only are the cardinal doctrines of Christianity intellectually absurd and self-contradictory, they are also morally degrading. Not only do they soften and confuse the brain which tries to believe them, they also harden and pervert the heart which tries to justify them.*

So then all the great and illustrious men of the past, whose names will live long as our language endures, and the light of whose glorious intellects will shine through all the coming ages the men who have shed a lustre on the human race, and by their mighty thoughts proved how God-like is humanity—Shakespeare, Milton, Newton, Kepler, Galileo, Bacon, Locke, and a catalogue of others, far too long to quote here, but whose names are familiar to every school-boy—all humble and devout Christians, had their brains softened and confused by this religion; and the men whose deeds of benevolence and philanthropy are ever appealed to as proofs of the heights of disinterested goodness to which human nature can climb—Clarkson, Wilberforce, Howard, Channing, and a hundred more—had their hearts hardened and perverted by the same cause. And the only men whose brains are sound, and whose hearts are open to gentle and holy influences, are a few Secularists whose principal characteristic is that they are utterly ignorant alike of science and philosophy, have never been known to engage in any great

* *Secularism in its Various Relations*, p. 23.

and noble deeds for the benefit of mankind at large, but are generally found quarelling among themselves like the celebrated Kilkenny cats. Ye gods! where will impudence and audacity end?

When men are tost
On tides of strange opinion, and not sure
Of their own selves, they are wrath with their own selves,
And thence with others.*

Secularism, then, as described by these different writers, each of whom occupies a conspicuous position in its ranks, is the chamelion, out-chamelioned. It is one thing to one of them and the very opposite to another. You cannot grasp it, for the moment you attempt to take hold of it, it eludes your touch, and changes into something else. It has no fixed principles, and no authority to which it can appeal. It is Atheism, or Theism, or Pantheism, or may be Polytheism, as occasion may require. It takes Christianity under its protecting wing; it fights Christianity to the death. It wages an everlasting war against the Supernatural; it admits that there may be a Supernatural power, and even a Providence, operating beneficially upon mankind. It sneers at prayer as the supremest of follies; it thinks it possible that prayer may have been the means of bringing help to man. Do you doubt that it has ever conceded this much in favour of prayer and Providence. Take the following passage from one of the best books that Mr. Holyoake has written on the subject:—

There may be help from prayer or from Providence. Upon these points the members of the Secular Society form such opinions as to them, the facts may seem to warrant, and they are equally free to affirm or deny the existence or availability of supernatural aid.†

So there may, after all, be help from prayer or from Providence? What then becomes of that favourite maxim of Mr. Holyoake's, which runs through all his teaching, and which again and again turns up in the literature of the movement—that science is the only Providence. What becomes of the perpetual war against the supernatural in which Secularism finds itself continually engaged? If a Secularist may pray, may believe in the supernatural, may rely on Providence, and may obtain help thereby, why, then, pray tell us wherein Secularism differs from that Christianity which it proposes to supplant. But, assuredly, never before in the history of the world was there any attempt to blend such utterly incongruous elements as we meet with here. Such a dish of hodge-podge has surely never been served up before to satisfy the appetites of human beings. A Bampton lecturer has remarked, and I quite agree with him,

* *Queen Mary*, Act III. Scene iv.

† *Trial of Theism*, p. 174.

that it must be "emphatically understood that the opponents of Doubt and Denial, in their modern forms—from dogmatic Atheism to moral and religious know-nothingness—do, with uncompromising purpose, accuse those airy shapes, one and all of an incoherence thorough enough to make them, while glittering as soap bubbles, like soap-bubbles, disappointingly unsubstantial."* We have a right to demand of these Secular teachers before they come to us, calling upon us to accept their new-fangled whimsies, that they shall settle among themselves what it is they have to offer. No doubt they consider that the gift to society of their scheme displays great generosity on their part; but society demands to know the nature of the dotation thus proffered before it will consent to receive the questionable treasure. And this is just the information which Secular leaders are incapable of furnishing. For not only do we find no two of them agreed as to what their Secularism is, but it is difficult to make the teaching of any one of them in harmony with itself. Mr. Holyoake, while maintaining as one of the fundamental doctrines of his system that there is no Providence but Science, admits, as we have seen, that there may be a Providence of God, and that help may come from an appeal by prayer to him. And Mr. Charles Watts, who has written a pamphlet giving sundry reasons why he is an Atheist,† does not hesitate to prate about Secularists committing themselves to "an infinitely wise and good God—the loving Father of all his children." His words are :

If we act honestly and manfully according to the best light we can attain. If we love our fellow men whom we know, and try to be just in all our dealings, surely we are making the best preparation for any future life; the best preparation for appearance before the tribunal of the Most High God, who has chosen to conceal Himself from us here; the best preparation for the higher knowledge, the clearer vision, the eternal Heavenly-beatitudes. Though we are execrated and condemned by the tender mercies of human bigots, we may, if we have lived as true Secularists, commit ourselves without dread to an infinitely good and wise God—the loving Father of all his children.‡

What can an Atheist have to do with an infinitely wise and good God, whose very existence he denies? And on what principle does he talk of a loving Father when he holds that there is no such parent, but that the human race is composed entirely of poor and destitute orphans, washed on to the blank shores of existence by the ever-rolling tempestuous Sea of Chance, whose illimitable expanse no man knows, and the blind fury of whose waters no intelligence controls. The Christian believer in God knows that he sustains a certain relationship to God, that there

* *Jackson's Doctrine of Retribution*, p. xi.

† *Why am I an Atheist? or, Theism Criticised*.

‡ *Secularism in its Various Relations*, p. 54.

are duties arising out of that relationship, and responsibilities incurred in connection with these duties. He has trust in God, but that trust is obtained through obedience to certain laws which God himself has given; and full of faith and hope arising out of this, but to be found nowhere else, he crosses the black waters of death, and enters on the glorious Hereafter on the other side. But what can all this have to do with the Atheist who has no ground for hope, because no faith in Him who alone is the source and foundation of hope? Upon what principle can he repose trust in a God whose existence he denies, and whose laws, therefore, he persistently violates? The love to man which he professes, cannot serve him if it be true that that very love must owe its existence to a higher love, which he neither practises nor believes possible; and the talk about acting "according to the best light" will not prevent him from groping his way in the darkness. If there be a God, then certain responsibilities to man arise out of the fact, and it is idle for him who rejects the former and ignores the latter, to claim the benefits arising from the acceptance of both. But why all this talk about God at all? Mr. Watts is an Atheist; he has told us so, and given us his reasons for being one, in sixteen pages of print. Why, then, does he, in violation of his cheerless creed, thus try to let into his soul the glow of hope which that creed extinguishes. Why try to lighten up the darkness of Atheism with rays from the sun, which it aims at blotting out of the heavens? Terribly inconsistent all this, and yet it but shews the struggles of the soul after a light professedly despised. Atheism never did and never can satisfy the soul; nor is it consistent with itself. In truth, the habit of talking of God, and even appealing to him, is not at all uncommon amongst Atheists. At the recent Secular Conference, held at Leeds, one of the delegates in his extreme independence and antagonism to the leading authorities present, informed the meeting that he would not take the advice of anybody; "he would not take it from God Almighty,"* which declaration seem to have provoked a good deal of laughter, the speaker having evidently forgotten for the moment that he was an Atheist, addressing an assembly of disbelievers in "God Almighty." There are a score of cases on record of the inconsistency of Atheists in this respect. The following has appeared frequently in print:—

A Society of Atheists has been formed at Venice. They recently sent an address to Victor Emanuel, congratulating him on the escape of his son and daughter from assassination. Oddly enough, forgetting they were Atheists, they thanked Divine Providence for the miraculous escape.†

* *Vide the Secularist,*

† *Jewish Chronicle,* quoted in *Dr. Hesse's Boyle Lectures on Moral Difficulties connected with the Bible.* Third Series, p. 4.

Now, whether this particular case be strictly correct or not, I have no means of knowing; but at all events it is quite in keeping with a score of instances that I have met with, of which the one recently happening at Leeds may be taken as a sample. Atheism is so foreign to human nature that it cannot preserve consistency with itself even in the language it employs. How true was the remark of the Roman poet!—

*Naturam expellas furcâ, tamen usque recurret.**

Now, I think I have clearly shown you that Secularism has no fixed principles about which its advocates are agreed, and which they can make the basis of an organization for the purpose of accomplishing real positive results. Each one has a Secularism of his own, which he parades to the world as the only true and genuine article, and everything else that takes its name he denounces as spurious.

Soon their crude notions with each other fought;
The adverse sect denied what this had taught;
And he at last the amplest triumph gained,
Who contradicted what the last maintained.†

Does any one suppose for a moment that this miserable “thing of shreds and patches,” this heterogeneous compound of absurdity, this collection of contradictory teachings, in which even its most ardent advocates fail to discover any point of agreement, can endanger in the smallest possible degree the grand and everlasting truths of Christianity. The man who allows such an idea to take root in his mind can surely never have carefully considered the matter. Turn we to the sacred volume; all is clear there as the sun at noon-day. There stands out in bold relief the everlasting truth of God, which no scepticism can destroy. There we learn what we are, what is our mission here, and how we can best prepare for the eternity that awaits us. One great and eternal principle ever comes uppermost in this book—one that concerns every one of us most intimately, and one which we must all face some day, however we may neglect to realise it now, *viz.*, that “whatsoever a man soweth, that shall he also reap.”

* *Horace.* Epistle I.

† *Prior.*

LADY GUION, MYSTIC AND SPIRITUALIST.

I.

"Prayer in itself considered is discourse with God . . . If it be from love and faith, and only for celestial and spiritual things that a man prays, then there exists a something resembling revelation in the prayer, which is manifested in the affection of him who prays, in respect to hope, consolation or some internal joy. Hence it is that prayer, in the internal sense, signifies revelation."

Swedenborg, (A. C. 2,535).

Religion, Religiosity, Quietism,—such are the terms which perhaps best characterize by a word the piety of Fenelon, Bossuet and Madame Guion respectively. Of the lady and her peculiarities we purpose speaking at some length: the two archbishops cannot be wholly passed over in the history of her sorrows. Two of the greatest of France's many great men,—sons of the same church, yet generally standing in opposition to each other in matters of utmost moment—their enthusiasm here furnishes a singular example of the mystery of Faith as intensified by magnanimity, by ambition, and by interestedness. Fenelon carried into the activities of daily life a catholicity benignant, scholarly and persuasive: was an affectionate friend, a gentle teacher, a merciful judge;—yet to the last he was an Ultramontanist, preferring Rome to France. Bossuet confronted life with a Napoleonic audacity that compelled devotion to carry out with exactitude its routine of ritual in fullest precision of form: he made the church's authority the supreme arbiter and, in its favour, only too readily sacrificed friendship to imperiousness;—yet to the last he remained a firm defender of the Gallican Church in its mistrust and independence of Romish Ultramontanism.

Between him of the faith which lived in God's abiding presence and him who felt content in the ability to believe he believed what the Church decreed, stood lady Guion, with a Quietism which was a passion, an inspiration—an agony. What this Quietism was; how Fenelon and Bossuet dealt with it, and how the whole business stands related to Christian Spiritualism we have now to show.

In the year 1685 there came forth from the Grenoble press a book entitled "*A Short and very Easy Method of Praying*." It provoked the most opposite opinions, and for a time, held the ecclesiastical mind of France in suspense. The most unpretentious of volumes, revolution was encouraged in every page. It was to the Church what Rousseau's "*Contrat Social*" afterwards was to society,—a declaration of war by a non-combatant. The utmost simplicity of internal worship was set in open contrast with a ritual noisy, sensuous and theatrical.

The work had for its author, Jeanne Marie Guion, a pious widow in easy circumstances, and 37 years of age. A wife at 16; bereft of her husband at 28 (when she was left with three children), she had given herself up to a solemn pietism, which at length attained such supremacy that it subdued everything to itself, and brought her to the conviction, that "it is on the Nothing in man that God establishes His greatest works;" thus, that "it is requisite to look at all things on the side of God."

Five years before the appearance of her book on Prayer, the fame of lady Guion's virtues, learning and mysticism had reached the Bishop of Geneva's ears: he invited her to Gex, there to co-operate with other ladies in converting Protestant females to Catholicism. Here she was introduced to the Superior of the New Community—Father Lacombe—and found in him a depth of mysticism abysmal as her own. Imagination however was more fervent even than piety, and so dominated every other faculty of his mind, that this had become a sort of circumference without any discoverable centre: yet was the man pure in heart, and in no small degree useful in his sphere. Unfortunately he had many masters and was pledged to implicit obedience unto Rome.

The Gex community finding that Lady Guion had property sought to induce her to relinquish this to the common weal. She refused to do so, and a separation was at length the result. Soon afterwards we find her in a Convent of Ursulines in the Chablais. Hither too comes Father Lacombe; her disciple now rather than her director. Public disputations also take place, but though our lady can de-Protestantize she cannot exactly convert into Catholicism. Her method, by its spirituality, strikes at forms as well as at formality and heresy;—and Popery without forms would in many places be but as a cask without sides or ends; thus the labours of the good sister make her enemies as well as friends. She is dislodged: Rome and revolution are incompatible.

Vercell, Turin, Grenoble are places whither she next carries her evangel of Quietism—fresh foes only too regularly rising on her track and spreading forth the most absurd statements respecting the woman's infatuation, heresies and misdeeds. To give these stories the worst possible colouring the name of Lacombe is linked with her own. The spirit of mischief is victorious: Lacombe is, in 1687, committed to the Bastille. A little later and Lady Guion is also put under arrest. She is hurried away to a Convent where, after several examinations, her judges feel constrained to admit that no stain can be found upon her character—her only sin is Quietism with its doctrine of

mystical prayer—"a prayer of rejoicing and possessing, devoid of all busy imaginations and forced reflections; a prayer of the will and not of the head; a prayer wherein the task of God was so pure, unblended and uninterrupted, that it drew and absorbed the soul's powers into a profound recollection, without act or discourse." It was a *Will-worship*—"simple love and pure adherence"—as is shown, for instance, in her mystical proem-prayer to the "Holy Jesus" where the secret of regeneration is revealed in the doctrine of absolute self-surrender. Considering prayer to be "the application of the heart to God and the internal exercise of love," she would eternize the practice and the Quietism it produced. "When once we have tasted of God and of the sweetness of His love," she would say, "we shall find it impossible to relish aught but Himself." Of her treatise she thus prayed to the Lord, "Thou silent and Eternal Word, it belongeth unto Thee to awaken, attract and convert; to make Thyself be heard, tasted and beloved! I know Thou canst do it, and I trust Thou wilt do it by this humble work, which belongeth entirely to Thee, proceedeth wholly from Thee, and only to Thee tendeth:" it was a book purely mediumistic and Divine. No insignificant claim this; involving as it does nothing less than control, illumination and inspiration from first to last: we will look more closely then at its doctrine of mystical prayer and the philosophy by which it is here supported.

Divine union, according to Lady Guion, has its commencement, its progression and its consummation. It is first an inclination and tendency towards God. The soul becomes *introverted*; gets within the influence of the central attraction and acquires an eager desire after union. Onward is its approach until it adheres to Him, where, "growing stronger and stronger in its adhesion, it finally becomes one with Him." Thus the spirit of Divine filiation becomes at last the spirit of Divine action.

I.—Prayer is thus of various degrees; to the first of which, we are told, *meditation* is the surest conducive. Should an act of lively faith place you in the presence of God some truth should be recalled to mind, and on that you should pause gently and sweetly—not to employ the reason but merely to calm and fix the mind. Faith will thus become intensified; will produce an eager and vehement pressing inwardly, and a restraining of all your senses from wandering abroad. So shall you be speedily extricated from numberless distractions, removed from external objects and brought "Nigh unto our God, who is only to be found in our inmost centre—the Holy of Holies wherein He dwelleth."

When thus fully introverted and warmly penetrated through-

out with a living sense of the Divine presence, and your senses are all drawn from the circumference to the centre, you must then allow your affections "Sweetly to repose and drink in peacefully that of which they have tasted." Evidently, even at the very first degree, this Quietism is, in all but name, Quakerism, at this time some forty years old, and George Fox and a few others now remaining out of all that band of Commonwealth heroes whose piety, purity and zeal had made Cromwell himself cower in the efflux of spiritual truth.

II.—The second degree of prayer, the *Prayer of Simplicity*, being thus attained unto by frequent and sustained communion, the soul finds herself enabled gradually to approach God with facility and, finding herself in His presence, becomes "recollected" before Him, and remains thus for a while in a profound and respectful silence. "The smothered fire must be gently fanned, but as soon as it is kindled, we must cease that effort, lest we extinguish it by our own activity." Mere enjoyment, however, must not be the chief consideration here: "Go to prayer," says Lady Guion, "not that ye may enjoy spiritual delights but that ye may be either full or empty, just as it pleaseth God. This will preserve you in an evenness of spirit, in desertion as well as in consolation, and will prevent your being surprised at aridity or at the seeming repulses of God." These apparent withdrawals were sure to be succeeded by the sense of communion: thus there must be no misgivings. "With patient love and the reiterated breathings of an ardent but peaceful affection, and with silence full of the most profound reverence, you must wait the return of the Beloved."

III.—A third degree of Quietism is thus at length reached; *Self-abandonment*. You surrender your whole existence unto God, in the strong and positive conviction that the occurrences of every moment are agreeable to His immediate will and permission, and are just such as your state requires. You lose your own will in the will of God. What is past is left to oblivion; what is to come is entrusted to Providence; the present is devoted to God: "it thus brings with itself God's eternal order and is as infallible a declaration to you of His will as it is inevitable and common to all." But by being thus led in the will of God is not meant that you should cease from action, but that you should act through the internal agency of His grace. "When a wheel rolls slowly we can distinguish its parts," says Lady Guion, "but when its motion is rapid we can distinguish nothing: so the soul which rests in God hath an activity exceedingly noble and elevated yet altogether peaceful; and the more peaceful she is, the swifter is her course, because she is proportionably given up to that spirit by which she is

moved and directed." The soul regards all things as being in God and looks upon all (excepting only our sins) as infallibly proceeding from Him.

Sufferings then are counted as nothing. "If your love to God be pure you will not seek Him less on Calvary than on Tabor: and surely He should be as much loved on that as on this, since it was on Calvary He made the greater display of His own love for you." Through weakness and strength you must persevere, so all shall be equal to you in the will of God. All then shall come to the light: "when we lie in full exposure before the Sun of Righteousness, His Divine beams render the smallest atoms visible." Thus is attained the true and complete conversion. Yielding to "the internal drawings" you are "averted" wholly from the creature and turned wholly to the Lord, who is then found to have an attractive virtue which draws the soul more and more powerfully to Himself the nearer she approaches, and in attracting purifies and refines her,—the soul "co-operating with the attractions of her God by a free and affectionate correspondence." She now enjoys a continual sense of the Divine presence; it has become as it were natural to her. Silence now wholly constitutes her prayer, whilst God communicates an infused love which is the beginning of blessedness. Altogether Divine is then the work,—"the creature may indeed open the window, but it is the Sun Himself that must give the light:" if you would hear you must listen: for "Christ, the Eternal Word, without whose Divine inspeaking the soul is dead, dark and barren, when He would speak within you, He requires the most silent attention to His all-quickening and efficacious voice."

IV.—Through self-abandonment comes the prayer of *Self-annihilation*. The Word hath the life in Himself, and being communicative of His nature desireth to impart it to the soul. Room is made for the unhindered influx and impletion of the Christ-life: and this is effected only "by the ejection of the Adamical life,—the suppression of the activity of self. Unless you cease to exist in self, the spirit of the Eternal Word cannot exist in you. By giving up your own life, you give place for His coming. "We should indeed surrender our whole being unto Jesus Christ that He Himself may become our life;—that being dead our life may be hid with Christ in God. We leave and forsake ourselves that we may be lost in Him, and this can be effected only by annihilation." It is worshipping God in spirit and in truth: "*in Spirit* because we enter into the purity of that spirit which prayeth within us, and are drawn forth and freed from our own carnal and corrupt manner of praying: *in Truth* because we are thereby placed in the great truth of the

All of God and the nothing of the creature. There can be but these two truths,—the All and the Nothing; everything else is falsehood. We can pay due honour to the All of God only in our own annihilation; which is no sooner accomplished than He, who never suffers a void in nature,—instantly fills us with Himself." The key, this statement, to the many mysterious passages concerning death we come across in Lady Guion's poems, as for instance, where (in Cowper's translation) she exclaims

"Live Thou and reign for ever, glorious Lord!
My last, least offering I present Thee now—
Renounce me, leave me, and be still adored!
Slay me, my God, and I applaud the blow."

The nothing of the creature being annihilated God was necessarily the ALL *in all*.

Strange as these teachings are, there is a something in them that is familiar to us! We readily half believe them. Is not this because of that duality of our being, in virtue of which we live in two worlds at once? While as mortals we need the aliments of earth; as angels we require, and sense the want of, angel food, celestial wisdom. Only too generally do we seek to concentrate our thoughts upon outward things and limit our survey to the realm of nature, but "high thoughts come and go," an inner spiritual universe reveals itself to our own inner spirit. In moments, it may be, "few and far between"—a divine light pours down its radiance into the lower levels of mind and quickens perception while raising it into the higher possibilities of insight. We stand on the Delectable Mountains and partake of the food of immortals. The reality of an interior cosmos is made evident awhile to our spirit-sight. Amid the cares of the world the vision is overcrowded and forgotten, but the knowledge that such fruition and insight are possible and have been in some rare interval of prayerful ecstasy, is never wholly eradicated from our thought. *The reality of past possession and the irrepressible cravings of the Religious Sentiment* alike forbid that; but lead us, rather, dimly to realize the strange yet half-anticipated statement of Thomas Lake Harris, where, in telling us of angelical intercourse he writes (in a book printed in the year 1857):—

While engaged in these meditations, a sense of hunger, or rather not hunger, but desire for spiritual food, began to make itself felt; and I now discovered that the strange and undefined longing for something which the world cannot give, and which oppresses the soul on earth, even in the midst of every natural enjoyment, springs in reality from the desire in the interiors for the food of angels. I had felt it, thousands of times, while in the natural sphere, but was never able to analyze it until now. It is this desire which prompts men and women to meet together in church organizations on the earth-plane.

I now knew what the Lord meant, though it always had been a mystery before, when He said, "Unless ye eat of my flesh and drink of my blood, ye

have no life in you ;" for by His flesh is signified divine good, and by His blood is signified divine truth ; and unless we eat and drink of divine good and divine truth, we sink into conditions of spiritual death." (W. of A., 184, 185).

The secret of true prayer then lies in true possession. Where there is a healthy balance of faculty with faculty all may be thus sanctified by the gift received in the enjoyment. Creedal and other peculiarities set aside it is still possible to livingly demonstrate the genuine character of Lady Guion's doctrine as a *normal* spiritual reality. Thus to a scornful or sceptical world the Christian Spiritualists may say to-day, as this saintly woman (in her book on *Spiritual Torrents*) said two centuries ago: "As much as they seem poor, vile and contemptible in the eyes of men, so much the more are they [as rivers] enriched, not with their own riches, like other rivers, but with the riches of the sea itself. For being soon lost in the sea and become one with it, they then bear ships of the heaviest burthen. . . . O poor souls which seek any divine repose in this life ! ye will never find any but in GOD. Try to return to Him : and in Him all your anxieties and agitations will be *reduced into divine unity and a calm repose*, a heavenly hope, a joy unspeakable and full of glory."

It was when brought into this state that Swedenborg wrote his *Arcana Cœlestia*—"an influx like a most gentle and almost imperceptible stream, the vein of which does not appear, but still leads and draws ; that which flowed in from the Lord leading all the series of his thoughts into consequences, gently yet powerfully, so that he could not in anywise wander into other thoughts," (*A. C.*, 6,474). This is heavenly mediumship and has its ground of possibility in entire submission to the Lord. Under a like divine leading Lady Guion now wrote a book of heavenly secrets (indeed some twenty books) ! Into these "*Arcana Cœlestia*" we will next look for awhile.

RICHD. McCULLY.

ABSOLUTION.

THE long day waned, when spent with pain, I seemed
To drift on softly toward the restful shore,
So near, I breathed in balm, and caught faint gleams
Of lotus-blooms that fringe the waves of Death,
And breathless palms that crown the heights of God.

Then I bethought me how dear hands would close
These wistful eyes in welcome night, and fold
These poor tired hands in blameless idleness.
In tender mood I pictured forth the spot
Wherein I should be laid to take my rest.

" It shall be in some paradise of graves,
 Where sun and shade do hold alternate watch :
 Where willows sad trail low their tender green,
 And pious elms build arches worshipful,
 O'ertowered by solemn pines, in whose dark tops
 Enchanted storm-winds sigh through summer nights ;
 The stalwart exile from fair Lombardy,
 And slender aspens, whose quick, watchful leaves
 Give silver challenge to the passing breeze,
 And softly flash and clash like fairy shields,
 Shall sentinel that quiet camping ground :
 The glow and grace of flowers will flood those mounds
 An ever-widening sea of billowy bloom ;
 And not least lovely shall *my* grave-sod be,
 With myrtles fair and nestling violets,
 And star-flowers pale with watching—pansies, dark
 With mourning thoughts, and lilies saintly pure ;
 Deep-hearted roses, sweet as buried love,
 And woodbine-blossoms, dripping honeyed dew
 Over a tablet and a sculptured name.
 There little song-birds, careless of my sleep,
 Shall shake fine raptures from their throats and thrill
 With life's triumphant joy the ear of Death ;
 And lovely, gauzy creatures of an hour
 Preach immortality among the graves.
 The chime of silvery waters shall be there—
 A pleasant stream that winds among the flowers,
 But lingers not, for that it ever hears,
 Through leagues of wood and field and towered town,
 The great sea calling from his secret deeps."

'Twas here, methought or dreamed, an angel came
 And stood beside my couch, and bent on me
 A face of solemn questioning, still and stern,
 But passing beautiful, and searched my soul
 With steady eyes, the while he seemed to say :

" What hast thou done here, child, that thy poor dust
 Should lie embosomed in such loveliness ?
 Why should the gracious trees stand guard o'er thee ?
 Hast thou aspired, like them, through all thy life,
 And rest and healing with thy shadow cast ?
 Have deeds of thine brightened the world like flowers
 And sweetened it with holiest charities ?
 Hast thou made music in sad hearts of men,
 That tender little choristers of Heaven
 Should trill o'er thee their ecstasies of praise ?
 And has thy life in glad obedience flowed,
 And broadened, deepened ever ? has it heard
 In shade and shine, bright field, and busy town,
 The solemn sea-call of the Infinite ?"

" Ah, no ! ah, no ! " I cried ; " unworthy I
 Mid light and bloom and melody to rest ;
 But let them lay me in some lonely glade,
 Among rude rocks and dim and silent shade,—
 No stone to mark the spot, no rare, sweet flowers ;
 And if to give me room, they should break up
 A white encampment of fair daisy-blooms,
 The kindly grass would soon bind up the wounds
 In the forgiving earth, or some wild brier
 Lace down the turf and deck it with broad leaves,

Perhaps wild violets, with piteous grace,
 Would year by year creep up the mound and make
 A little brightness in the sombre spot."
 And here I paused, and hid my face and wept,—
 But unappeased, the angel made reply :

" Why should the silence of the wood be pained
 By plunge of spade, or fall of earth to earth,
 To give thee housing choice? Why in their bloom
 Should daisies perish to make room for thee?
 Might not the humble wild-briar seek to climb
 A little higher than thy grave? Might not
 The violet seem to flower in soft rebuke,
 For that she meekly waits upon the sky
 For light and love, devoutly wears its hue,
 And every dewy morn is brimmed with Heaven?
 Hast thou so laboured for the coming in
 Of God's great day of peace? hast thou so toiled
 Through thy best years, to give thy brother rest,
 That nature's self should guard thy dear repose,
 And curtain thy low couch with balmy shades?"

" Ah, no! ah, no!" I cried; " but let them make
 A lonely grave upon some storm-swept shore
 Beside the toiling sea where restless sands
 Shall drift across it, and the shy sea-bird
 Flit high above it, hurrying down the wind,—
 And pleasure sails gleam past, far ships go by.
 And all things leave me to forgetfulness!
 For I have sinned, and squandered my bright days,
 The golden days of God who trusted me!
 The wine of song, the purple joy of life,
 Trod from the vintage of my happy youth,
 That might have cheered sad hearts, young hearts that failed
 In stress of fortune and untimely fate,
 And reddened lips that paled from secret pain.
 I careless wasted, while it yet was new,
 The precious manna of great hopes and truths,
 Star-fallen to my hands in life's pure morn,
 That should have gone to nourish prophet-souls,
 And strengthened heroes for their strife sublime,
 I faithless kept, until it turned to dust!
 But, oh! stern angel, I have fed the lambs,
 And they have followed me, and I have loved
 My full heart out, through all life's good and ill,
 I have outloved the lovingest of friends;
 Have loved, not claiming love—oft in despite
 Of change, disloyalty, and utter loss,
 I have, alas! dissolved the pearl of peace
 In draughts of mortal passion, swift and keen,
 And made my loving costly to my soul,
 Yet have I loved all pure and holy things,
 All gracious, tender and heroic souls,
 All poor, and helpless, and unfriended things—
 The suffering, and the sinful, and the lost,
 And in them all have seen and loved my Lord."

Again I ceased, and lower bowed my head,
 And there was silence for a little space.
 Then something drew my face up from my hands,
 And I beheld the angel's face o'erswept
 By such divine relenting that I held
 My very heart-beats silent while he spake :

"Poor, bruised reed!" he said, "be comforted;
 By thy much loving, thou hast earned thy grave
 Wherever love may make it; and such flowers
 As love may plant there, have Heaven's leave to bloom
 In dear remembrance of thy buried heart.
 And trees may fling their sun-dropped shadows there,
 Birds sing their sweetest, and bright waters chime;
 For love itself, shall round thy broken life,
 And love shall justify thee in the dust,
 Where naught shall vex thee, or rebuke thee more;
 So shalt thou sleep in God's deep peace at last."

GRACE GREENWOOD.

"WHAT IS TRUTH?"

THE following excellent report of Dr. Sexton's sermon on the above subject, preached in the Free Christian Church, Swindon, on Sunday, September 3rd, appeared in the *Swindon Express* under the heading of "Sabbath Echoes from the Pulpits."

"On Sunday last, two most eloquent sermons were preached in the above church by the Rev. Dr. Sexton of London, and we are glad to say the congregations were very good, especially in the evening, when the church was tolerably well filled. The text in the morning was from Proverbs xiv. 10.—'The heart knoweth his own bitterness, and a stranger intermeddleth not with his joy,' and in the sermon the Doctor described at some length what may be termed the loneliness of man, pointing out that there was a portion of each man's nature which was only known to himself and to God. This he described as being the point where man came more closely into communion with God; and from that fact several important lessons were deduced. The sermon was a very able one, containing much original thought. In the evening the text taken was Pilate's question to the Lord, 'What is truth?' John xviii. 38. Many different opinions had been propounded with regard to the spirit in which this question was asked. Lord Bacon thought it was put in a jesting mood, but Archbishop Whately disagreed with this, and held that Pilate was perfectly serious. The preacher thought the question was asked in a spirit of scepticism, and arose to a large extent from the fact that Pilate had no faith whatever in truth being attainable upon any subject. There was evidently a large amount of vacillation in his conduct, since he wished to please the people by condemning Christ, and yet not to take upon himself the responsibility of so doing. The whole account displayed the conduct of a man of great indecision of character. The age in which Pilate lived was an extremely sceptical age;

all faith in God, in religion, and even in morality had died out. There never was in the world's history so terrible a condition of civilized society as existed then; acts tolerated by the people at large were of such a character that they could not now be spoken of in a general assembly. Faith in the old mythology had disappeared, and no new light had as yet come to lighten up the gloom. Pilate was no doubt acquainted with the philosophies of the preceding ages, and utterly despised them. His question to the Lord, 'Art thou a King?' elicited the reply that He came to bear witness to the truth. In Pilate's mind He would be instantly classed with the philosophers, and hence in the spirit of scepticism came the question, 'What is Truth?' evidently from a thorough disbelief in the possibility of arriving at it. The professions of liberality in that age arose, the preacher thought, more from disbelief in the reality of any goodness or virtue, than from any feeling of charity towards the opinions of others. As to Pilate, he cared neither for Jehovah nor for Jupiter, but only for Cæsar. The condition of that age was very largely repeated to-day. The old foundations were loosened; doubt and unbelief were spreading amongst us like an epidemic; and the result was that large classes of men were indifferent, not only to religious faith, but to truth itself. On the one hand were scientists with their scepticism; and on the other the men of business, immersed in the cares and anxieties of trade; and from both, divine light appeared almost to have departed. Hence again the question, 'What is Truth?' was shouted by sages and re-echoed by the mob, in utter scepticism of the possibility of any answer being given.

"The importance of the search for truth was enlarged upon at some length and the various means of obtaining knowledge described. The preacher stated that men as a rule saw in nature just what they brought to nature; that every scene witnessed presented an entirely different appearance to the mind, according to the character of the person who gazed upon it. Hence the evils that existed in the physical universe. An old Calvinist had said that the fall of man was so terrible that it brought down a portion of the physical universe with it. This was no doubt a very exaggerated way of putting the case; but it nevertheless contained some truth, because the shadow of man's mental character was thrown upon external nature. Scepticism, the Doctor described as a very unhappy state of mind. He had himself experienced it, and knew therefore practically what it was, and he had no hesitation in saying that doubt was extremely painful. Harriet Martineau had somewhere written in favour of doubt, on the ground that it left the mind open to receive fresh truth. But then, when the fresh truth came, of course there

would be no longer doubt, and hence according to her own showing the state of scepticism was the lowest. In fact the argument itself was a paradox, because doubt would appear only valuable inasmuch as it left you the chance of getting out of it. Every one knew perfectly well the painful state of mind produced by doubting upon ordinary every-day subjects. Let a man doubt his wife's honour, or the uprightness of his children's conduct, or the integrity of a friend, or any other matter of a like kind, and the result of this was far more painful than that of knowing the worst. In religion, therefore, it was of the greatest possible importance that we should have definite and correct views with regard to God, the Future Life, and Christianity. It was fashionable now-a-days on the part of certain schools of philosophers to ignore these questions, and to say we had better leave them until we reached the future world. Such a theory was preposterous, because clearly, questions of this character were of the greatest moment, and the solution of the problems they presented was demanded by the very fact of the mode in which they pressed themselves upon the mind. We might not be in a position to learn all the truth, because man must ever be fallible; but some portion of truth must be obtained, and he was the wisest who procured the largest amount.

“The teaching of Christ with regard to truth was very clear and distinct. He taught the truth because He was truth. In the age in which He lived, truth was supposed to be a nonentity, whereas it was the most real of all things. Jesus told Pilate that He was born to bear witness to the truth, that is to Reality itself. Truth with the Lord was not a speculative opinion, nor even an infallible mandate; it was Himself. This of course Pilate failed to understand, and men failed to understand it to-day. It was so nevertheless. Christ was not a witness to certain theological dogmas; but to the reality of Divine Truth in Himself. Humanity was a reflection of God, for man had been made at first in the image of God, which image had been sadly disfigured since. In this case however it was a true reflection of God, for here Humanity itself was the Incarnation of God. The Divine had so blended with the Human, that the reflection was perfect. Perfect truth was to be found only in God, yet Christ declared Himself to be ‘the Way, the Truth, and the Life.’ The teaching of Christ was unlike the teaching of any other man that had ever lived. It was customary to-day to make comparisons between Him and other great teachers, religious and philosophic, such as Plato, Socrates, Buddha, Confucius, and others. No such comparison was possible, and to prove this you had only to put the words of Christ into the mouths of any one of these men to see how absurd it would

make them appear. Plato, 'the divine Plato,' as he was sometimes called, the greatest man, as a man, probably, that the world had seen, never spoke of himself in terms like those to be found used by Christ in the New Testament. Had Plato stated he *was* the 'Truth and the Life, that those who had seen him had seen God, he would have been laughed at by his most devout disciples; for the whole thing would have appeared ludicrous. Yet in such language Christ spoke, and did not appear ridiculous; and for 1,800 years generations that had been unusually keen in detecting imposition and false pretences had seen nothing absurd in the use by Christ of this language. He proclaimed Himself the 'Light of the World,' the 'Bread of Life,' the 'Living Bread which came down from Heaven,' the one 'Good Shepherd,' the 'Door of the Sheepfold;' claimed to raise Himself from death, to be the only means of approach to God, and hereafter to be the Judge of mankind. The demands He made upon the human soul were such as to set forth the Supreme Authority which He held. Men were to give themselves unreservedly to Him, to love Him more than father, mother, wife, or the nearest relatives, and to honour Him as they honoured God. The teaching of Jesus was never argumentative. He always spoke with authority, and the sum total of His teachings was Himself. The Truth with Him was not an abstraction as it had been with other teachers, but it was a Divine Person, that Person Himself; His language was 'he that is of the truth heareth my voice;' 'Heaven and earth shall pass away, but my word shall not pass away.' And why? Because it was Divine Truth itself. 'The words which I speak unto you they are spirit, and they are life.'

All the truth then that we wanted was here, and here was the answer to Pilate's question. If this was required to be put into a philosophy, let it be so. The Truth incarnate was Christ, and from Him all Truth must flow.

"The Doctor then dwelt at some length on the spirit in which truth should be sought. Pilate got no answer because he asked the question in a sceptical tone, and men in this day who sought for truth in the spirit of scepticism and cynicism would most likely miss it. In this search one must wish to be on the side of truth, not to have truth on his side. We heard a great deal of talk about honest doubt; and honest doubt there unquestionably was: but the preacher feared that a great deal of the doubt was voluntary, and had to be traced to the fact that truth was not sought in a proper spirit. He who did not place himself in the attitude of a learner in this school was not likely to gain much information. The assumption of egotism and superiority would present an insuperable barrier to the discovery of truth. Humility was one of the greatest of Christian virtues, and it was a virtue

to be found nowhere else but in Christianity. The very word was unknown to the ancient philosophers excepting as a synonym of serfdom and slavery; and to have preached humility to the Romans would have been to make oneself ridiculous. This humility was an essential of the Christian life, and without it the search for truth would be fruitless. There must also be in this search the determination to do as well as seek. The best way to judge of a religion was by doing our duty. Christianity was not a set of dogmas, nor even a code of morals but a divine life. 'If any man will do His will, he shall know of the doctrine whether it be of God,' were words which could not be too strongly impressed upon their minds. This was the one plain and simple rule which the Lord had laid down, and as such must be followed.

"The application of all this to the wants of the age was also pointed out. The preacher said you could not have a better illustration of the necessity of Christianity than was to be found in the fact that the men who rejected it and professed to have outgrown it had gone back again to the condition of mankind 1800 years ago. When Paul went to Athens he found the people worshipping the 'unknown God;' and that was exactly what scientific men were doing again to-day. The Tyndalls, Huxleys, and others proclaimed a god that was unknowable; and they were right from their standpoint, for there could be no knowledge of God out of Christ. In Him was the solution of all the problems this age presented. To-day the question was echoed and re-echoed on every hand, 'What is Truth?' The answer was here, 'I am the Way, the Truth, and the Life.' 'What is God?' was a question which philosophy could not answer, which science could not answer, and to which even natural theology could give no reply. The astronomer might tell you of a great Being who created worlds, and framed the universe, and whose infinite existence awed us into silence; but all this was useless to reach the heart. Christ gave the only answer that was of the least possible value to mankind, 'he that hath seen Me hath seen the Father.' The problem presented itself to-day, 'Is man immortal?' and the answer was here, 'I am the Resurrection and the Life.' In the vast turmoil of business, and amongst the thousand cares and anxieties that pressed us down on every hand, we wanted rest, and where was it to be obtained? Here was the answer, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' Around us there was dense darkness, shutting out the bright light of the sun, and obscuring our gaze on every hand; the remedy was here, 'I am the Light of the World.' The soul needed to be satisfied with food, and it had it in the 'Bread of

Life which came down from Heaven.' They were perplexed about the future, and they had this consolation 'In my Father's house are many mansions; if it were not so I would have told you.' The intense loneliness one felt in the world when friends had proved treacherous, associates and companions had forsaken him, was relieved by the glorious promise, 'Lo! I am with you alway, even unto the end of the world!' And when sin crushed them down, and there appeared to be no escape, there was still the grand proclamation made by John, 'Behold the Lamb of God who taketh away the sin of the world!'"

NIGHT AT HAND.

THROUGH mists that hide from me my God, I see
 A shapeless form: Death comes, and beckons me:
 I scent the odours of the Spirit-land:
 And, with commingled joy and terror, hear
 The far-off whispers of a white-robed band:—
 Nearer they come—yet nearer—yet more near:
 Is it rehearsal of a "Welcome" song
 That will be in my heart and ear, ere long?
 Do these bright spirits wait till Death may give
 The soul its franchise—and I die to live?
 Does Fancy send the breeze from yon green mountain?
 (I am not dreaming when it cools my brow.)
 Are they the sparkles of an actual fountain
 That gladden and refresh my spirit now?
 How beautiful the burst of holy light!
 How beautiful the day that has no night!
 Open! ye everlasting gates! I pray—
 Waiting, but yearning—for that perfect day!
 Hark! to these Allelujahs! "Hail! all hail!"
 Shall *they* be echoed by a sob and wail?
 Friends "gone before," these are your happy voices:
 The old, sweet sounds: my very soul rejoices!
 Ah! through the mist, the great white throne I see:
 And now a Saint in Glory beckons me.
 Is Death a foe to dread? the Death who giveth
 Life—the unburthened Life that ever liveth!
 Who shrinks from Death? Come when he will or may,
 The night he brings will bring the risen day:
 His call—his touch—we neither seek nor shun:
 His life is ended, when his work is done.
 Our spear and shield no cloud of Death can dim:
 He triumphs not o'er us—we conquer him!
 How long, O Lord, how long ere I shall see
 The myriad glories of a holier sphere?
 And worship in Thy presence;—not as here
 In chains that keep the shackled Soul from Thee!
 My God! let that Eternal Home be near!
 Master! I bring to Thee a Soul opprest;
 Weary and heavy laden: seeking rest:
 Strengthen my Faith: that, with my latest breath,
 I greet thy messenger of mercy—Death!

S. C. HALL.

Notices of New Books.

MR. G. F. GREEN'S PRIZE ESSAY ON SPIRITUALISM.*

HAVING reviewed Miss Blackwell's Prize Essay in the August number of this Magazine, I wish to try to do equal justice to the second Essay published by the Association.

This Green-tract illustrates in a conspicuous way what in the Blackwell critique had been said about the different way in which woman deals with rational topics. While Miss B. is dabbling with her protoplasmic ancestry in the chaotic primordial mud, and is wavering hither and thither without knowing how to reach the ultimate goal of becoming a luminous spark in the Infinite—the Nirvanah of Rivail's Re-incarnation, Mr. Green establishes, in a sternly logical way, his empyrical stand-point as coinciding with that of the actual Times. He states Spiritualism to be a fact, or a science of facts; and as its facts cannot reasonably be doubted, the simple inference is, that there is a continuation of human personal life in a spiritual world. He thinks that man, as he now is, scarcely could communicate or associate with other spirits than those who are like himself, perhaps a little in advance of him, and thus we cannot expect much light from them. He answers the problem of the Association as if it had asked, what is the effect of a re-established faith in immortality? and as he is a matter-of-fact man, knowing perfectly that people of Old, in some way or other, have believed in a continuity of personal life, without allowing this belief virtually to improve their maxims of life or their line of conduct, he thinks the effect of such restored belief to be rather uncertain. Mr. G. himself appears to belong to that intelligent enlightened class of well-to-do gentlemen who represent the spirit of our age. No assumptions, prejudices, no enthusiastic feelings trouble their brains, in which the acme of reason, *viz.*, sceptical nothingness, and a cool consideration of the casualties of our time, prevails. The spirit who denies won't be caught. This spirit, *blasé*, as it is, could scarcely arrive at another conclusion than Mr. G., who says, "When we form Associations we always try to modify the condition of our social life by some notions and aims beyond present urgent necessity, by regards to something *ideal*, whatever it may be. The unexpected demonstration of a

* *The Probable Effect of Spiritualism upon the Social, Moral, and Religious Conditions of Society.* Second Prize Essay. By G. F. GREEN. London: 38, Great Russell Street.

spiritual existence in future life may suppeditate some further new regards of such an ideal sort. It is likely that common people who do not know the Times—the *ignotum genus plebs* beneath us,—are not equally aware of that surplus of ideal considerations which this regard of a future state affords; but when they perceive that standard-people admit such ideal regards, they, of course, will follow the track of our superiority. This is what we may expect as the real effect of Spiritualism.” And this appears to be the main answer Mr. G. has given to the Association’s questions. The negative sceptic position in which men of worldly experience, of a variety of learning, and even of genius, wrap themselves up, is very common even in the highly cultivated classes. Feeling conscious of their superior intelligence, they, notwithstanding their tolerant indifference to those who think otherwise, valiantly defend themselves against inroads, which might threaten the enjoyment of their quiet, neutral position. They feel themselves in possession of some *natural truth*, and it would be unjust not to suppose that some *natural good* also is present even with those who only admit motives derived from actual natural life, though exclusive confidence in their own prudence and sagacity aims at destroying that good. We might leave them alone. The time is sure to come when the conflicts in life, passions, interests, or adversities, or a state of deeper reflection, invade their neutral ground. Such being the standpoint of super-eminent political and clerical statesmen, of worldly diplomatists and commanding warriors, we cannot wonder if men of science and learning, even of great renown, are caught in the same meshes of sensuous perplexities. We may venture to account for the fact of the adjudication of the two prizes by supposing that the adjudicators occupy a similar position of comprehensive, proper intelligence, which virtually sticks to the external sphere of the senses. The presumed affinity of neutrality as to spiritual truth appears to have won their favour and approbation, and this would probably have secured the first prize to the spiritually void essay were it not that in the mere phantasmagoric imagery of Miss Blackwell’s materialistic exuberance some sort of idealistic compound had been discovered which might fill up the Spiritualistic vacuum without violating the negative sceptic ground. Thence the first prize did remunerate this getting rid of the inanity of spiritual nihilism, while the second prize shows the sympathy with the loneliness of spiritual isolation. I, of course, do not pretend to say that it is so; but, as both the essays move on merely hypothetical ground, I may, in a similar hypothetical way, venture to state my impressions about the state of mind in that sphere.

Having thus in a general way tried to explain the standpoint of this essayist, and to shew the gist and the character of his views as being ideal progress without really moving upward, without leaving the empyrical ground, which, I think so, falsely is called Baconian, we may look at the specialities of the Essay.

The essayist defines Spiritualism to be the science of future life. Would it not be wiser, before establishing a science, to observe and examine, and critically to sift the facts, in order first of all to arrive at a sound, correct notion or knowledge of them, and to avoid a chaotic "*omnium gatherum*" (as Mr. Howitt has it), of dubious, contradictory statements, which are a sore impediment to true science? There is the more reason for going on "*tute et cautè*," because we are aware of a spurious pretension of confining truth to the experience of the external senses. Sticking to the knowledge of nature, or to material principles, is still reputed to be the only true and reliable Science. The human mind being now generally imbezzled into this stupid fallacy—stupid, because it is tantamount to explaining music and harmony as being based in the strings and in the bottom of your violin—we ought to take care not to confound *Spiritualism* with this universally still prevalent would-be science, its mission of the facts being rather to extirpate the faith in this sort of science. The essayist admits that a living faith in the supernatural ought to be the consequence of Spiritualism. Such faith cannot live within the borders of phenomenal observation of nature and matter. Nevertheless the essayist appears to respect these imaginary borders instead of acknowledging that science without spiritual truth and light, working "*per se*" and "*à priori*," its evidence being absolutely independent of the vessel in which it works, is a vain illusion, a frail work of our selfhood produced in order to confirm and corroborate our "*proprium*." From whatever source man derives his external knowledge, whether it is from natural observation or from instruction, from reflecting, or from the letter of the Word, this, his science either elicits and confirms spiritual truth, vivifying germs of spiritual internal conviction in him, or it does not. In the first case science derives real life from its genuine source, and its intellectual form is called Faith; in the latter case spiritual vacuity and nothingness usurps the name of Truth.

The Essay repudiates such empty nothingness. It speaks "of a predominance of the *ideal* over the real, (p. 54.) and of the influence of the scope and truthfulness of the ideal upon the community. (p. 55.) It makes conscience the true basis of religion, (p. 64.) the highest ideal being to seek after truth and practise charity." It would be uncharitable to depreciate the

real working and the efficacy of such ideal views and tendencies. I am happy in feeling persuaded that the essayist, in honestly pursuing his way, is sure to emancipate his mind from the fetters of empirical science; but his still being bound by these fetters is apparent not only by the inadmissible *vagueness* of his reference to something *ideal*, which has neither form nor distinct shape, nor applicability, but may be arbitrarily interpreted, and in the most contradictory way be asserted to be the very principle in whatever extravagant system or spurious doctrine; but, if self-evident spiritual truth with its divine everlasting glory had found that embodiment in the essayist's mind, for which it ought to be the inviolable receptacle, he never could have spoken of the Gospel as being "a doubtful message in humanly transmitted dogmas," (p. 63.) or of "the possible fallibility of the Revelator," confounding spiritual messages with the Divine Word. How could he make "the continuance of Christian religion due alone to the acknowledged perfection of its ethical teachings," (p. 47.) or "deride verbal inspiration as absurd," (p. 46.) though he knows that a spiritual ideal never could substantiate itself in external nature without an external letter as its basis. His prediction "of a rapid ultimate extinction of Christianity," (p. 45.) shews that his natural intelligence still is far from conceiving the essentials of spiritual truth. He declares "a revelation of God's will to man to be an impossibility, because it would be incomprehensible;" (p. 60.) and he *neither* perceives that, by conveying such incomprehensible truth through a humanly speaking external letter, at which he scoffs, spiritual truth is, through increasing vitality, providentially made attainable and accessible, *nor* that the main practical and essential point, the *Will of God*, in the Gospel is made so easily discernible even in its letter, that he himself who rejects that letter, is aware of its showing that Divine Will! Without entering into further discussions about the real scope and gist of the essayist's vague views, and their conflict with spiritual truth, I only mention the ambiguity of his pronouncing "our ideal of happiness to be the basis of all morality," which ambiguity is not to be got rid of, unless the different kinds and notions of happiness are compared, distinguished and elucidated. I believe satisfactorily to have justified my critique of this essay, and my opinion about its being an unsatisfactory answer to the proposed questions. Its affirming the immortality of man has some value for naturalistic spheres, but the consequences of such restored belief are too feebly traced to be of real value for Spiritualists. Its merit consists in not giving way to such deplorable errors as those which are rewarded with a first prize. We are inclined to autumate that it is the deficiency as to spiritual principles, and

the rejection of their Divine source, or the negative sceptical character in the essay, which has met a remunerating appreciation. Such award is a sign of the still blindly muddling Times, the spirit of which ought to be defeated and repelled by Spiritualism.

DIRCKINCK HOLMFELD.

“THE COMING MILLENNIUM.”*

DEMOCRITUS RISU PULMONEM AGITARE SOLEBAT was our *involuntary* mental ejaculation, on reading the title of the above pamphlet. And no wonder! Not only is the word Millennium used to denote the thousand years mentioned in “Revelation,” attributed to the spiritually-minded son of Zebedee, when released from Domitian’s cauldron of boiling oil, and banished to the Grecian Archipelago, but it is associated rather unpleasantly with all kinds of gratuitous, if not *insane*, doctrines of would-be Millenarians themselves. It is simply monstrous to suppose, for an instant, that the coming reign of Christ, on the planet earth, has aught to do with such an incongruous heap of disordered cerebral action, false prophecies, subjective notions, illusions, delusions—in a word, *dreams*. In common justice to Mr. Frank Starr, however—who kindly favoured us with a copy of the work in question, several months since—we affirm, with much pleasure, that, notwithstanding our unqualified dissent from *some* of the eccentric author’s views and conclusions, especially his alleged interview with the “Lord God Almighty,” on the fifth morning of his confinement in a lunatic asylum (p. 39), the mysterious figure of a Jew, singularly habited in a turbaned cap, closely folded garment, peculiar girdle fastened round the waist, with *explanatory spirit-voice*, &c.—independently of all these sad blemishes, we repeat, that truth and justice demand from each lover of Humanity, as well as Spiritualism, a fair and impartial examination of many statements with which they cannot but cordially sympathise. For example, what happened to Mr. Starr—who is clearly a developed medium, or instrument of truthful and “lying spirits” (as Scripture says)—may happen, any moment, in certain districts of England, now abounding in rabid anti-Spiritualists, ready to believe in the actual, not alleged unsoundness of mind, of every luckless wight in the whole neighbourhood, that was ever known to credit the fact of Angel-

* *The Coming Millennium; a Special Revelation to Frank Starr*, author of *Twenty Years of a Traveller’s Life*, &c. SMART & ALLEN, Paternoster Row, E. C.

Communion, or, to use their own favourite phraseology, the "religion of ghosts!" Such extraordinary illusions are of special psychological interest to the enlightened readers of the *Spiritual Magazine*, since, we opine, they are often associated with soundness of brain, and therefore quite compatible with perfect sanity, mentally and morally. Many world-renowned men have been subject to the same *genus* of false impressions as we think befel Mr. Starr, when temporarily suffering from exhaustion of nervous power, without *obvious* watching, fasting, privation, excitement, or even religious enthusiasm. Transference of profound thought to some organ of sense is, in these cases, involuntary, and beauteous or hideous spectres frequently result. Silvio Pellico is one of many remarkable men that might swell the list of those sons of genius, which already includes the names of Cromwell, Goethe, Cellini, Pascal, Scott, Byron, Shelley, and a host of others, and afford prototypes of those pictures on the *retina*, which dazzle and delude not a few pseudo Spiritualists, or Millenarians, A.D. 1876. At the same time every medical psychologist is fully aware that innumerable specimens of (so-called) natural magic, demonology, witchcraft, Spiritualism, or those spectral illusions due to a MORBID group of nervous symptoms, known to physicians as *mimosis inquieta*, are really illusions of eye and ear, and the fact is often demonstrated by successful medical treatment, which eventually reveals their true nature to sufferers themselves. Of course, persistent human *imagination* has the most overwhelming influence upon emotions and passions, or even the faculties of sensation, perception, comparison, reasoning, and other intellectual operations, affecting body, mind, and spirit, collectively, when morbid sensibility becomes intensified, the propensities and sentiments peculiar to such organic individuality, being inadequately controlled by that soundness of philosophic *judgment*, which belongs to the exercise of scientific logic and mathematics. We had marked several important passages of Mr. Starr's *Coming Millennium* for special quotation on this occasion, but as space presses, we content ourselves with one further remark only, in conclusion, and it is this, *viz.* : to the youngest beginner, as well as to the experienced student in psychology or Spiritualism, the "Special Revelation" to which we have drawn the observer's attention is, with all its defects, both noteworthy and fascinating.

W. HITCHMAN.

OCCASIONAL LEAVES FROM MY NOTE BOOK.

THERE is so little public lecturing done in the hot weather of summer, that during the past two months I have had hardly anything to chronicle in these "Notes." At the end of June I spent a few days with my friend, Mr. Young of Swindon, with a view to get a little relaxation from the arduous labours in which I am generally engaged. On the Sunday that I was there (June 25th) I preached for him in the evening on the subject of "Religion essential to Humanity," the outline of which sermon appeared in our July issue. The congregation was good, and a very long report of the sermon appeared in the *Swindon Express*. During July I have no public work to chronicle.

On Monday and Tuesday, August 28 and 29, I gave two lectures on Spiritualism, at Leigh, in Lancashire, my subjects being the "Claims of Spiritualism upon Public Attention," and "Objections to Spritualism Stated and Examined." These lectures were brought about in consequence of a discussion which had been held in the town between Mr. Mahoney of Birmingham, and Mr. Lees the "ex-medium." Mr. Lees in fact, had been making himself extremely active in Leigh for some time before I went. He had been giving lectures and sham *séances*, and on the whole seemingly driving a rather flourishing trade, although as his *séances* had been mostly failures, a good deal of dissatisfaction was felt by those who at first had taken him warmly by the hand and energetically supported his claims. When I got in the railway at the Victoria Station, Manchester, on the Monday evening, to make my way to Leigh, whom should I see standing on the platform close to the train, but this same celebrated "ex-medium." "Aha!" thought I, "so you are going down with a view to offer opposition at the close of my lecture I suppose. Well, we shall see." Sure enough my anticipations were realised, for when I emerged from the carriage at Leigh, there was also the redoubtable Mr. Lees. Some friends met me at the station, took me to the house of one of them where I had some tea, after which I made my way to the Hall. On mounting the platform I saw the "ex-medium," note book in hand, preparing for an attack as soon as the opportunity should offer. The chair was taken by Samuel Henshall, Esq., of Cheetwood, a gentleman connected with the New Church Society in Peter Street, Manchester.

Before the commencement of the lecture a paper was handed to me containing a preposterous challenge from Lees, setting forth that "Mr. Mahoney having recently failed in a three

nights' debate to prove that Spiritualism is what it is represented by its advocates," I was challenged to discuss the question in the same place where it had suffered defeat, signed of course "Robt. Jas. Lees." Taking no notice of this for the time being I delivered my lecture, which was admirably received by a moderately good, and very intelligent audience. There had been no announcement made that anything like discussion would be allowed, but as soon as the applause had subsided, after I had sat down, up jumped Mr. Lees begging to be allowed to put a question. As I agreed to this, the "ex-medium," with a good deal of swagger said, "Dr. Sexton denies unconscious thinking. I should like to know whether a man doesn't think unconsciously when he dreams, and whether there is not unconscious thinking in the case of the medium in a state of trance?" I replied, "It is quite clear that Mr. Lees has not been thinking, either consciously or unconsciously about the questions that he has put, or he would not have put them. To say that a man is unconscious when he dreams is to say that he is not conscious of his dream; and how, in that case, could he know anything about it? As to the persons in a trance, Mr. Lees knows perfectly well that according to the Spiritualist's theory, they do not think either consciously or unconsciously, their own minds being in a state of abeyance for the time being, and that the thinking that is done through them is effected by another spiritual agent." Mr. Lees then proceeded to announce that he should give a lecture in reply to me during the following week. I remarked that it was hardly gentlemanly for Mr. Lees to come to my lectures and advertise his own. As he had done so, however, I might just refer to the ridiculous challenge which I had received from him—a challenge which commenced with a grand flourish of trumpets about the challenger having defeated Mr. Mahoney. "Now," said I, "I am not quite sure that Mr. Mahoney was defeated. In any case, if he was, I don't think it becomes Mr. Lees to say so; he should leave that to be judged of by the people who heard the debate." I told the audience that I was perfectly ready to meet any representative man, to discuss the truth of my opinions on this or other subjects; but that before I would agree to debate with Mr. Lees, I would put to him a straightforward question, the answer to which I thought would show them that a discussion with him was unnecessary or undesirable. Addressing Mr. Lees, I said, "I find you call yourself an 'ex-medium.' Please tell me in a straightforward way, were you ever a medium or not? Because if you were, Spiritualism is true, and there is no need for us to discuss it; and if you were not, then when you pretended to be one you were an impostor, and therefore, certainly not a man to enter into a discussion with." He got

up and said that the Spiritualists had called him a medium, but that he had never called himself one, or an "ex-medium." I replied, "I have bills in my possession in which you describe yourself as an 'ex-medium;' but you have not answered the question. I don't care what the Spiritualists called you. Were you a medium or not?" Driven thus into a corner he replied that he was a medium, but that Spiritualism was still not true, because the effects that he experienced were not produced by spirits. "Why," said I, "You don't appear to know the meaning of the word medium; you had better go home and consult a dictionary. A medium is the channel through which one agent acts upon another—a vehicle of transmission. If you were a medium and not of spiritual agency, what then were you a medium of?" I need hardly say that I got no reply to this direct question. As I was leaving the Hall, the editor of the *Leigh Chronicle* came up to me, and said, "Look here, that man said, he never called himself an 'ex-medium.' Here is a photograph which he has given me this very night, on the back of which he so describes himself." And sure enough there it was:—"R. J. Lees, ex-medium," in his own handwriting, probably written just before coming to the meeting, where he declared he had never called himself an "ex-medium" at all.

On the following evening Mr. Lees was again present. In this lecture, while dealing with the objections urged against Spiritualism, I took occasion to notice a statement that Mr. Lees had made in the town, but without referring to him personally, to the effect that the lunatic asylums of America were filled to overflowing with Spiritualists, the inference to be drawn from which fact was of course that Spiritualism was a most fruitful source of insanity. I said I would characterise this statement by using the plainest words that I could employ. It was simply an audacious lie. Spiritualists had perhaps furnished a fewer number of inmates of lunatic asylums than any class of people that could be named. A man might of course go mad on the question of Spiritualism as he might on that of religion. Undue and excessive attention to one subject, whatever might be its nature, frequently produced insanity; but the number of Spiritualists who had gone mad was remarkably small. It had been suggested by the chairman at the commencement of this lecture that it would be better to allow Mr. Lees to have ten minutes at the close to say what he had got to say on the subject. I was perfectly agreeable to this and consequently after the lecture, which was most enthusiastically received, Mr. Lees was called upon to give his objections to Spiritualism. When he got up, which he did somewhat reluctantly, he complained that ten minutes was too short a time to deal with so large a question,

but curiously enough he got through all he had to say and sat down before the ten minutes had expired. His principal arguments were that spirits contradicted each other and said what was not true, and that spiritual beings could not act on material things. I replied that I hardly saw how the fact of the messages being contradictory could prove there were no spirits, else the statements made by Mr. Lees would prove that he didn't exist. I fancied that I had seen contradictory statements made, and heard lies told by human beings in the flesh very often, and I did not see why human beings out of the flesh could not be guilty of the same fault. As to the statement that spiritual beings couldn't act on matter, I was certainly very much astonished to hear that assertion from a gentleman who came to that town I believed by the invitation of the Young Men's Christian Association. I might beg to draw their attention to a very old book in which Christians were usually supposed to have some faith, and in the pages of which several accounts would be found of spiritual beings acting directly on matter. There was a case in which an angel rolled back a stone from the door of a well-known sepulchre, and there was a case in which a spirit took Ezekiel by the hair of his head and carried him a long distance to Jerusalem. Several other instances of a similar kind I pointed out as being described in the Bible and asked whether Mr. Lees disbelieved these, and if so what the Young Men's Christian Association thought of him? When I had sat down and the applause which was long and loud had subsided, a gentleman rose, whose name I afterwards learned was Norbury, and stated that he was a member of the Young Men's Christian Association, and in that capacity he begged to repudiate all connection with Mr. Lees, and said that he did not consider the Young Men's Christian Association at all honoured by being associated with such a man. To this I replied that I was very glad to hear it, for as I was myself frequently in the habit of lecturing for Young Men's Christian Associations, and had a very high opinion of the work in which they were engaged, I was sorry to find that they had lent any countenance to such a man as the "ex-medium." On a vote of thanks afterwards being proposed to me it was seconded by Mr. Lees, who proceeded to speak in most eulogistic terms of the lecture I had delivered and of my ability in general, which certainly did strike me as somewhat novel. The lectures were tolerably well attended and were admirably received. A long report of them extending over more than three columns appeared in the *Leigh Chronicle* of the Saturday following.

From the same paper of a week later I learn that Mr. Lees gave his lecture in reply to me, and in doing so indulged in a

good many reckless statements. He said he had seen Dr. Lynn perform feats in every sense "equal to those performed by the Spiritualists, and perhaps superior." This is utterly untrue, and Dr. Lynn has himself again and again admitted to me his inability to do anything more than give a crude imitation of the spiritual manifestations. Dr. Lynn is known to me intimately, he is the cleverest conjuror living, and withal a man of honour and a gentleman; and were he appealed to he would not for one moment defend the preposterous statement made about him by Mr. Lees. But suppose it were so? Does not Mr. Lees see that the argument is as powerful against his own pretended mediumship as against that of the Spiritualists, seeing that he even now claims to get manifestations by some sort of occult power. He denied, too, that Mr. Crookes was a Spiritualist, whereas Mr. Crookes does not hesitate to speak of himself as a believer in Spiritualism, as may be seen from his recent speech at the meeting of the British Association at Glasgow. Of myself personally, Mr. Lees said I was first "a Congregationalist, afterwards an Atheist, and subsequently a Spiritualist," and that consequently I had "changed three times." Now I most certainly never was a Congregationalist unless I might be considered one now, and in the strict sense of the word was never an Atheist. Even if I had, however, it is difficult to see where the three changes can be brought in, since I remain a Spiritualist, and must be considered to have commenced with one of the shades of thought referred to as soon as I was capable of forming any opinion. But if it were true, that I had changed three times, I have yet to learn that that is either a crime or a disadvantage. The statements made in my lecture were wilfully misrepresented. Take the following, which I copy from the *Leigh Chronicle*:—"Dr. Sexton contended that this was the lowest sphere of existence, and that Spiritualism recognized the grand doctrine of progress. At that rate if there were no punishment hereafter, but a system of progress, a man might be a liar, thief or murderer in this world without fear." When and where did I contend for any such preposterous theory as this? I have never stated that the present was the lowest sphere of existence, because I am very far from thinking that it is; and to make me represent that liars, thieves and murderers will share the same fate hereafter as the virtuous and the good is a mendacious calumny. Why, I have been again and again blamed by Progressionalists for speaking so frequently of the hells; and of the reality of these hells I have no kind of doubt whatever. However, I suppose I must take the most charitable view of the question and conclude that Mr. Lees has given himself no trouble to learn what my opinions are. He significantly remarked in his lecture

that "he considered Dr. Sexton's reasoning beautiful, if you could but understand it." Well, I daresay there are many people who could not understand it—a misfortune which all public teachers have to contend with. I supply arguments but can't, unfortunately, furnish my hearers with brains. Amongst other misrepresentations may be mentioned the statement that "Dr. Randolph and Dr. Potter (America) were formerly Spiritualists, but after examining it left it, having found it out to be a delusion." Now, Dr. Randolph died only last year, as firm a believer in Spiritualism as he had ever been in his life. The statement about the lunatic asylums again turns up and Mr. Lees being pressed for his authority falls back upon a reckless assertion of Mr. David King of Birmingham. And upon such evidence as this it is, this man goes about the country repeating false and slanderous statements respecting Spiritualists. Probably if David King were asked for his authority he would refer to Mr. Lees. The Baptist minister who took the chair, has about as strange a notion of evidence as the "ex-medium" himself. He remarked, "As regards Mr. David King, I know him as being second to none as a good Christian, and if we had this statement corroborated by Mr. King, so far as I am concerned I should take it as satisfactory." What would Mr. Wareing think of a person who went through the country slandering the Baptists, and who when asked for the authority upon which he made his statements should refer to some bitter opponent of that denomination. Nor is the truthfulness of Mr. David King all that is requisite in this case, we must know the evidence on which he makes the assertion. Suffice it to say that it is as reckless and false a slander as ever went forth to the world.

On Sunday, September 3rd, I preached two sermons in the Free Christian Church, Swindon, for my friend Mr. Young, who is away from home. The congregations were large, and I think good was done. A long report appeared in the *Swindon Express*, which will be found in another part of the Magazine.

The announcement that I would preach two sermons in the Rev. Dr. Thomas' Church, Clapham Road, on Sunday the 10th, and that I would describe the course of thought which had led me to renounce infidelity and return to Christ, brought large numbers of people together, some of whom came long distances. In the morning the church was well filled, and in the evening it was crowded. I need not here say anything respecting the line of argument that I adopted, as the sermons themselves are published and may be had at 75, Fleet Street. Reports of them appeared in most of the religious papers, the one from the *Christian World* is printed on another page. Some of the secular papers also gave notices, with of course, adverse criticism. In the *Secular*

Chronicle, edited by Mrs. Harriet Law, is an article devoted to the subject, headed "In Church," and commencing, "Little did we think it would ever be our fate to chronicle a discourse of Dr. Sexton's under this heading, at least until the pulpit becomes as free as the secular platform, when we might expect to see him vindicating our principles. But destiny has ordained it otherwise." The article is ably written, and the criticism which it contains fair as far as it goes. It would have been better, however, for Mrs. Law to have waited until she had the discourses in print before she proceeded to discuss them, since she would then have seen that her replies do not meet the question at issue.

Next month I shall be in Lancashire, having to preach on two Sundays at the New Jerusalem Church, Peter Street, Manchester, and on another in the Congregational Chapel, Darwen. On the 29th I shall preach two more sermons in Augustine Independent Church, Clapham, London.

GEO. SEXTON.

London, September 16th, 1876.

DR. SLADE.

DR. SLADE is taking the place so long vacated by D. D. Home. Visible phenomena are seen, not from the pit, box, or gallery of a theatre; at a convenient distance from the operators and machinery to simulate the good and the true, but seen in the ordinary parlour, at an ordinary table without cover. In Mr. Home's case, he refused to take fees, and as a rule the sittings were in the evening in the quiet of domestic life; but in Dr. Slade's case, it is any time during the day, in one of the rooms he occupies at a boarding house. The fee of twenty shillings is charged, and he prefers that only one person be present in the large room he uses. No time is lost; as soon as the visitor sits down the incidents commence, are continued, and in say fifteen minutes are ended. You are then bowed out and the Doctor sits down in the front room waiting the coming of some one else, who doubtless will in his turn, have something like the same phenomena which show that an intelligent ghost with power is at work. The narrative of my personal seeings and hearings will to many be useful.

Dr. Slade and I sat on chairs at an ordinary parlour table. An ordinary school slate was on it which he took up, gave me,

and I passed over it a wetted sponge, so that no writing could be on it. He then placed on it a piece of slate pencil, about the size of a corn grain, and put both under the table with one hand. At once I heard writing. On the sound ceasing, the slate was brought up, and on it was a long message well written and punctuated. That writing was then sponged out, and the corn grain piece of slate pencil was placed *on* the table, the slate over it, Dr. Slade's hand on the slate and mine on his; at once I heard the writing sound as before, and again a message, or rather kindly worded sentence was found clearly written. I was then frequently touched with great rapidity on various parts of the legs, my feet being at the time on Dr. Slade's feet and my hands on his hands on the table. Once during the sitting I saw rise between my knees, up to about my chest, and between me and the table, a hand and wrist. I plainly saw the wrist, the palm and the fingers. It quivered with great rapidity and then disappeared. A vacant chair at the further end of the table moved and rose in the air, and in answer to a question, it again rose and bowed towards us. Of course, no ordinary human being was near it. Music: I asked if any of our spirit-friends could play on an accordeon as I had heard in years gone by. Dr. Slade rose, brought his accordeon, held it by the valve end, and at once there was played the Scotch song "Auld Lang Syne," and there was also played "Home, Sweet Home." They were both well and correctly played. My feet were on his feet, and my hand on his disengaged hand on the table. I saw the instrument moving. I heard the musical sounds; but my eyes were too opaque to see the ghost who had so much musical talent in him, and who so cleverly fingered the keys. Conversation was carried on for a minute or two, and the sitting was closed. Of course the room was light, as it was about one o'clock in the day, and no effort of any kind made to conceal or control the phenomena. Personally I rejoice that the nightmare of dark circles is passing off; that the protests are doing their work; that there are several mediums in England who are now finding the power in the one word—LIGHT.

J. ENMORE JONES,

Enmore Park, *S.E.*

[Since the above was in type we have been to see Dr. Slade, and witnessed on the occasion some very marvellous manifestations. As it was late in the month when we went, we are unable to give a report of what we saw in this number, but will do so in our next issue. In the meantime we have no hesitation in saying that Dr. Slade is the most remarkable medium of modern times.—Ed.]

DR. JAMES GARTH WILKINSON ON RE-INCARNATION.

IN the recent able and profound work of Dr. Garth Wilkinson, on *Human Science and Divine Revelation*, there is a chapter on Re-incarnation, the importance of which, just at the present time, can hardly be over-estimated. Now that this absurd and antiquated fallacy is being revived both in England and America, we cannot do better than introduce to our readers what so eminent an authority has to say on the subject.

Having remarked that Swedenborg has brought the fact of the hells breaking forth to devastate the spiritual life of man into correspondence with common rational thought, Dr. Wilkinson proceeds:—

“The men in the hells have lost such a world of appearances, and are so reduced to their own dimensions; in quitting nature and the natural body they have put off such fatness, and put on such leanness; in being separated from the good and the true they have lost such keen incentives to life; as atheists they miss so much the lusts of their propaganda; and as selfish they lose such golden opportunity of preying upon the innocent and the simple; that it follows of necessity that they burn to emerge, and to be again in their former haunts. Like dens of robbers now in a country where no travellers will come, they tend, by the gravity of their lust, to the former high roads. In a word, the *nisus* of the hells is directed towards the natural world. The prevalent desire may be summed up in *one* word,—*Re-incarnation*. If their soothsayers prophesy to them that in future states a time of happiness will come, the end of prophecy is: Re-incarnation. The “comparative mythologies” of the abyss must end in avatars of their people into nature again. It stands to reason. And Scripture, especially the Apocalypse, is full of attestations of the desire of the hells to burst their boundaries, and pour their lava of lusts upon the earth. If this is an inevitable design in the empire of evil, it is represented in a false faith; and this faith has come upon earth in a formal doctrine of Re-incarnation, preached by sundry spirits to men. The re-incarnation has sometimes come subjectively by demoniacal possession; but the more complete doctrine at present is, that it is effected by a second birth. The spiritual world itself is virtually denied in this, save as a room for a man to turn fairly round in, and come back again as a little child. So that past generations of imperfect, or of evil men and women reappear in the innocent aliases of infants in our nurseries. And up and down, like buckets on a wheel they go continually, from sinner

to his spirit, and from thence to a new-looking baby; and then through a new lifetime; and another death and another birth. Here the hells lay hold on the form of innocence, of infancy, as their device for getting back to earth. The doctrine is diabolically true, and that is all that need be said of it. The existence of the hells, and their attempt to ascend, rationally account for it. A bloody infant came up out of the witches' cauldron in Macbeth; a representative of violated innocence projected from infernal lusts. So also Swedenborg mentions an infernal society which sent forth as an emissary the apparition of such an infant. And as surely as vice wears virtue for a cloak, and violation puts on benevolent smiles, so surely will all the hells desire to wear infancy for their garb; in other words, desire to be born again in their own way, or to be re-incarnated.

"In this sense, no man has ever been incarnated, much less, re-incarnated: Incarnation belongs to the Lord alone. No man, as a conscious soul, has ever pre-existed to his body. His spirit awaits him when he dies, to be of quality as his life has been: but it has not been spiritually extant above his flesh in this world, and entered it as a body, as Jehovah was above the human nature, and plenary entered it. In the finite man new germs of faculties have been given in conception and birth, and from within, on prepared organisms, by spiritual influx meeting the world of sense, have been developed into a mind, which becomes an image of a spiritual mind forming within; and in this way a new special man is built up from above and from below, and traverses a new career and identity, and becomes a new character determinant of a future. When death takes place the scaffolding is taken from this, and the spirit, which has received form and capacity from it, becomes the conscious man in a second life. This spirit-man is a powerful personality for good or for evil, and his adoption into sonship and angelhood by the Lord, or his reduction into the form of his own selfhood, are then effected as final states. Especially in the latter case, the characteristic form resists change, and cannot be born again, either by regeneration, or by the mode suggested by Nicodemus, of entering again into the mother's womb. The reduction of such a mind, itself the savourless salt of destruction, into its seeds and protomorphs, would destroy its essentials, and its infusion into natural seed, were that possible, would burn up generation in a furnace of evil fire. Nero, not as a hereditary tendency, but as a personal possession in the seed, is impossible: especially since there is no part of Nero that has not had a full chance of regeneration; no other side to Nero which is not Nero for he has fully murdered his infancy, and can be an infant no more.

“ This doctrine, of Re-incarnation, has no support in any field of knowledge; it shows no way of fulfilment; nor has any root but the desire of the worst estate to possess the best; it is a form of infernal lusts, and revolts the human race like the first rumour of a bodily invasion from below. It is as false as it is evil, teaching that little children are old sinners under the mask of childhood, and that their angels do not behold the face of the Lord. This of its deeper grounds. Among the minds here which are fascinated by the doctrine, and connect it with the more innocent mythus of metempsychosis, it is a baseless imagination, if not a spiritual disease, and it ministers confusion to the heart upon the main subjects of affection and hope for the future.

“ The doctrine of a second personal appearance of the Lord on earth, derived as it is from the letter of Scripture not spiritually understood, has some relation to this doctrine of the Re-incarnation of men in second mortal bodies. His second coming is not indeed supposed to take place by birth again, but it is a personal natural advent, and under a finite form. The same impossibility occurs here as in the former case, but aggravated. The reason why no man once born here can enter nature a second time, is that he is too large for nature: flesh and blood can hold a mind, and suffer spiritual influences, but they cannot hold a spirit. The reason why the Lord comes by no second personal coming is, that since His conquest over all the hells, and over all the heavens, He is clothed with the spiritual sun, in the midst of which His Divine Manhood lives; and were He to descend thus, even were it but a little descent, He would burn up creation with His ardours. His distance is the exact mathematics of His mercy; His person is mighty beyond universes, and can be seen on no planet by the natural eye. Moreover, He can come by the impartation of a new Divine truth which is Himself, and by which he touches all minds; He can come, and has come, to the prepared rational mind of a man, from which His open and guiding light will extend until it fills the world with its glory. This is a second coming in divine wisdom from divine love, oppugnant as a doctrine to a second coming of a divine material form: it is a second coming as the teacher of all things, even sciences, as the one educator of free men.”

NOTES AND GLEANINGS.

“THE CHRISTIAN WORLD” ON DR. SEXTON’S SERMONS AT
AUGUSTINE INDEPENDENT CHURCH, CLAPHAM.

A LARGE congregation was attracted to Augustine Independent Church, Clapham Road, on Sunday morning, it having become known that Dr. Sexton would explain the reasons which led to his renouncing infidelity, and accepting Christian truth. The discourse was a careful analysis of modern Atheism, and received additional force, coming as it did from one who so long held a foremost place in the ranks of Scepticism. Dr. Sexton based his remarks on the words, “Without God in the world” (Ephesians ii. 12). It is impossible, said the preacher, for a man, in the strictest sense, to be altogether without God in the world, and the chapter, carefully read, revealed the fact that a man who is out of Christ is without God in the world. The aliens referred to by the apostle were not entirely without God. There are, however, various classes of people in the world who come under the designation of being without God in the world. In the first place, there are those who deny the existence of God altogether. This is a very small sect. Atheism—even were it not absurd, which it is, even though it did not drive us back at every step when we attempt to investigate it—is so opposed to the instincts of man, that it is not likely to make much progress in the world. Human beings, even in a savage, state have a vague notion of the supernatural. Atheism is absurd and irrational, because there must be a cause for every effect. The scientific philosophy of the day says that all nature is simply a manifestation of force, that what is called spirit has no existence, that what is called matter is probably also non-existent, and that all we know is the operation of the forces such as life, heat, light, and motion. Where does this line lead us? The form of force which was in existence first must have been the highest, and have contained within itself all other forces. The highest form of force must be intelligence, and there can be no intelligence without consciousness. Thus we have infinite intelligence and infinite personality, which is only another name for God. The masses of mankind do not deny God altogether, but say He is not a person. If the personality of God is got rid of we merge into Pantheism, and are altogether without God in the world. Another school of men hold that there *may* be a God. This school includes such men as Tyndall and Huxley, and Dr. Sexton himself held the same views for twenty years. Then comes the school of Positivists,

who cannot conceive of God, but are driven to find an object of worship somewhere else. Even Comte, the founder of the school, discovered that everywhere men will worship. There is in the mind of the sceptic a tendency to pray and bow down before a superior power. He (the speaker) had felt this again and again when overwhelmed with trouble, and had almost instinctively cried to God, and then would rebuke himself by saying, There is no God. This shows where human nature would lead us. Comte saw this, and invented a religion known as the worship of humanity in the abstract, whatever that might be. Dr. Sexton said he had a hundred times put the doctrine of the existence of God aside as a closed question, and there would immediately come back in his soul an overwhelming pressure of the problem, compelling him to investigate it anew. The problem is one which demands solution, and cannot be got rid of. The Scientists tell us that law has produced everything, but they never ask themselves, What is this law? There must be behind this phenomenon called law an agent which is capable of producing it, and what they call law may be what men call God. To enthrone God in law, or embody Him in the whole universe, or worship Him in the abstraction, is practically being "without God in the world." What does this being without God involve? The state of mind of the unbeliever is of the most lamentable character, and is full of painful anxiety and doubt. It is of no moment whether there be a God who created the universe ages back; but the great question is, If there be a God, what is the relation man sustains to Him, and what is the duty on the part of man which arises out of this? What man wants is a God he can realise and lay hold of. It is absurd to say Atheists meet death philosophically. To say there is no world to come places man in an inferior position to the brutes of the field. The horror of sinking into non-being had risen before the speaker, till he shuddered at the very thought, and envied the beetle as it crawled along with no aspiration for a future life. The creeping insect did not realise death; wherefore have we been endowed with this longing for another life, if we are to sink into a grave and be forgotten? In conculsion, Dr. Sexton asked, What is the remedy for all this? The apostle explains that being without God is being out of Christ. The man is struck dumbfounded who attempts to realise what God is. We must come to the one grand truth, the truth of truths, that God was in Christ reconciling the world unto Himself. That is the only conception of God which is of value to mankind.*—*Christian World*," Sept. 15.

* The two Sermons (the one delivered in the evening dealing with the Evidences of Christianity) are published and may be had of G. S. SEXTON, 75, Fleet Street, London, E.C. Price 1s., by post 1s. 1d.

"A MAN IN EARNEST."

The above is the title of a Biography of the Rev. A. H. Conant by the Rev. Robert Collyer, and the work contains some most interesting facts with regard to Mr. Conant's life. He seems to have been a minister who knew how to perform a variety of uses besides that of preaching, and certainly must have been a man worth knowing. In his "Diary" there is a curious blending of the sacred with the secular, as the following extracts will show:—

"Made a plan of a sermon on the Prodigal Son; a pair of quilting frames; and an argument at the Lyceum against capital punishment."

"Read Neander, Made a chair."

"Worked on a sermon. Drew straw."

"Worked on a sermon. Made a partition for the stable."

"Worked on a sermon and drew wood. Snow two feet deep."

"Commenced a sermon and worked in the woods."

"Read Neander. Horse died."

"Read Neander. Mended a pump."

"Wrote on a sermon. Read Neander. Made a wheelbarrow."

"Began a sermon. Planted potatoes."

"Wrote a sermon on Episcopacy. Built an ice house."

"Read the Methodist discipline. Helped my wife to wash."

"Finished sermon and haying."

Correspondence.

THE DISCUSSION IN THE *TIMES* NEWSPAPER.

To the Editor of the "Spiritual Magazine."

SIR,—The following letter was addressed to the *Times* newspaper during the recent discussion on Spiritualism in its columns. It is almost unnecessary to observe that my communication was not accepted, and I therefore beg you to insert it, as it will probably be found to contain some hints which may prove useful in any future controversy.

Yours, &c.,

London, 20th September, 1876.

NEWTON CROSLAND.

"As one of those who, more than 20 years ago, were instrumental in introducing into this country a knowledge of modern Spiritualism, perhaps you will permit me to make a few curt remarks on some of the letters which have appeared in your columns.

"While perusing the communication of Professor Lankester, I was struck with amazement at the superficial, incomplete and flippant style of investigation which he has thought proper to bring to the discussion of a subject of

the gravest importance. If he will devote at least three months to the patient and careful examination of the so-called spiritual phenomena, his opinion of them, after such a spell of attentive labour, will then be entitled to some respect.

"He tells us that the 'first message' received was exceptional, and 'he believes' that it was written with one finger of Dr. Slade's hand. We desire to know in what respect this first message was 'exceptional,' and we want facts, not 'beliefs.' He paid 'no attention to the raps,' although in the absence of any accurate observation on this point, he does not hesitate to state that they 'were produced by the medium's legs and feet.' He 'simulated an ardent belief' in the manifestations, apparently not being aware that to attempt to play tricks with the spirits is precisely the most effectual mode of inviting the presence and co-operation of a mischievous class of spirits who deceive the investigator and even the medium also. The character and disposition of the ruling persons at a *séance* determine the character and disposition of the spirits who are attracted by an affinity of nature. The presence of an important and potent fool will sometimes throw the manifestations into the most hopeless state of nonsensical disorder.

"With regard to Mr. John Algernon Clarke I am at a loss to know why his letter was written, as it proves nothing in particular, except that he was one of the inventors of that mysterious toy 'Psycho.' He appears to have been so unfortunately situated that he was unable to observe the phenomena thoroughly, and he found 'it impossible to see' how they were produced; nevertheless with characteristic acumen he feels himself justified in arriving at the conclusion that they were the result of trickery; and, without any proof, he assumes that the slate was a 'trick-slate,' and the table a 'trick-table.' If this style and temper of investigation are 'scientific method,' what, I should like to ask, is 'scientific folly?'

"Mr. Clarke thinks and states that he succeeded in playing off a trick upon the medium by writing on the slate a 'fictitious name,' and that the initials of such name, 'M. W.,' were afterwards found rudely scrawled on the other side of the slate, whereupon Mr. Clarke crows mightily over what he considers to be the discomfiture of the medium. Here I would venture to suggest that Mr. Clarke was mistaken, and that he did not, as he fancies he did, invent the 'fictitious name.' If a spirit were present it might inspire its name into the mind of the investigator, and also through a medium be able to produce its own veritable initials on the slate.

"This kind of manifestation is among the most elementary and vulgar of the spiritual phenomena. It is rather unfortunate for the process of arriving at any sound conclusions on the subject, that these phenomena do not at first readily lend themselves to the ordinary methods of scientific inquiry; but after months of toil, the investigator will be rewarded for his pains by attaining a knowledge of the most special and surprising revelations which have ever been vouchsafed to the world. Super-nature, like nature, will not disclose her secrets to every curious, idle and unqualified questioner of her mysteries. He who has once become familiarized with the higher phenomena of Spiritualism would regard such an incident as the 'apparition at Lourdes,' as too common-place an affair to make a fuss about."

MATTER, SPIRIT AND SPIRITUALITY.

To the Editor of the "Spiritual Magazine."

SIR,—The noblest of men and greatest philosophers from Democratus "the father of experimental philosophy," to Bacon "the father of inductive philosophy," have all referred to matter as the cause and source of all phenomena whatever, and if we believe that this matter was the creation of a wise, benevolent, and almighty being, it is sheer blasphemy to speak of it as too many still do; and I do all I can to shame them from such folly and uncritical thought. And when we find that our greatest poets have held the same view in respect to matter as Democratus and Lord Bacon, it should make us reflect and pause before

we disparage nature, and the nature of things as we do. I will ask you then to allow me to follow up those lines from Milton, with a noble passage from Shakespeare's philosophical play of *Timon of Athens* :—

Timon. "Common mother, thou, (*digging*)
 Whose womb unmeasurable, and infinite breast,
 Teems, and feeds all; whose self-same mettle,
 Whereof thy proud child, arrogant man, is puff'd,
 Engenders the black toad and adder blue,
 The gilded newt and eyeless venom'd worm,
 With all the abhorred births below crisp heaven
 Whereon Hyperion's quickening fire doth shine;
 Yield him, who all thy human sons doth hate,
 From forth thy plenteous bosom, one poor root!
 Ensear thy fertile and conception womb,
 Let it no more bring out ingrateful man!" &c.

Ingrateful indeed! and I would have men reflect on their ingratitude towards our "Common mother"—the substance—the wondrous source from which all things spring, and by which all things are supported and nourished. And again let them reflect that in spirit and in truth the belief in "spirit" and in spirits is not necessarily Spirituality, nor their idle and uncritical thoughts heaven's truth. And as Plato said, "Truth is the body of God, and light is His shadow," then, according to Plato, in knowledge and truthfulness we have both worship and religion, when in the view of the elevation of the human fall. Sydney Smith finely said, "Add to the power of discovering truth, the desire of using it for the promotion of human happiness, and you have the great end and object of our existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun—to strengthen his understanding that he may dissect his benevolence, and to exhibit to the world the most beautiful spectacle the world *can* behold—of consummate virtue guided by consummate talents." This is Spirituality indeed! and without which all else is but as the sounding brass, and tinkling cymbal—nay, their very faith may cause men to commit the greatest brutalities, as we see in what is now going on in the East—the value of a thing is not in our fancies about what it is, but in the fact of what it does and effects.

HENRY G. ATKINSON.

HYMNS FOR THE SPIRITUAL CHURCH.

DAY BY DAY.

THE day glooms dark, yon threatening
 cloud
 In pent-up fury black and large,
 The foremost of a gathering crowd,
 Hangs heavy on the horizon's marge.
 How changed from yesterday the view?
 The fleecy landscape of the sky,
 Like floating islets in a blue
 Translucent sea, went sailing by.

So chequered is our mortal life,
 Dark cloud and sunshine alternate;
 To-day the sky with portent rife,
 Lowering, and bleak, and desolate.
 The morrow comes, and lo! the morn
 In joy leads forth the laughing
 hours;
 Nature is once again new-born,
 Her life and gladness all are ours.

And when the stars troop forth at night,
 How welcome the sweet hour of rest!
 Alike in darkness and in light,
 Our loving God is manifest!

T. S.

THE
Spiritual Magazine.

NOVEMBER, 1876.

TO YOUR TENTS, O ISRAEL!—A FAREWELL
WARNING TO CHRISTIAN SPIRITUALISTS.

BY WILLIAM HOWITT.

THE Editor of this Magazine spoke a very true and needful word the other day. He said that he was convinced that it would soon be necessary for the Christian Spiritualists to separate from the mass of those who are running in a variety of other directions. I cordially echo that idea. There never, perhaps, was a time when the world was in a greater ferment of opinions on all subjects, religion, politics, morals and philosophy. There is no old land-mark of faith or conviction that is not hotly assailed. Everything, especially that which is old, excites the suspicion that it must necessarily be rotten, and a thousand fiery innovators rush up to it and give it a shake in their turns. Christianity more than anything else incurs the assaults of effervescing heads. Never was the proverb "many men many minds" more universally demonstrated to be a truth when scarcely anything else of the past is permitted that compliment. Men over educated and under educated start off with new fancies and instead of clearing the way at all, only add to the lot of confused lumber that encumbers it. The Physicists object from their point of view to everything but what is thoroughly material; the Secularists aim at the same goal from another starting point. There are as many new theories of mind and morals as there are individuals. Mill and Spencer and Darwin have each their ardent followers, but not more than Holyoake, Bradlaugh and Lewes. Those who do not quite scratch the Deity out of their creed, allow Him very little liberty of action. In their eyes He is very much like the Roman bambino of the Ara Cœli, which though considered divine is but a wooden

doll bandaged with all sorts of wrappers into a fixture of tinsel and finery. Others who condescend to allow Him a little more freedom of volition, seem to have but a sorry opinion of Him. Mr. Voysey, who has a large following, has lately put it in print that "he endeavours to think of God as well as he can."

In the church which is said to be "established" nothing would seem to be established but difference of opinion. There are as many sects in it nearly as there are bees in a hive. Doctrines, ceremonies, dogmas, principles of government and principles of faith, have more variety of advocates in the church which is called established than perhaps have all the swarming sects outside of it. Popery itself, which boasts of its eternal fixedness, has not been able to resist the unfixing spirit of this age. We have old Catholics and new Catholics, Cismon-tanes and Ultramontanes, Fallibles and Infallibles, Jesuits and Anti-Jesuits, Neapolitan or Italian National Catholics, and Hyacinthine or nondescript Catholics.

In natural philosophy the Titans are making *their* war on the modern Olympus. Huxley and Tyndal have found their god in the slime of rivers or the dust of the dry land. The philosophy of man is not likely long to fare any better than the philosophy of Deity. Huxley is now rambling about in Yankee-land propounding that the Baconian method is the stalest trash that ever infested sound brains for so long a period, though it has not yet lasted a seventh part of the time conceded to the Aristotelian. That is another rotten post that till now has been thought as sound as British heart of oak, or the British Constitution. But alas! what *has* become of the British Constitution! Not two men agree about that wonderful inexplicability. Nobody knows what it is, or what it is not. Nobody knows any longer whether England is a Kingdom, a Queendom, or an Empire: whether it has a Queen or an Empress. As to Government by Ministry and Parliament, the most conspicuous fact is that the nation is now protesting most clamorously that it is not governed but mis-governed. And if the Cabinet and Parliament have any conspicuous feature at all, it assuredly is wrong-headedness. As for Parliament, if there be a wrong way it is pretty sure to take it, and in the very last session enacted Vivisection, and for the first time in British history established torture by Act of Parliament. Perhaps Asmodeus in his flight over house-tops has never seen a more wrong-headed Ministry stultifying the British nation since that which lost us America, nor one more stupidly opposed to the public will, though nothing but a vehement outburst of that will has saved the British character from the execration of universal mankind. Meantime, the devil, that adroitest of chess players, has placed the knights on

the board in the most admirable counter-play. Russia the bugbear of England; the Slavs of Austria; the Greek church of the Roman, each thus checkmating the other, and awaiting some hidden *coup-de-main* which probably will clear the board to the common astonishment.

Perhaps Darwin is right after all; we may be but a better sort of monkey. Monkeys, in fact, have brought the world into a most astounding state of chaos, physical, metaphysical, political, religious and irreligious, literary, æsthetic, and philosophical. And in this condition of eruption and disruption, Spiritualism is not a whit behind the rest of the world. It is smitten with the mania of theoretic novelties. It has declared war on the old ideas without introducing any new ones that look by any means fascinating. Darwin's ancestral monkeys are infinitely preferable to the monsters of Re-incarnation; the prurience of free-loveism, or the silly fallacy of Hafedism. It is high time for we Christians to stand aloof from all the megrims and chimeras, which Dr. Garth Wilkinson reminds us Swedenborg had already forewarned us of, from the breaking loose of the hells and foisting their sulphury legions on the unlucky earth. Long ago the Spiritualists of America divided themselves into Christian and Unchristian. They have lately given us a new example of this necessary division in founding their Philadelphia Association. I take, therefore, the occasion to add a few concluding words to those of my article on this question in this Magazine of September; and I shall say what appears needful to be said with a Quaker and Puritan plainness, "He that hath ears to hear let him hear."

The opponents and most strenuous decriers of Christianity are, in my opinion, the most shameless of pickpockets. They are eternally filching the property of Jesus Christ. Professing to possess systems of religion and philosophy infinitely superior to His, they impudently steal His axioms and principles, and puff them off as their own. How especially idiotic! Is there anything so familiarly known to all the world as Christianity? To purloin its age-long acknowledged treasures is more absurd than if a man were to steal the weathercock from a church-steeple and carry it to the churchwarden to sell. If men were to wait till they really discovered some system of morals more intrinsically true, and consequently more beneficial to mankind, what heaps of philosophical theories and platforms of ethics we should be spared which undertake to overthrow the inculcations of the Gospel.

No character who has appeared on earth was ever so maltreated during his life as Jesus Christ, or whose bequeathed property has been so plundered since His death. And why?

Because He exposed unsparingly the psychological and intellectual thieves of His time, and carried with Him the greatest amount of precious treasure of any man who ever trod the highways of the earth. He had about Him an immensity of what was worth stealing, and, of course, there never was any lack of audacious thieves ready to pounce on what seemed an unarmed and defenceless traveller, or on men so open-handed and prodigal of their wealth as His executors, the Apostles, and their descendants. Unluckily for the robbers, the mintage of Christ bears the best known and most indelible of impresses. Every one knows His coinage and despises the impostors who declare it a new currency entirely of their own issue and invention.

The swarm of these would-be discoverers of new moral and religious wealth never were so numerous abroad as to-day, but where or when have any of these impudent pretenders produced one original thought, one maxim of life, one ennobling sentiment, or one gem of spiritual beauty that is not already conspicuous in the imperishable treasure-heaps of the everlasting Gospel. You look, and will for ever look in vain for such a miracle. They who cry their wares as something new, or as something found amongst the "lo here's" and "lo there's" of East and West—of this Pagan luminary or that—are quickly discernible as but the vendors of stolen property, or the theologic cut-purses who infest the highways of humanity.

Amongst these religious bandits the Spiritualists are now especially distinguishing themselves. They are continually telling you that they have received from their spirit-guides doctrines vastly superior to those of the great Galilean, but when you come to inspect them, if they do not prove the identical doctrines of the great Master, they turn out something infinitely worse: some garbage of Re-incarnation, Hafedism, or absurdity on a par with the refuse of Joanna Southcote or Joe Smith.

By the by, has it never struck anyone that the bulk of the people who fall into the lime-pits of Re-incarnation come of Roman Catholic races? Nine-tenths of the French and Italian Spiritualists are Re-incarnationists, and this does not seem to me wonderful. They are people in whom the reasoning faculty has been systematically crushed by the priests; people who at the same time have, from their infancy, been drugged with all sorts of legendary and superstitious rubbish, and who, therefore, the moment that they begin to think, naturally lay hold of the first stupidities that present themselves as congenerous novelties. They only pass from one dunghill to another, and, like the cock of *Æsop*, scratch in hope of a barley-corn, but are totally ignorant

of the value of a diamond. Besides, Re-incarnation is only a sort of addition to the old limbo of Purgatory. It is a scheme of purification, and differs only from the old machinery in that it does not work by fire and brimstone, but by vagabondizing in fresh shapes and places. If they could find priests who, for a trifle, could help them out of this peripatetic purgatory, it would be a fine thing for them, as, according to Anna Blackwell's account, she has been a martyr to her sins ever since she was Semiramis, and has not yet got out of the Satanian fog of the flesh and the devil. The chief Re-incarnationists who are actively endeavouring to propagate this trash in England are of Romish origin, or who have consorted with Romanists long enough to take the infection. That men and women of English breed, people who have come of a race with heads on their shoulders, and who, since the Reformation, have lived away from the Lethæan vapours of Roman priestcraft, should fall into such Bedlamism, is one of the most stupendous marvels of this morbid age.

But the act of receiving from spirits, of whom they can know nothing but what they please to tell them, is called by the present tribe of Spiritualists taking a broader basis of belief than the narrow one of Christianity. Broader, truly! But the question is, is it a sounder or safer basis? In the Gospel there is a significant allusion to the sand and the rock as bases on which to build, and the fate of each class of building is prefigured. There was a body of Spiritualists who not long ago started with the brag of the widest possible basis. Their principle was to embrace every possible thing that could claim the paternity of spirits, except Christianity—a notable exception!—and they boast that their thus conglomerating the sound and the unsound, the clean and the unclean, has done much good. How? and where? It certainly has not been evinced by any eminent harmony amongst themselves, nor is it evinced by the estimation in which Spiritualism is held at this moment. The prosecution of Dr. Slade as a trickster and a cheat too conspicuously shows that the public and the scientific still look on Spiritualism but as a new system of jugglery. Could this have been possible at this time of day if Spiritualists had maintained a more upward and dignified course? Had they done that honour to Christian revelation which the early patriarchs of it did, both here and in America, and which the palpable opportunity of confirming its ancient phenomena, and being itself confirmed by them, pointed out as so glorious and humanitarian a course.

If mediums, who had freely received, had continued freely to give, and not to trade on their heaven-conferred gift, no such prosecution as that of Dr. Slade could have been possible. If,

like Mr. Home, they had steadfastly refused to traffic in mediumship, no such suspicion could have been generated. But if mediums could not afford to leave their trades to give *séances* gratis, how then? Why then just let them stick to their tent-making as Paul did, and *séancize* in their leisure hours. Such is the estimation of Spiritualism at this moment in Great Britain in face of any assertion of human means having raised that estimation, that I do not believe any English magistrate or tribunal would decide in favour of a medium however innocent or incapable of trickery. In the meantime if it be good that numbers of those who have set an honourable mark on Spiritualism, both here and in the United States, have stood aside aghast at the ominous career which the movement has opened; if it be good that they who had hoped that Spiritualism would corroborate whatever was pure and wise in Christian knowledge, and confirm all that was supernatural and marvellous in the most accredited histories of the world; if it be good that, instead of this noble development, there has been a continual recommendation of and propagation by lectures and journals of spurious and fungous ideas, so that the movement has rapidly assumed a character of infidelity of heathen taint and texture, of intensified hatred to Christianity; if it be good that a metamorphosis has been wrought from the pure and true to the downward and pandemonian; then the earth must have reversed its moral axis, lost its equilibrium and be fast wandering away into the regions of madneses and chimeras.

As a proof of how far we are gone in this direction, we are told by an incautious admission on the part of the editor of this Magazine that there is a new Messiah already in the earth amongst us. Not the second advent of the old and genuine one, but a continuation of the many avatars that this incorrigible world has seen. The veil is not yet lifted from this Brummagem saviour, but it is to be, and the sooner the better, that we may take the measure of him, whether it be the Honourable Peebles, T. L. Harris, Bishop Bunnion, the author of *Art Magic*, Hased himself, or some more astonishing incognito. Could we, however, have a more exact fulfilment of the prophecy of Jesus Christ of the "lo here's" and the "lo there's," or a more sufficient warning, "Go not after them, and be ye not deceived by them." This startling announcement we have on the authority of Mr. Morse; of the very man who first proposed to the so-called British National to scratch out Christianity from its programme—a significant fact!*

It is surely high time to remind Spiritualists that there is an

* *Spiritual Magazine* for September, p. 416.

eternal necessity for sifting the false from the true; of proving all things but holding fast only that which is good. This necessary analysis and selection of the true from the false has been the saving doctrine and practice of the wise in all ages. From the commencement of time the old enemy has been sowing his tares; has been busy seeking to mislead men from the real and to impose on them the false and mischievous. Out of this ministry of misguidance and subtle adulteration has sprung all the evils of the earth; all the base and monstrous idolatries. All evil ambitions, wars, murders, treacheries and cruelties which make horrible the perpetual pathway of history. Had this modern doctrine of embracing all beliefs been accepted as the true policy by God in the early ages, He would not have so continually and severely punished His people for falling into it. But for this He drove out and destroyed the inhabitants of Palestine; for this He chastised and banished His own elect people, as from time to time they yielded to the seductions of their neighbours who held each and any faith that the spirits from the plague-dens of Hades breathed upon the earth. That has been the battle of all time, and still the infernals are as actively engaged in it as ever, and still the foolish rush as simply into their snares. Our basis, say these new Associations, is to open our arms and ranks to every species of spiritual belief. So did the ancient nations, and perished for it. So did the Israelites over and over, and were as constantly chastised, thrown under the feet of their enemies, hurled out of their native land, and made the scorn and outcasts of the nations. The Americans of Philadelphia have, as already noticed, bravely rejected this broad and in fact limitless basis of association. In vain did a rabid Englishman strive to convert them to this principle of no principle; they gave another lesson to the English amalgamators, they rejected their ambitious style, and instead of calling themselves the Great National American Association of Spiritualists, which they were not, called themselves honestly just what they were, the Association of Philadelphia. It is cheering to see that in America the plain outlines of truth and spiritual discernment are not yet wiped out by the spiritual sophistries which have been so plentifully preached there.

But, say our modern heathens, your boasted Christianity is but one of many myths which were known in the East ages before it appeared—ages before Christ's advent. Hold a little there, friend Ethnics; there is another side to that question. Nobody doubts that there have been in all ages in the East, in the West, and elsewhere, beliefs in Christ-like men, such as Krishna in India, Balder in Scandinavia, Mexitli in Mexico; beliefs in a woman, as the Mexicans called her, "of our own

flesh," who should produce, or as their myths declared, had produced a Divine Son. Beliefs in the old serpent, in the dragon, in Python, and actual crosses were erected here and there, amongst the Indians, the Arabians, the Egyptians. There is one of silver in the British Museum, taken from the mummy of an Egyptian priest. All these things the anti-Christian scribes eagerly laid hold of as proofs that Christianity was a mere borrower and imitator of these things. Further researches have shown all really profound *savans* that these were nothing more than the results of the original prophecies commencing with the human race. They were soon seen to have one common origin, and an origin which lay far beyond the original dispersing of the nations. They issued assuredly not from any local or partial source, but from the primal period, when the seed of the woman was predicted to bruise the serpent's head. The Saviour was promised to come in the fulness of time. All these things were found to be written on the skies by the antediluvian astronomers, and this became the heritage of the Chaldeans, whom all other nations deemed the founders of astronomy. All these signs and figures common to the ancient nations were pointed out by the Chaldean shepherd astronomers in their constellations and schemes of the heavens.

Vallancy, in his *Oriental Collections*, says the plan of pagan religion is the same everywhere, from antediluvian astronomy transmitted through Noah. "A latent, long-overlooked meaning of these names," says the learned author of *Mazzaroth*, "exists in the dialects of the countries in which it is allowed that astronomy had its birth. A most important sanction is thus afforded to the explanation which attributes to the names of astronomy a signification far beyond the idle tales of Indian, Egyptian, Greek and Latin mythology: a signification discoverable by the primitive roots they contain, and connecting them with the prophecies recorded in the Holy Scriptures."

As time went on, the imaginations of the people going out from the birth-lands of the human race, planted these symbols in every Eastern region—Egypt, Assyria, India, &c. As time went still on, the gradually darkening minds of the heathens clothed these astronomical figures and groups as legendary gods, and out of them grew the primal error of Sabeanism and its offspring, a host of idolatries. The Avatars of India generated a world of wild tales; the base brood of Egypt, affiliated on Osiris and Isis, also developed with the bull-headed, dog-headed, hawk-headed monsters of their belief.

To preserve alive the true faith and keep open the way for the true, the one great Saviour whose advent was prefigured in the heavens, God called Abraham out of Chaldea, and gave him,

face to face, the true knowledge. By active and incessant discipline, this knowledge was kept alive in Israel till the Branch, the Son of the Woman really came. Meantime, amid the ever-thickening shades of heathenism, God preserved traces of the original revelations, and sent men gifted with teachings adapted to the condition of different peoples, yet bearing traces of the Divine. For, as St. Paul says, "God never left Himself without a witness in the earth." But the culmination of all these faiths into the perfect day was accomplished only in Jesus Christ, and that not in the ages of myths, as were all these other systems, but in the full blaze of history. A fact, no doubt, providentially ordained, so as to separate fully and distinctly the creations of fable from the cardinal event of human record.

As I observed to a friend the other day, the propagation of the idea of Eastern fables originating Christianity is amongst the recent Spiritualists in a great measure the result of reading Godfrey Higgins's "Anacalypsis," which Mr. Peebles edited in America, and Mr. Burns reprinted in a cheap form in England. For the unlearned many the very word Anacalypsis is enough. It sounds wondrously erudite, and the whole affair is a fresh proof of the truth of Pope's axiom:—

A little learning is a dangerous thing,
Drink deep or taste not the Pierian spring.

My friend suggested that the writings of John Mill had probably an equal influence, but the works of Mill seem to me to be more in the track of University students, and of men of a wider range of reading than the generality of Modern Spiritualists. Higgins was a man who had dived extensively into Orientalism, but with an inveterate anti-Christian bias, and he thus became like a drunken fellow who thinks he is lugging along his donkey by the bridle, but is really dragging him by the tail. He had got hold of the wrong end of the thing, and all the mob of sparely-informed Spiritualists incited by him keep pulling away at the donkey's stern. I would recommend those who are following Higgins, and those of his disciples who are constantly writing and lecturing in the Higgins vein, and think they have got hold of a wonderful treasury of Oriental knowledge, but are only hauling at Teddy's tail, to read a somewhat recent work called *Mazzaroth, or the Constellations*. It is the work of a lady, a profound Orientalist, who spent a long life in the study of astronomy, and in the elucidating of its ancient figures in the constellations and Zodiacs. To qualify herself for her work she not only made herself mistress of Greek, Latin, and Hebrew, but of the Oriental languages, sciences and literature: collecting from all eminent Orientalists, and indeed, from all possible sources, the great facts on this subject. She cuts down at once

all the vast pretensions of immense ages of the human race before the Biblical period. She shows that the tables of the Zodiac inscribed on the temples of Dendera and Esneh in Egypt, including the planisphere of Dendera, and the so-called Long Zodiac, all inexorably restrict the period of ancient astronomy to about 4,000 years before Christ. They all, Assyrian, Bactrian, Arabian, Persian, Mexican, Egyptian, Indian and Chinese, agree exactly with the modern ones, and are confessedly derived from the original Chaldean. In all these the sun in the summer solstice is betwixt Leo and the Virgin, and in the winter solstice in Pisces approaching Aquarius. These places determine positively the period of the commencement of astronomy, which was naturally the first science of the human race; the starry heavens in the clear skies of Central Asia immediately arresting their attention and admiration. The Greeks, a comparatively modern nation, confessedly derived their astronomy from the Egyptians or Phœnicians; the Egyptians and neighbouring nations from the Chaldean. All nations acknowledged the Chaldeans to be the originators of astronomy. Josephus says that all tradition attributed the origin of astronomy to Thoth of the Egyptians, universally believed to be Seth of the Hebrews. The authoress of *Mazzaroth* obtained seven Indian Zodiacs, and found that they all agreed with the Egyptian, not one of them older than Abraham, and evidently of Chaldean origin. Thus the pretentious fables of India and Egypt of a vast chronology beyond the Mosaic period fall to the ground. Astronomy is universally admitted to have long preceded history, and the astronomy of every ancient nation fixes the rise of that science about 6,000 years ago, or in full accordance with the chronology of Moses.

The anti-Christian scientists, and especially the French, have pretended that geologic data carried the peopled period of the earth higher. The sands of the Delta, they say, show a far higher period; but French authorities themselves contradict this assertion in the most exact manner. The French scientific men who accompanied Buonaparte believed they had ascertained that the depth of the silt, or deposit of the inundations of the Nile, showed that that river had flowed rather less than 6,000 years. Beneath that deposit is the sand of the neighbouring Desert, and beneath that again marine formations. (*See Denon's Egypt.*) Wilkinson and Newbold, says the author of *Mazzaroth*, seem to have assigned a greater depth to the deposits of the inundations; but Hugh Miller, in his *Testimony of the Rocks*, says this chronology is in "legitimate connection with the recent introduction of the human race." "All chronologists," adds the author of *Mazzaroth*, "seem now agreed that there are no earlier traces of mankind."

Starting from this point, the first astronomers, the antediluvian patriarchs, in their pious zeal wrote, as it were, the primeval prophecies delivered to Adam on the skies. They had no other books, and they made a great volume, glorious and indestructible, of the heavens, and attached to the constellations and their decans for ever the great and world-momentous truths of the promise of a Saviour to come in the fulness of time, that is, in such a time as history being fully and firmly established on the earth should no more be confounded with fable. The great serpent who had deceived the woman was figured in the constellation now corrupted into the Scorpion, the most magnificent constellation, as I can personally testify, of the southern hemisphere. Therefore, they also fixed the Virgin with the branch in the Zodiac, or with the ear of corn in her hand, the emblem of production, and the great Branch which should bruise the serpent's head, but received a wound from him in the heel. These figures have been found in all nations fixed in the heavens, or rather by the names attached to the Zodiac and the constellations, than by traceable and full-definement of these figures. Hence Orion, one of the most splendid constellations, visible in both hemispheres, is made one of the most distinguished types of the coming vanquisher of the serpent, and is seen with his foot on the ancient spheres, on the head of the serpent, but lifting it as if wounded; his name according to the root of the word, meaning "He who cometh."

So in all astronomies these figures abound: the Virgin with the Child in her arm, in India, China, Egypt. Krishna said to be born of a virgin, and of whose similarity of name to Christ the sceptics have made so much capital, though they have no connection whatever,—Christ meaning anointed, Krishna coming from Chres, the sun. So in all mythologies we have infant gods strangling serpents; as Apollo and Hercules. Thor in the North, bruising the head of a serpent with his hammer. The same legend in the Zendavesta and the Vedas. In fact, as Sir John Herschell says, "These serpents are scribbled over all the ancient heavens. Everywhere the prognostications of a great Saviour accorded with the prophecies of the Hebrew books, and this Saviour came not like the other pretended ones in far-off mythic ages, but in the full blaze of history. In vain, therefore have infidels in all ages endeavoured by subtle sophistries to overturn these clear oracles of the skies; and the works of the greatest Orientalists abound with the most complete refutations of these attempts. Even the French infidels, says the author of *Mazzaroth*, while attacking Christianity—as Volney and Dupuis in his *Origine des Cultes*—have done much to establish the explanations that refute their inferences.

Nothing is clearer than that all these myths originate in the primeval astronomy. That the Buddhas and Krishnas did not rise originally from India. They had a common origin with all the other predictions of the Saviour in the first ages, but which had become distorted by time and Pagan ignorance. Zoroaster, as we find in the Zendavesta, as it is supposed about the time of Daniel, was more distinctly prophetic, and warned his followers that a star would appear at the birth of the true Saviour, and ordered the Magi to follow it and adore Him. The day of all these misread astronomical legends is over. The very natives of India are beginning to abandon them, and we come to the conclusion of the late Abbé Huc in his last great work, *Christianity in China, Tartary and Thibet*, that the philosophy of Confucius, the traditions of Buddha, and the legends of the *Vedas*, with the dogmas of Mahomet, are all destined shortly to wane before the gospel of Christ.

In any case it is high time for Christian Spiritualists to bear a decided testimony to the truth, in opposition to the mere dicta of unknown spirits, which are being now so readily and widely received as articles of undoubted verity. It is high time to cry, "To your tents, O Israel! Come out from among the heathen; be ye not of them; be ye separate." To separate the wheat from the chaff, the clean from the unclean, is a principle of eternal necessity, acknowledged from the foundation of all things. Let no one deceive you by the sophistry of a false liberalism. True liberalism consists in tolerating the opinions of others, not in countenancing them whatever they may be. True liberalism thinks and lets think, but jealously guards what it knows to be true from what is spurious. Indiscriminate acceptance and sanction of all and anything is but spiritual prostitution, and can only lead to mongrelism and mulism. The modern doctrine of Wallace and Darwin, so far as selection goes, is good and sound, and is of equal value in the moral as the physical. The Philadelphians are wisely acting on this; let us wisely act on it too.

Now that the public interest is so rapidly manifesting itself regarding Spiritualism, as has been just evidenced at the British Association, it becomes of tenfold importance that inquirers should at least find in it something that is pure and sound. But unfortunately, as I predicted when men began to *improve* it by their own active schemes, by combinations and associations, it is now fast running a downward career. No one can avoid seeing this who turns his eyes backward to what it was before. Then the predominant character of it was Christian, now it is every day more and more Pagan. Then in America, such men as Judge Edmonds, Professor Hare, Adin Balou, Drs. Gray,

Childe, and Newton, with many others, distinguished for their Christian faith and spirit, led its legions. Then in England, the Wilkinsons, Croslands, Reimers, Acworths, Drs. Elliotson, Ashburner, Doherty, Mrs. Milner Gibson, the Trollopes, honest Jacob Dixon, Shorter, Leighton, and a host of others, gave to the movement a decided stamp of enlightened Christian dignity and honour.

In Germany the brave-hearted and learned Dr. Justinus Kerner was doing wonders for it by his writings; the equally brave Hornung was developing and recording its facts and phenomena. In France Pierart in the *Revue Spiritualiste* was fighting a battle of truth against all the hosts of Re-incarnation, Fusionism, and Romish Bigotry. Now, indeed, Spiritualists continue to resent indignantly the application to them of the prophecy in the 4th of Timothy, that "The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." But is it not true? Can any man who knows anything of Spiritualism deny it? If any man does I refer him to the journals of Spiritualism themselves. So far from denying the abundance of lying spirits and lying mediums, these journals are continually complaining of this infestation. Did not lying spirits and lying mediums entrap even the practical experience and sober caution of our admirable friend, Dale Owen? Is not the most zealous propagandism of infidelity by journalists and lecturers carried on everywhere? Are not Infidelity, Re-incarnation, Free-loveism, and Hafedism the most prominent features of the present movement?

And here one word more on Hafedism. HAFEDISM IS AN EXACT REPRODUCTION OF MANICHÆISM. The Manichæans, the most detestable sect of the Gnostics, arose in the third century. Manes, their founder and apostle, though not a worshipper of idols, being, says the Roman historian, "deeply impressed with the dogma of the progress of the human mind," could not submit to anything so stationary as the doctrines of Christ. He therefore composed a new religion by compounding fragments from the Scriptures, the Greek philosophers, and the Buddhist sacred literature. He published this theologic jumble in four books, termed the "Evangel," the "Chapters," the "Mysteries," and the "Treasures." Many unwary people read these as Christian books, just as unwary people have read *Hafed* and imagined it gospel. Rejected by the Christian Church, he managed however to propagate his doctrines in India, Egypt, China and Thibet. One of his disciples after his death assumed his name and presented himself in Persia as "an apostle of Jesus Christ." He preached that God did not create Satan, nor

demons, nor evil men; that the God of the Old Testament was not the God of the New; that the evil principle in fact made the world. He chose twelve apostles, who took the names of the real ones; and his scribes wrote epistles which the unwary again took for the genuine ones. He adopted the Persian doctrines of the two antagonistic principles that every man had two souls, and after death transmigrated into other men, and even into plants and animals.

Mark the perfect parallel betwixt Manes and Hafed. The gospel of Manes was a mere parody of that of Christ; so is Hafed's. It was a compound of the Gospel and of heathenism. Persia was its scene of action, as is Hafed's, and it operated over Egypt, India and Thibet. Like Hafed, the Manichæans drew their dogmas from Pagan priests. For Manes write Hafed and the identity is perfect. We have this sorry jumble imported from Persia again, and probably the identical heresiarch Manes under the cognomen of the so-called Persian Prince.

Finally then, Christianity has freed us from heathenism with all its absurdities, obscurities, and barbarousness; it has raised the world, badly as it has been obeyed, into a wonderfully higher condition of intelligence and civilization. I for one am resolved never to return to heathenism. I know as well as St. Paul did that we are not fighting with shadows but with principalities and powers, and the spirit of wickedness in high places. We are fighting with the hosts of the old Pagan spirits escaped from Hades as Swedenborg warned us, who are furiously striving to renew their ancient status on the earth. But if Spiritualism, instead of combatting the spirit of infidelity, is to become the agent of its growth, I am for none of it. If Spiritualism can only be accepted by the sacrifice of the Gospel, I say, "No! vile thing, avaunt!" For more than twenty years I have stood forward prominently to defend Spiritualism from enemies on all sides, from quarterlies and monthlies, and newspapers of all grades; as may be seen in the many volumes of the *Yorkshire Telegraph*, the *British Telegraph*, the *Spiritual Magazine*, the *Revue Spiritualiste*, the *Morning Post*, *Morning Star*, &c., &c., and against clerical and other writers. In my early zeal I especially defended it against charges of infidelism and demon inspiration; and now, there is not a taint which I stoutly repudiated which the Spiritualists have not merely contracted, but have embraced and gloried in! Enough! Let the Christian Spiritualists stand apart. Let them keep their garments unspotted from the spiritual plague, and keep their banner flying boldly on the ramparts of Divine Truth. In the world at large, amid the fermenting elements of unbelief and false doctrine, there never existed a more bold, brave, learned and enlightened

championship of truth and right reason. Every disease, moral as well as physical, must run its course. There is yet in the world, and we will trust in Spiritualism, sufficient leaven in the mass to leaven the whole lump of humanity with faith founded on the authorities of prophecy and innate nobleness. May God, who brought light and order out of darkness and chaos, bring the same elements of beauty and happiness out of the present chaos of mind, and conduct the undoubted verity of Spiritualism to that glorious issue which He evidently intended for it, and which its earlier leaders so firmly believed in!

LADY GUION, MYSTIC AND SPIRITUALIST.

II.

"The Literal Sense of the Word must pass into a shade, as it were, before the Internal Sense can appear; even as the earthly body must die, before man can clearly behold the spiritual things of Heaven."—*E. Swedenborg.*

"In the sphere of spiritual contemplation, no personality abides but the ever-becoming personality of God, conceived by faith, and born of faith, in the individual soul."—*F. H. Hedge.*

In proceeding to speak of Lady Guion's twenty-volume revelation of the Internal Sense of the Hebrew Scriptures we may with advantage pause a moment to look at what is perhaps the most extraordinary passage in all Swedenborg's biblical writings. It commences in No. 7,230 of the *Adversaria*; there after *this* exposition of the Internal Sense of the Word had been spread over a space now occupying two thousand three hundred and fifty-six octavo pages of Latin, the man's course is arrested by the verse, "Now the man Moses was very meek, above all the men which were upon the face of the earth." (Numbers xii. 3.) "This does not apply to Moses," says Swedenborg, "for he, as is evident, from his antecedents, was anything but 'very meek' neither could such a passage have been written by Moses himself Another person has inserted it, in the same manner as the words 'till this day' and the statements in praise of Moses after his death have been interpolated." Swedenborg is strengthened in this opinion by the words elsewhere;—"that man Moses." "No one speaks thus of himself," says he, "neither was it written by an angel as the sequence proves." What then is Swedenborg's theory of the matter? It is that the lost books of Moses were re-discovered in Ezra's time and read before the people, the priests "adding these words by way of explanation, for they idolized Moses." In

the very next paragraph Swedenborg reverses his judgment—says that the verse *was* written by Moses, who, when he laid his hand upon the paper, did not know what he was about to write; that an angel *dictated* words to him, many of which were not understood by him; and that hence one may conclude (*inde concludi potest*) “that these *are* the words of Moses but that they are words dictated by an angel and that *Messiah* is meant.”

Here then, in a single page, and at the most critical period in Swedenborg's career, Colensoism is practised as a justifiable thing where a higher principle of textual production is not seen; mediumistic writing is defended and ascribed to a portion of the Scriptures themselves; such a theory concerning Divine Providence is avowed as justifies these apparent inconsistencies; and, finally, the ground of satisfactory reconciliation is discovered to be in the *inner, higher mind*;—this having its normal activity only in the light of the Spiritual Sun of the Soul, and dealing only with matters pertaining to spiritual religion, for spiritual uses in “the kingdom of heaven within.”

It was in this light that Lady Guion, like Swedenborg, perceived those interior truths of which the written Word is an outward, educative, upguiding symbol. The perception was according to state;—the control and dictation according to Divine Providence, *if we may take this noble lady's word*. “When I began to read the Holy Scripture,” says she, “it was given to me to write the passage I read, and instantly thereon its explication. Whilst writing the passage I had not the least thought of the explication, but immediately that it was written I was impelled to explain it, writing with inconceivable swiftness. Before I wrote I knew not what I was going to write, and I saw that I was writing things that I had never known; I was illumined to see that I had in me treasures of wisdom and knowledge I had not even known of. Had I written? I remembered nothing whatever of what I had penned, and neither the ideas nor figures remained to me.”* She assures us that she had no other book but the Bible and never made use of any but that. “When, in writing upon the Old Testament, I made use of passages from the New to support what I had said, it was without seeking for them; they were given me along with the explication.”

Taking, as an example of this method of interpretation, Lady Guion's “mystical sense” of the first chapter of Genesis, we learn that the Mosaic narrative of the creation is a *figure* of the regeneration of the soul sunk in the nothingness of sin.

* *Vide* Preface (p. 3.) to Duncan's admirable one-volume translation of her *Mystical Sense of the Five Books of Moses*, recently published by JOHN THOMSON, 39, John Street, Glasgow. (Price 6s.)

It involves the re-creation of both spirit and body—the *heaven* and *earth* of Man—the miracle of renovation being wrought by Jesus, the WORD OF GOD. The state of sin is mere appearance as contrasted with divine realities. All is so enveloped in darkness, that the poor soul knows not what to do. Nevertheless the Spirit of God does not cease to move over the waters. Grace rests over tears of penitence and is diffused around in spite of the darkness of ignorance and the frightful vacuity of all good: and so the sinner, at length “takes a thought and mends,” as Burns would say; and then the bountiful spirit, seeing the grief of this ignorant sinner, sends into the midst of his darkness a ray of His light, and he begins to comprehend that the Word is Power. It is speech and it is light: “for created light is the expression of the Uncreated Word;” and, shed abroad here, in the sinner’s mind, discovers the place it leaves, “the ray manifesting itself, and at the same time the abode of its original.” Light is thus separated from darkness, for Faith, the gift of God, takes possession of a soul: there is “evening” with its state of death, extinction and stripping; and there is “morning”—the interior life quickened into brightness and splendour.

The days of penitence passed, God makes a *firmament* in the midst of the waters,—“as much as to say: Let the course of these tears now be stopped; let the heart and spirit be made firm, and let these first tendernesses be separated from the waters, which, although holy, are nevertheless procured by the *sensible*. Let these waters be divided from those of my grace, so that they may be pure and without mixture.” The waters “above” the firmament are those of grace; those of bitterness and grief are “under,” and thus the interior Christian’s alternations of consolation and sorrow constitute his *second* spiritual day.

Through the Divine mercy the waters of sadness next retire within restricted limits and the “dry land appears;”—the soul beginning to enter into new regions of *heavenliness* realizes that there is also now a spiritual *aridity* in contrast therewith, and that this dryness is “more difficult to bear than the waters of bitterness; for these waters, which before covered all the earth, were hitherto mingled with sweetness.” The *bitter-sweet* ceases when “man begins to enter into the knowledge of himself and of the baseness and vileness of his origin;” there is the aridity now, and this, quickened by God, puts forth its *green herbs*—“feeble actions and little things.” The evolution of *trees* follows; “heroic virtues which bear within themselves the *seed* of an infinity of other virtues,” “God performs His perfect works only upon nothingness, which does not resist Him;”—another stage of ascension towards that state is now reached; it is the *third* day of spiritual growth.

The Eternal Sun—the light of faith—becomes visible on the *fourth* day. Other lesser lights also become visible when this Eternal Sun is sunk beneath the spirit-horizon; there are visions, illustrations, and phenomena perceived in our “night of ignorance.” Not that these are altogether misleading, for “they come from God, and being the effects of His goodness and power,” ought to be accepted with reverence and humility: but, as Lady Guion warningly adds; “We are so blind that we prefer generally the light of the night to that of the day, and whilst amusing ourselves too much discerning *the stars of the firmament*—that is to say, the distinct lights, these visions, illustrations and ecstasies—we do not go beyond them to lose ourselves in the general light of faith;” and, “if the soul is not instructed as to the difference between these two lights, it stops at the latter even unto death, and never enters into the open day of faith, where truth is manifested without error or deceit.” It is through electing to dwell wholly in the night that spiritual deception becomes the inevitable. “Man is a little world, in whom, everything done in the great universe is expressed as in epitome; but the reason we do not perceive this fact is, that we are not wholly penetrated with the light of Truth:” still further progress then has yet to be made, ere Beulah is won.

Provided we do not waste our time regarding the light itself, but make use of it to view the objects discovered by its means, the soul realizes a new degree. “God gives us this light only to make us hasten to Him by the way it opens for us.” There are now seen, not only “luminous graces,” but also “vivified waters.” The “bitter” are made alive. The soul feels it is good for it to have been afflicted. The martyr-spirit has to joy in the thought that it lives in a martyr-age. The “sweetnesses” meanwhile continue in a state of animation; “they are vivifying flowings bringing into the soul a living principle,” and the soul now feels itself “animated by a secret and profound life, which does not leave it for a moment, even in its employments;—this life is no other than Charity.” It produces in the soul a germ of immortality; and constitutes the “foundation of life and grace, and of the complete and intimate presence of God.” The fishes and living animals of the waters symbolize this new stage of development in the life “hidden with Christ in God,” and the “birds which now fly in the consecrated airs of Divinity,” are the high thoughts which come and go,—“sublime and elevated conceptions; but they pass so quickly and stay so short, that they leave no trace behind.” Yet are they not wholly shadowy inutilities: “when the necessity arises that we must speak, or write, or otherwise make use of them,—then we see

that we possess them." God bids these living creatures *increase* and *multiply*: this they do to infinity, but "not according to the cognizance of the possessor; for they are either shut up and hid in the waters, or lost in the air, and so high up in the supreme part that they are completely lost to sight from the lowest." This is the beginning and consummation of the *fifth* degree of the interior Christian.

"Nothing has passed in the universal world but takes place within man in particular, so that the conduct God has exercised in this great universe, in its creation, is still observed towards man for his reformation into the order of grace; and, all that took place, in the innocence of nature, before the creation of man, who corrupted it, passes within the same man, to reinstate him, by the means of grace, into an innocence abundantly restored by his Redeemer:" a *sixth* day of creation then has to be. When the soul is lost as it were in a sea of life—is in a "perfect disengagement from everything material and earthly—it is greatly astonished to see being born from its earth *animals of every kind*, who crowd round its feet, and appropriate the beautiful verdures with which it has been decked." Poor, crucified, spurned human nature is restored to us sweetened and saintly as the indwelling spirit. *What the Lord hath cleansed, call not that impure!* "God, out of His infinite goodness, uses the rebellion of the flesh against the spirit to render subject to Him the spirit [itself], which has no sooner entered into perfect submission to its God, than the flesh is made subject also. *God saw that this was good*, it being of infinite use to man in order to annihilate, humiliate and destroy him," as to the old Adam of his nature: this effected the end of creation is accomplished;—"to make images of the Word in all men." God creates man, "the end of all the rest, *but he having no end save God.*" The New Creation is spiritual; it is redemption by the Word-God Jesus Christ. "For it is the Word-God alone that can retrace Himself, and it was for that He was made man. Just as we see that when a mirror has lost the object it reflected, the distant object must needs approach it, without which it could never be represented; so Jesus Christ comes into man, that man, never more losing this Divine object, should no longer lose the image and character of the Divinity. I know that the image of God is graven so deeply in man that he can never lose it, although sin may cover it, and infinitely disfigure and sully it; and it is this that causes God's sorrow for the loss of men and which renders Him so desirous of their salvation. All that is wrought in the soul is but to discover and renew this image; and its restoration is no sooner achieved than man is replaced in his state of innocence." On the *seventh* day God

completed the work which He had made. "It was the work of the perfect image of His Word, after which *He rests* in Himself, and causes the soul to rest in Him, where it remains hid with Jesus Christ, its divine original." "Absorbing the soul into Himself—into His divine life, where there is nothing but repose." God blesses the seventh day; "the work is finished as to the agitation which carried it to its termination; but not as to the activity of enjoyment, which is continued in the repose, and which will endure eternally." *Dwelling in love is dwelling in God.*

Such then is the spiritual kind of knowledge Lady Guion found in the Bible as a symbol. Its whole history consists of beautiful figures—each an angel's lesson. But she also discerns a nobler fact than even any that this angel-lore reveals as the outcome of "explication;" and it is that "besides all these beautiful figures to conduct us into the interior, Jesus Christ has come himself to show us a real and a sure road. It is no longer mysterious and admirable figures; it is a living model, it is the words of truth. Jesus Christ is the *way* by which we must walk; he is the *Truth* that instructs us; the *Life* that animates us. He has given us in reality what our ancient fathers had but in figure:" that gift His Spirit—not a dogma but a life of spontaneous obedience to the inner motions of the supreme Love.

Transcendental, fragmentary and vague then are this woman's utterances under the Divine quickening. Sharing the common lot of literature, to be *not* without imperfections, her "Heavenly Secrets" nevertheless have the rare merit of arising *in* and of conducting *to*, a point so far within the spiritual mind that the merely arithmetical understanding can find no place of vantage ground for doctrinal prowess there. It is the outflow of Woman's Word; affection ensouls each sentence, and "Holiness to the Lord" is the signature of each page. Thus if it lacks the marvellous continuity and sharp finish of Swedenborg's systematic *Arcana Cœlestia*, yet through the absence of the very principle whereby his Cartesianism is rendered so definite and exact, hers is made more potent for inspiration. The completeness of her thought involves infinity and refuses so to be limited as that mere doctrinalists shall fight with it; while the precision of *his* every statement makes the aggregate a thought-sphere wherein Faith may indeed enjoy life-long delight in seeing God in the splendours of His Wisdom, but where also the sectarian spirit may only too easily find, ready shaped to his hand, the material for strengthening the bulwarks of bigotry.

There is the perfume of a fair rose-garden yonder, and here is the fruit of a magnificent orchard; he is a dunce who would banish either from God's creation that the other might be

possessed alone; but worse even than the dunce would be the man who to favour his own egotism, should abuse the virtues of this gift or of that, by degrading it into a poisonous re-agent against the other. "If any man have not the *Spirit of Christ*, he is none of His" (Rom. viii. 9).

The theological writings of the mediæval and early Christian periods abound in Scripture allegorizations, St. Paul's example (Gal. iv. 24) and that of the author of the Epistle to the Hebrews having from the first century encouraged the practice. The theory laid down by Saint Bonaventure and favoured by Dante is defined by the former in the following words: "Although the light of the Holy Scripture is *one* in a literal point of view it is nevertheless *threefold* from a mystical and spiritual standpoint. For all the sacred books contain, not only the literal sense represented by the words, but also a threefold spiritual sense which manifests itself beneath the letter, namely; the *Allegorical*, where one discovers what should be believed in regard to God and Humanity; the *Moral*, wherein one learns how rightly to live; and finally, the *Analogical*, in which are discerned the laws according to which man is conjoined to God. The instructions of sacred writers may thus be resolved into three fundamentals; the eternal generation and the incarnation of the Word; the rules of life; and the union of the Soul to God. The first concerns *Faith*; the second has relation to *Virtue*; the third involves *Beatitude*, which is the end of each and all. The first is the special study of the doctors; the second of the preachers; the third, that of the meditative."* Of this class was Lady Guion, to whose eventful life we now return.

Madame de Maintenon, the King's mistress, was at the time of Lady Guion's release from confinement, a reputed *dévoté*, and held the spiritual concerns of Louis XIV., under her own so-called "pious care." She was led to enquire into the character of this "meditative" Quietism and to peruse the treatises and comments; thus in a little time the subject of the book on Prayer became a topic of common conversation at Court. Mysticism, political patronage and the latest scandal occupied then the one page of "fashionable intelligence," thus it is nowise strange that the Catholic missionary should not only be set at liberty but should also be invited to Court. The hope was entertained that a better understanding might *here* be had of what really was involved in this new philosophy of Inner Perceiving, Waiting and Enjoying. "In Paris," says Vaughan, "mystical terminology became the fashionable language,—it was caught up and glibly uttered by wits and *roués*—it melted from

* *Oxanam; Dante et la Phil. Cath.* 452.

the lips of beauties who shot languishing glances at their admirers, while they affected to be weary of the world, and coquetted while they talked significantly of holy indifference or pure love. Libertines, like Treville, professed reform, and wrote about Mysticism; Atheists, turned Christians, like Corbinelli, now became Quietists, and might be seen in the *salon* of Madame le Maigre, where Corbinelli shone, the brilliant expositor of the new religious Romanticism.*

It was now that Lady Guion became acquainted with Fenelon, and when the reaction against the woman and her views set in at Court (which was in a very little time), he was moved to take up her defence. Bossuet disliked the man on account of his Liberalism. An opportunity now offered itself for degrading a priest high in the people's esteem, so Bossuet denounced Fenelon to the King as a "heretic," and he was banished the Court. Malicious charges were also raised against Lady Guion; rumours the most scandalous were set in circulation. She was disowned by the monarch's concubine; was brought time after time to trial for heterodoxy; was forced into a convent under Bossuet's surveillance; her writings were officially condemned, and she at length was sent to the prisons of Vincennes.

After four years' solitary confinement in the dungeons of the Bastille, Lady Guion again recovered her liberty, and retired to the City of Blois. "There," says Vaughan, "she lived in quiet, sought out from time to time by visitors from distant provinces and other lands; as patient under the infirmity of declining age as beneath the persecutions of her earlier years—finding, as she had always done, some sweet in every bitter cup, and a theme for praise in every trial, purified by her long afflictions, elevated by her hope of glory, full of charity and full of peace, resigned and happy to the last. Her latest letter is dated in 1717. Bossuet had departed and Fenelon; and before the close of that year, she also, the subject of such long and bitter strife, had been removed beyond all the tempests of this lower world."

The complete edition of her works in French, including her lengthy *Autobiography*, extends over forty volumes, five of these comprising her *Letters on the Interior Life*. The *Autobiography* has appeared in at least three English translations, all somewhat abridged, and one of them by her warm admirer, the Rev. John Wesley. An American writer, T. C. Upham, has published a two-volume account of her *Life and Religious Opinions*; and R. A. Vaughan, in the *British Quarterly* and in his *Hours with the Mystics*, has given many interesting par-

* *British Quarterly Review*, No. xxxiv.

ticalars respecting her. Upham's work (cold and measured) is the least satisfactory although the most pretentious, in aiming at a rehabilitation of this woman for our own times. He will not sufficiently see that in virtue of psychological* and biblical discovery the nineteenth century is so far in advance of the eighteenth that it finds one-idea'd-ness an absurdity where it is not an impossibility, and that many of the convictions whereon the enthusiastic Mystic of those days depended for inspiration and faith are to an age of criticism necessarily mere matters of opinion and cannot henceforth be more. In our own time the crowning advantage of the Mystics is that, collectively, they demonstrate the actuality and normal workings of the interior planes of mind, and the possibility of a Christianity in the *Affirmative Principle*—this having its place there. In this respect the Revelings of Lady Guion, like those of Behmen, Bourignon, Freher, Law and several others, are of inestimable worth. It is here that the lives and writings of the whole Quietist school are of genuine utility. "Words that come from the Life will go to the Life and raise up that which is pure in one another; and so you will have Unity with that which is pure," wrote the Primitive Quaker, Farnsworth. "Waiting in the Light," said George Fox, "you will receive the Power of God which is the Gospel of Peace." This Life is felt; this Unity is known; this Power is realized and this Gospel of Peace is perceived in the *Affirmative Principle*. The chief merit of Quietism is that it demonstrates this plane of intellectual existence and becomes, as an earlier phase of Mysticism, a way out of the Positivism and Scepticism so common around. As such we may fairly encourage it. But if we regard it as a mere excitement to sentimental maundering, or as a provocative chiefly after a nature-crucifying idealism, disheartening by its remoteness from the homely simplicity of the Sermon on the Mount, we do Truth no trifling injustice. Lady Guion sings:—

Life with its perpetual stir,
Proves a foe to love and me;
Fresh entanglements occur—
Comes the night, and sets me free.

A Swedenborg would condemn such world-cowardice altogether: he shows that if we sink the citizen to make the saint, we sin against God *and* the neighbour. We must make our character through working in the world; not by sighing for night that we may the better get out of it.

* See for instance how Mr. Grimley, in his *Tremadoc Sermons*, brings the Doctrine of "Unconscious Cerebration" to bear upon the mysteries of the Popish "stigmata" (p. 283).

So again with regard to nature she sings:—

Smooth downs, whose fragrant herbs the spirits cheer ;
 Meads crowned with flowers ; streams musical and clear,
 Whose silver waters, and whose murmurs join
 Their artless charms, to make the scene divine !
 The fruitful vineyard, and the furrow'd plain
 That seems a rolling sea of golden grain :
 All, all have lost the charms they once possessed ;
 An infant God reigns sovereign in my breast.

Why a Harris would show you could better know the “infant God within the breast” by serene work and worship in such a sphere of innocence and beauty ! To Lady Guion it provoked dyspepsia and one of those head-aches so frequent with her ; to Harris it would inspire a sky-lark song of thanksgiving or a lyric of the Golden Age.

John Wesley in the midst of his laudations about her has these remarks : “ ’Tis true Madam Guion wrote many volumes upon the Scriptures ; but she then read them, not to learn but to teach. And therein was hurried on by the rapid stream of her over-flowing imagination. Hence arose that capital mistake which runs through all her writings : That God never does, never can purify a soul, but by inward or outward suffering. Utterly false ! Never was there a more purified soul than the Apostle John. And which of the Apostles suffered less ? Yea, or of all the primitive Christians ? Therefore all she says on this head of ‘darkness, desertion, privation,’ and the like is fundamentally wrong.” In these brave words of the practical common-sense John Wesley the secret of the weakness of Quietism is revealed, for this will persist in looking with comminatory eye upon a John Milton, a Sidney Smith and a Jean Paul Richter. Its principle is “Asceticism without Sin, but no Nathanaels !”

RICHARD MC CULLY.

HYMNS FOR THE SPIRITUAL CHURCH.

PRAISE AND PRAYER.

FATHER ! we lift our hearts to Thee
 In humble penitence and prayer ;
 Our secret sins Thine eye can see,
 Yet are we still Thy constant care.
 Thy children Thou dost ne'er forsake,
 Thy love our every need supplies ;
 The bruised reed Thou wilt not break,
 The contrite heart wilt not despise.

In dread temptation's evil hour,
 When pitfalls strew our darkened way,
 Uphold us with Thy mighty power,
 Be Thou our Saviour and our stay !
 A fiery pillar in the night,
 To guide our wayward wandering feet,
 So shall our steps be led aright,
 Though snares on every hand we meet.

We praise Thee for Thy mercies past,
 We pray for strength in days to come ;
 Though clouds the sky may overcast,
 Beyond is our Eternal Home.

T. S.

A COLLIER'S VISION.

[The following interesting experience occurred to the writer, Joseph Skipsey, a man in a humble sphere of life but thoroughly reliable, and who is known as the author of several poems of considerable merit. The account was written by himself, and addressed to a well known Manchester Spiritualist. It has been forwarded to us by our valued contributor, Mr. Newton Crosland, and we give it a place in the *Spiritual Magazine* with very great pleasure.—ED. S. M.]

DEAR SIR,—I now proceed, according to promise, to state to you the pith of my observations, on and in regard to the group of spirits who come to me as your friends. I may tell you at the commencement that though I observed some of the phenomena I am about to describe shortly after they entered my house, it was not until the reception of yours in answer to my hurried note that I was permitted to make those observations known to you. Since then those spirits have been much troubled, clung the closer to me, and have repeatedly urged me on to state what follows.

Before proceeding to incidents, I will say a few words on my observations of their persons. My first remarks will have to be somewhat modified. The young man is younger than I first took him to be, and for the word "magnificent," as applied to his personal appearance I would substitute the word "noble." I shall name this youth H. R. The elder lady is larger than she at first seemed; she is in fact a tall woman, and the children's aunt. In regard to the younger lady (who shall bear the name of E. B. R.), she is the same beautiful, blue-eyed, light-haired creature I described her—this beauty of course varying with her age, the circumstances and conditions of her life, and to these we will now devote our attention. First, then, I behold her as a child of six or eight years, dressed in a blue frock ornamented with some kind of leaf or flower. She was standing in a drawing-room, the walls of which were lined with a white satin-flowered paper. A screen lined with the same was seen at the entrance. I mean on the inside of the room. I had not time to note more before the scene changed, and I had now before me a breakfast-table, around which were gathered an orderly family among whom I descried the features of E. B. R., and another whom I did not describe in my last, but will now do so—I mean the girl's mother. This lady we shall call E. R. I have seen into the earth-career of this angelic being, and the part she was destined to act in the following drama will justify a reference to it. As a child she was what we have seen her daughter to be.

I have often at this period seen her playing with a boy of the same age and of similar features and complexion. At the age of 17 or 18, I saw them dancing together in a hall. There was a number of people present, but as I saw them through an aperture (close to which was the lady and the youth), it would have been difficult for me to have described them. The youth between whom and myself was E. R., I saw clearly, from the fact that he had by this time grown so tall as to be able to look over her head. At the commencement of this scene she—the afterwards mother—was standing with her face towards me, but when in the act of dancing she had her back in that position, and I thus had a fine view of her figure, features, and dress. She was, as I have intimated, of fair complexion, with light hair and blue eyes. Her face was oval, the nose slightly aquiline, the eye-brows were somewhat arched, and her mouth was shaped like a Cupid's bow. In figure she was stout not corpulent, below the ordinary height, with the head well up from the shoulders,—in short, a model of fair proportions. Her dress consisted of a white silk gown, the skirts of the jacket and the sleeves of which were fringed with gold, while around her neck was a necklace of vari-coloured jewels. Shortly after this I had a view of the exterior of her father's mansion. It was a splendid house, of recent date, but built in the Gothic style.

My next scene presented me with her courtship and marriage. She was not married to the youth I saw dancing with her in the hall, but to another, and one who appeared to me to be some ten years older than herself. I am informed that he was only five. If so, he must up to that date have led a gay life. The marriage gave much pleasure to the poor of the neighbourhood, and the inhabitants of a village near, in which was a large steam mill, gathered themselves together to make merry on the occasion. The good lady must have been one or two and twenty at the time. I saw her again, about three years after, and anything more handsome would be difficult to conceive. She was dressed in a black silk velvet dress, with a beaver on, from the front of which streamed a long feather over her head. Her father's image was imprinted on her being in a way that led me to infer that he had lately died. The house, which I now suppose to be the mother's, is not the same as I have just described it. It was indeed a large house, and the windows, to judge from one which I saw at the back of it, may have been Gothic, but its body was square and its surroundings were different from those of the other. It was situated by the side of a river; there was a large town near, and the country for miles around was a dead level plain. I repeatedly saw the good lady on a visit to this house, and she was, as I have denoted, in

perfect health and strength, but from this date forward there was a marked decline in these. She was subjected to much bodily and mental suffering (the causes of which I also saw), and during child labour, her agonies were excruciating. She was carried off at the age of 35 by these, and she was a spirit in spirit-land when I again met with her. Among those who gathered around or were brought to witness the last of this good lady on earth, I distinguished the features of E. B. R., and of H. R., and of the aunt. After her decease the aunt became the manager of the house. I have a fine view of her standing in front of, and conversing with E. B. R., and other two children in one of the rooms on a bright morning. I suppose it was on a Sunday, and it must have been some time after the death, as they—at least the children—were dressed in coloured clothes. The dress of E. B. R., was of a lightish blue or grey colour. In a few minutes after, they were inside of a church. I could not see the pulpit but from the manner in which the aunt sat I took her to be right opposite it, and her head (one of the noblest I ever saw) was bent back against the rails of the pew in which she sat in a devotional attitude. The clearness with which I saw those things is to me a proof that E. B. R., who at this time would be 14 years old must at this period have herself possessed high and religious aspirations. Since before I could so have seen them the purifying surroundings must have entered deeply into her own heart. My next view represented her grown somewhat taller. She was clothed in a buff dress and was in a steamer upon some river—her friends were with her, and there was a stout-built man at her side. This man was of dark complexion, his face was round and his hair and beard were mixed with grey. His presence made my blood cold. There was a deal of evil lurking in his heart and his intentions towards the girl were wicked. Another view gave me a sight of the steamer at night, E. B. R., was sitting on the deck against some railings. The dark man came up behind, reached his head over her shoulder—I could not then see what occurred, since during the struggle which ensued they became more closely veiled in the shadow of the night. The boat disappeared and when I next saw it, it was—so it seemed to me, broad daylight. I watched it pass into a bay, and amongst those who got out I am impressed that I saw E. B. R., and her friends.

My next revealed to me a portion of some town. It was looking up a street which was built on a hill-side. There were some high houses in this street and some shops. It was a bright morn. The shop windows were closed, from which I inferred that it was very early, or that the people were enjoying a holiday. At the top of this street and on the opposite side from

where stood the shops there was a big white-washed square-built house, with small old-fashioned windows and the door-way (which was reached by stone steps), was right in the centre of that angle which fronted the main road. Whilst looking at this, a conveyance drove up, and out of this stepped E. B. R., the dark man and others, and went into the house. During their stay here I saw sufficient to convince me that the dark man, whom we shall now call the artist, was unsuccessful in his bad purpose on the steamer. About this time he made many efforts to accomplish that, but in vain. That he did at length succeed my next view will perhaps determine. In this I had before me a large room, the roof of which was supported by pillars, and the internal parts of which as well as the window was after the Gothic style of architecture. In this room I had E. B. R. sitting upon a chair, and the artist crouching before her. While in this position an apparition appeared and glided through the window. It was the apparition of a woman. I will tell you at once—it was the mother. Another apparition succeeded hers, and I believe another. The first hovered over the girl in the greatest anxiety; while from the opposite side some dark phantoms kept pouring their baleful influences upon the man. The looks of the poor girl showed that she was the victim of the most intense excitement, and on the lapse of a brief interval her strength was gone, when, looking up, I beheld the angelic mother driven back to the window, and with a woeful countenance—but what words could depict the internal conflict expressed thereon? Just by this a cloud—the black atmosphere of sin—enveloped the proceedings of those in the flesh, and a black spirit in rags and tatters started up from behind where the girl sat, laughed, whistled, danced and sang, while another spirit appeared above their heads with a pen in his hand, and in the act of writing. This is no fancy picture, but a literal description of what I saw.

The war of good and evil had again been fought, and the angelic party had lost. After the lapse of a few minutes E. B. R. was again on her feet—a handkerchief was applied to her face—the darkness to some extent disappeared. The mother again came forward; and her face wore the expression of a broken heart. Some further scenes satisfied me that the artist had succeeded in seducing the girl from the path of virtue. These and other scenes were obviously in and about her father's house, in which I also repeatedly saw him at work about this time, painting the portrait of the father. In one of these I had the last named gentleman sitting at the artist's side; E. B. R. was behind, looking on, and in the front was the easel at which the artist worked. I also witnessed the painting of the portraits

of H. R. and of E. B. R. herself. These latter, however, were for some mysterious reason more like busts or rather living beings than paintings; and I may further remark, for your information, that the artist worked with his left hand; that the writing I have just referred to was done with the left hand; so was other writing, and other things which are always done with the right hand, as seen in my visions, were done with the left; and, reflecting on this, I have come to the conclusion that the views of the normal clairvoyant (except in the case where a *bonâ fide* spirit or ghost is standing before him) are negative and not positive; but more of this another time. While thus engaged at her father's house, I often saw the artist treat the girl in an unbecoming manner. They were always together; and, beside field rambles, &c., I have seen them with the rest of the family pleasuring on a lake. By this time I imagined our lady-friend had grown a deal stouter. Her father may not have suspected the cause; he soon had reason to suspect. The artist and she were again in the father's house. He was seated in a big arm-chair, and she was on his lap. Behind them there was a long narrow room along one side of which ran a window, such as you will observe, in country places are constructed for the lighting of joiners and cabinet-makers' shops, but the panes of which were diamond-shaped. The room was in fact the same we have just described as seen through an aperture—a door-way for instance. When thus sitting the father entered. This was obviously unexpected. They sprang to their feet, whilst the father for a moment seemed paralysed; and while thus transfixed I will try to tell you what he was like. I had then before me a tall and rather spare man, with finely-formed features and a flowing beard—which, and also the hair of his head, was grey. On his head was a soft felt hat. He was further arrayed in a black coat, light trousers and vest. He had vastly changed during the last eight or ten years. This scene formed the turning point of the drama.

I had then a sight of a girl on her knees and in a pleading attitude before this gentleman, but of this I am not certain. Of what I shall now state I am, and that is that I saw this poor girl in the last stage of pregnancy. I saw a house situated by a wood or plantation: it was night time, but there was a light burning in one of the rooms, and through the upper part of this window I saw people moving to and fro on the inside. I saw a woman in child-labour—it was your friend—it was my friend E. B. R.—there was a woman in attendance, and a man—not her seducer—he, the seducer, was lurking about at the outside. I saw the birth of a child; I saw that child placed in a basket; I saw a woman carry that basket; I then saw that basket in the hand of

the artist. I knew it was he, though he had endeavoured to hide his real exterior appearance by a certain loose garment. I saw him leaning over a bridge, which crossed a river; the bridge was built of stone and consisted of three arches, though I only saw two, or one and a half; but the segment I did see was right in the middle of the stream, and formed part of a much larger arch than the one I saw completely. I saw something suspended, as if by a rope, under the complete arch, and from the spot where the artist was leaning. I saw a woman underneath; I barely had time to note her form and dress, and then the scene changed. It was still night time. I saw a man coming along a road with a burden on his back; the man was strong-built, but his head was bent down, and I could not see his face. The burden he bore was a woman: her head was up and I saw hers. It was the familiar face of E. B. R. I had the broad daylight to assist my vision in the next, and the first objects that flashed thereon were those of a big old woman and a young sergeant. They were talking together and passing along a highway. The former was the artist and the latter was E. B. R. The sergeant had a letter in his hand. A second glance revealed the true character of what I then saw. By thus arraying themselves the artist and his victim may have deceived the common gaze, but they could not so deceive the clairvoyant.

An elderly gentleman in the act of reading a letter, and from which he seemed as if he could not tear himself, forms the subject of my next. It was the father of E. B. R., and he was swayed by the most powerful emotions. A young lady was standing by his side. What her feelings were I could not determine. Back to E. B. R. we are now taken, and to find her and her seducer on a visit to a wild-beast show. A great white bear and other animals were before me, and when looking at them a creeping came over my flesh, and in an instant I was in a state of horri- fication. This must have been E. B. R.'s own state of feelings at the time; and the cause was obvious, when I saw, as I now did, a woman's head in the mouth of the great bear. Forgetting for a moment the disgusting tricks of this class of exhibitors, I imagined some one was in the act of being devoured, and my first thought was of E. B. R. I was soon undeceived, since it was only one of the show women, but the feeling continued, and the poor girl must have suffered tremendously at this rude and horrific spectacle. Some time after this I met with her, strolling the country with two men. One of these was the artist, the other a fiddler. She herself had a tambourine in her hand, and they played music and sung for the means of subsistence. I have not time to enter into this part of her unhappy career, but I may note that she often comes before me with this tambourine, on

which she will play and sing. While she is playing, the music which she thus makes, and which I sometimes hear, penetrates to the very recesses of my heart. Great God, what must then have been the feelings of that poor girl! But I must on. The only scene which I shall note, while she was thus engaged, is one in which I found her upon a public stage, with a band of Christy Minstrels. The part she there acted was, of course, that of playing the tambourine, and of singing. I notify this especially, because the moral atmosphere which hung over the scene was that of impenetrable darkness. The trials with which she had had to contend must by this have subdued the angelic part of her nature, and she, at last, must have become abandoned and lost all hope of recovery. This impression was, above all, confirmed by a scene which made it apparent to me that she had resorted to an immoral life to find the means of subsistence. Her end was now near; she was alone; she was shrunk and haggard; her beauty was gone, her pearl ear-drops, jewelled necklace, and rich clothes were all gone. She was in a state of destitution, and between her and the beautiful home she had left behind a gulf intervened which could not be crossed. What was then to be done? The problem was soon to be solved. My next view did that. It was a cold winter's night; the cold went through me; a dark river appeared, and a bridge over it. A woman appeared on that bridge—it was E. B. R.; she disappeared, and underneath I saw some one floating in the water. I gazed and gazed, but all I could distinguish of the angel that once was, was the bright brown hair I described in my first note; and this I was only enabled to do by the reflection of certain gas-lights on the shore.

What time may have elapsed between the foregoing and what follows I cannot say, but I should think several days. In this last I had the broad day, and in it I saw the body of the girl dragged up the river by some boatmen. I knew it to be hers, though it was in a sadly mutilated state. My first impression was that she, in spite of my previous observations, had been subjected to violence, but though this to a certain degree was true (for one of her eyes was blacked and she elsewhere bore the effects of brutal blows), I soon found it was not so to the extent I supposed, and that her mutilation, which included a severe gash on each side of the neck next to the collar-bone, had proceeded from another cause. The fact is, the body had drifted out to sea, and when there had been attacked by certain sea-monsters. A vision which I now had rendered this very clear. I saw the body lying at the bottom of the deep. I saw a brute shaped somewhat like a bear (had the scene at the wild-beast show not been a distorted prognostication of this?) move towards and attack

the corpse, and saw other brutes in its train, among which I distinguished the sea-pig; and while this was going on I saw the girl's own spirit hovering above, and so saw that she herself was thus a witness to her body's mutilation. The body was placed in a cart drawn by a bay horse, with a broad white mark down the face—the adjoining reddy-brown extending into one place into this white mark. I saw these in a public place. A great number of people, gathered about the coffin of an adult, made their appearance on the scene, from which I concluded the remains were buried, and dust being given to dust, my eyes were again in pursuit of that which never dies. Your feelings will doubtless have been racked with the preceding, but my next record will have the contrary effect. In this I had a sun-like face, peering down in a sphere of darkness beneath, and in that sphere I descried the unfortunate E. B. R.—the former was the mother, and she was straining every nerve to draw her child towards her. The influence she thus exercised at last prevailed. The daughter's head was now on her lap, and those cheeks which had been subjected to the most cruel usage were now stroked by that hand which so often had patted them when their possessor was a babe at the breast. It further prevailed. The girl was now on her feet, and being in front of, was clothed in the lustre of the angelic parent.

It is not the business of the clairvoyant to moralise, but to describe; yet I cannot help saying that the great principle involved in this last view is not only worth all the beautiful things that may be said in our thousand churches on any good Sunday morning, but outweighs in value all that has been preached from the Nazarene's Sermon on the Mount, down to the present. Our panorama, one would think, ought to have ended here, but the outcome of it all was yet to be made known. The various scenes of this revelation I cannot find time to depict. I will, therefore, content myself by stating that the child's life was spared—that the woman we saw under the bridge (bridge No. 1), and who, we thought, had helped it to its end, had taken it to her own home. I saw her present it to her husband and family. Both her and her husband, and her humble home, I could describe. This passed in the night time. Next morning I saw a woman (not the person who secured the child), dragged along by some authorised ruffians. This woman was poor and needy in appearance—was young—had a thin face and a pair of brilliant black eyes. A number of people gathered around her. She and the poor babe were ushered before a bench of magistrates. One of the latter I particularly noted. He was a bluff, fresh-coloured man, with gingery hair and whiskers, which were profuse. He was shaved on and

under the chin. I was, moreover, enabled by the gift of clairvoyance to see that this man afterwards cut his own throat, and so ended his earth-days by suicide. I have also had a later view of the dark-eyed woman. She was dressed in a gaudy style and bloated. She is evidently leading a gay life about town. As for the scenes of these transactions they are indelibly imprinted on my mind. The image of the child, who is now a fine little girl, is so impressed there too; and I have no doubt, if I had a starting point, I could not only trace its whereabouts, but prove its identification from certain marks it bears also.

In conclusion, let me add, that, should you not be able to identify in this narration any one whom you may know, so much the better for your own feelings; but that the narration holds good of some poor human being I have no more doubt than I have of my own existence. Should it be otherwise, however, you will be pleased to know that I am in possession of certain dates, and names of persons and places, given by my guides a number of times over without variation, which might be of great service to you.

Yours truly,

J. SKIPSEY.

P.S.—It would have been impossible for me to have described all the various phenomena which I have witnessed illustrative of the life we have had before us; but there is one scene not in the record to which I ought especially to have referred, *viz.*:—one in which I had a view of the race from which poor E. B. R. sprang. I find that her grandmother wore a coronet, and that she was the sixth in descent by the mother's side from a race of kings, the crown of which had circled six heads or rather seven (two of whom were women), since. In the last it appeared to encompass two at once, and in which we had a representative of either sex. A second view gave the genealogy as extending to a very remote period, and the whole of the avenue, as it may be termed was strewn with crowns and coronets. But this extension was in another land, and the wearers of the symbols of power moved in scenes characterised by great mountains and deep valleys girt by the ocean. The crown itself, at least as it appeared on the heads of the later kings, was formed of massive gold, and, besides being set with other costly jewels, had a very large oval-shaped opal in the centre of the front. In a special scene, one of the later kings appeared with his head severed from the trunk, and it dangled before me as if suspended by a string of some kind—perhaps a long lock of hair. I need not add that this was a most ghastly sight. Had I been permitted

to still further describe, I might have shown from scenes of a more recent date, that poor E. B. R. had more royal blood in her veins than even she herself or her nearest kin had ever suspected; but the length of my tether is run.

J. S.

Ishington Colliery, Northumberland.

Notices of New Books.

DR. SEXTON'S REASONS FOR RENOUNCING INFIDELITY.*

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

I CANNOT write a merely formal notice of these two sermons, nor is there any reason for my doing so in order that they may secure the friendly notice of the readers of this Magazine, to whom their author is so well known, and who are very well aware that he cannot write what is valueless for brain and heart. Nor can I write any notice of them unaffected by my close friendship with Dr. Sexton, and their calling up some of the most sacred passages of our two lives, when he and I have grappled soul with soul, and discussed these high problems far on into the night and when no eyes have been upon us but the eyes of Him who never slumbers and never sleeps. Some of these sentences and paragraphs oblige me to think of the discussions of the past time, and as I read these pages I am able to bear testimony to their simple truthfulness; while, of course, everyone who knows my friend as a literary man knows quite well how exceptionally clear are all his statements, how logical is his order, and how impressive is his eloquence.

Dr. Sexton had for sometime felt the desirability of stating, in a small compass, the course of thought which had led him to his present views; and, as he here tells us, just as he was meditating on the form which such a publication should take, our mutual friend, the Rev. David Thomas, D.D., Minister of the Augustine Independent Church, Clapham Road, but still more widely known as the editor of the *Homilist*, invited Dr. Sexton to preach two sermons in his Church, and suggested that

* *Reasons for Renouncing Infidelity.* Two Sermons by GEORGE SEXTON, LL.D. Price 1s. London: G. S. SEXTON, 75, Fleet Street.

they should be devoted to his reasons for renouncing Infidelity. The pamphlet to which this notice is devoted is the result.

In the first sermon, on the text "Without God in the world" (Ephesians ii. 12), Dr. Sexton shows, in the first place, the various kinds of people who come under the description embodied in the Apostle's words; and then what the being "without God in the world" does actually involve. Atheism, or the denial of the existence of God; Pantheism, or the denial of the Divine Personality; Positivism, or the denial that God is in any sense knowable; and Deism, or the denial of Divine Providence, are then severally sketched by one who has few equals in his knowledge of these varied forms of modern unbelief. Dr. Sexton then proceeds to show that the being "without God in the world" involves darkness of intellect, the being without a basis for the moral law, the destruction of hope and of the belief in the ultimate triumph of good, the deprivation of the spiritual nature of its necessary aliment, the absence of any sort of consolation in that most terrible of all trials when those near and dear to us are snatched away by death, and the fearful position in which it places us as we contemplate our own fate in the hereafter. The writer in this first sermon says the reason why St. Paul described the Ephesians before their conversion as being "without God in the world" is obvious enough, inasmuch as they were "without Christ;" and Dr. Sexton argues that without Him no true conception of Deity can be formed.

On this last point much more is said in the second sermon, which is on the words, "I am the Way, the Truth, and the Life" (John xiv. 6). Here Dr. Sexton deals with Christianity as "a great fact," and as "the most important religion which exists to-day." In considering the origin and progress of Christianity, careful reference is made to the character of Christ, as it is drawn in the New Testament generally, and more particularly in the four Gospels; to the fact that Christ comes before us in an entirely different manner to that which any ancient teacher presents himself; to the glorious truth that "Christianity in fact is Christ, not His teachings merely, but Himself;" and to the claims which Christ made on His own behalf upon the belief, obedience and reverence of others, "claims which are perfectly unique, so much so indeed that we should be terribly startled if we came across them in connection with any other being." My friend then examines three suppositions, which as he considers are the only possible ones; "first, that Jesus was a rank impostor, or, secondly, that He was an enthusiast, or, thirdly, that His claims have been substantiated and His self-assertion is justifiable." It need scarcely be said that this last supposition is the one adopted. Quotations

are then given from Spinoza, Kant, Strauss, J. S. Mill, Leckey, Renan, and Theodore Parker, all of whom have laboured to express their sense of the grandeur and beauty of the character of Jesus. These quotations are followed by some references to Dr. Sexton's own personal experiences, from the time when his views of Christ began to undergo a change down to the present moment, when, as he tells us, he is able to say with the Apostle Thomas, "my Lord and my God." I am not guilty of any breach of friendship, and I hope of no indelicate intrusion of myself, when I say that my friend is here stating with entire accuracy the ordeal through which he has come. Throughout the whole of the time he honoured me by making me the confidant of his perplexities, and the results at which he arrived from time to time; and he speaks only the words of strict truthfulness when he says, "The ordeal through which I have had to pass has been a very terrible one." Terrible indeed, as such an ordeal must be to every earnest soul who has to come out of Egypt and travel into the Promised Land, an ordeal aggravated, too, "by neglect, persecution, slander, and poverty," constant and abundant. This sermon is brought to a close by a glowing and most eloquent exposition of the actual words of the text, an exposition which I think would make an admirable 16-page tract for distribution, as it seizes and exposes to view in the clearest manner the mighty truths Christ revealed to the world when He said of Himself that "He was the Way, the Truth, and the Life, and that no man came unto the Father but by Him."

These sermons cannot but do good. They are the offspring of a mind richly furnished, and of a power of statement which few writers or speakers of the present day possess, while the element of personal experiences interwoven into them gives to them an added and almost priceless interest. Most sincerely do I hope that my friend's life and health may long be spared, that he may devote his singularly great powers to the building up of that faith to the weakening and pulling down of which so many sad years of his life were given. Friends by large troops ought to rally around him, to help him by their sympathies, their prayers, and their material contributions, to strengthen him in the doing of the work which now devolves upon him. I know that one of the saddest of all his permanent regrets arises out of the knowledge of the evil which, as a public teacher, he has done in the past; and it is the unceasing desire of his heart to undo that evil as much as possible, and to lead men to see, what his opened eyes now see, that Jesus Christ is "the Word made flesh," and "the power of God unto salvation." God speed thee, my brother! May He who is "the Way" make His way "plain before thy face;" may He who is "the Truth"

lead thee yet more and more into the "truth as it is in Jesus;" and may He who is "the Life" be the perpetual Inspiration of thy life, consecrating all thy activities, and strengthening thee to use the remainder of thy days in telling a sceptical and sinful world of "the unsearchable riches" of Him "in whom are hid all the treasures of wisdom and knowledge;" and may "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" of the Father and the Son, be with thy spirit, now and always, here and everywhere—AMEN.

NOTES AND GLEANINGS.

MR. DAWSON ROGERS.

MR. E. DAWSON ROGERS having sent in his resignation as a Vice-President and Member of Council of the British National Association of Spiritualists, a resolution was unanimously passed that a deputation should wait upon him for the purpose of endeavouring to induce him to reconsider his determination in that respect. Accordingly on Thursday, October 5th, the deputation appointed consisting of Mr. Desmond Fitz-Gerald, Mrs. Maltby, Dr. Sexton, Mr. E. Parkinson Ashton, and Mrs. Fitz-Gerald, presented the following address to Mr. Rogers at his residence at Finchley:—

DEAR MR. ROGERS,—We, the members of this Deputation, represent the Council of the British National Association of Spiritualists; and we believe we may safely say that we here represent the Association itself. I specially represent also on this occasion the President of this Association. Our object in calling upon you is to express the great regret with which we have heard of the tender of your resignation of the position which you have honourably and usefully occupied as Member of the Council and as Vice-President of the Association, and also to ask you to withdraw this resignation. We know that it could not have been tendered, and that certainly it could not be accepted without the sorrow which must ever attend the separation of tried friends who have stood side by side to do battle in a noble cause. We do not on our part propose to refer to the reasons which may have induced you to offer your resignation to the Council: it is sufficient for us to prove to you by our authorised presence to-day that these reasons could not be based upon any want of respect, personal regard or kindly appreciation on the part of those whom we represent. In the clash of words and ideas, wounds may sometimes be given which to the strong man are in themselves nothing, but whose smart is that they come from the hand of a friend. But it can be only from the want of a frank understanding, from the need of an expression of deeper feeling, such as this, that the memory of trivial hurts can last—can outlive the real friendship which underlies even the differences of those who work heartily together in a common cause. In speaking thus, our feeling is that of respect for any sensitiveness on the part of one who has hitherto ever laboured for our Association, in its early infancy and in its present growth, as he would for a loved child. If this Association now shows the tokens of a strength which it would be difficult to gauge in its ultimate developments and effects, this, we are

fully aware, is due in no small measure to the anxious care and indefatigable endeavour of yourself (and of some other friends from whom we regret to be severed) in conjunction with your earlier co-workers, whom, amongst others, we here represent. We think that it will be with you a strong argument to point to the fact that our Association cannot afford to lose workers such as yourself, and that it would in fact be injured by their secession. Nor, we submit, can you, with due justice to yourself, relinquish the honourable position in this Association which you have so fairly earned. On these grounds, we appeal to you to withdraw the resignation you have tendered but which our Council has not accepted.

DESMOND G. FITZ-GERALD,
AGNES F. MALTRY,
GEORGE SEXTON,
E. PARKINSON ASHTON,
ELIZABETH FITZ-GERALD.

Our readers will be glad to learn that the deputation succeeded in their endeavours. Mr. Rogers agreed to withdraw his resignation, and he therefore remains a Vice-President and Member of Council of the British National Association of Spiritualists.

Mr. E. Dawson Rogers has since forwarded the following reply to the address of the deputation:—

Rose Villa, Church End, Finchley,

October 8th, 1876.

DEAR MR. FITZ-GERALD,—Will you be kind enough to express to the Council of the B. N. A. S. my appreciation of the unanimity with which they invited me to withdraw my notice of resignation, and allow me to assure you and the other members of the deputation that I could not but be gratified with the kindness and cordiality with which they impressed upon me the desirability of giving effect to the Council's resolution.

You will oblige me by informing the Council that I yield to the earnest solicitations which have been made to me, and trust that our future relations may be both useful and pleasant.

Very sincerely yours,

E. DAWSON ROGERS.

Desmond G. Fitz-Gerald, Esq.

DR. SEXTON AT MANCHESTER.

On the morning of Sunday, September 24th, Dr. Sexton preached in the Peter Street Church to a large congregation. He took for his text Revelations xxii. 9, "Worship God," and devoted his sermon to a consideration of the true Object, nature, purpose, and uses of religious worship. As this was Dr. Sexton's first appearance in a Manchester pulpit a great deal of interest was felt, and people came from long distances to hear what he had to say in favour of his new views. In the afternoon the usual quarterly tea meeting was held in the school-room adjoining the Church, the subject of conversation being the "Parable of the Ten Virgins," which was opened by Mr. H. S. Sutton. Several of the members of the society took part in the discussion, which was brought to a close by an able speech from Dr. Sexton.

On the following Sunday, October 1st, Dr. Sexton preached again in the Church morning and evening, on both of which occasions the congregations were unusually large. His subjects were, in the morning, "The Loneliness of Man," (John xvi. 32), and in the evening, "Onward, but Whither?" (Zechariah ii. 2). At the close of each service several of the leading members of the Church shook the Doctor warmly by the hand, and thanked him for his able and eloquent sermons.

Dr. Sexton will visit Manchester again on November 8th, to preach special sermons, in the New Jerusalem Temple, Salford.

DR. SEXTON AT HACKNEY.

Dr. Sexton delivered two discourses in the New Assembly Rooms, Hackney, on Sunday, October 8th, on behalf of the "Evangelical Mission," taking for his subject, "The Supernatural in the Bible in accordance with Reason and Facts." The congregations were unusually good, a large number of Secularists being present. It is expected that the Doctor will preach again in these rooms some time in December.

DR. SEXTON AT DARWEN.

On Sunday, October 15th, Dr. Sexton preached two sermons in the Congregational Chapel, Duckworth Street, Darwen, on behalf of the Sunday and Day Schools. The chapel was well filled in the morning and crowded in the evening, the number of persons present at the latter service being not less than fourteen hundred. The collections on behalf of the Schools amounted to £66 10s. 3d. On the two following evenings, the 16th and 17th, the Doctor lectured in the Co-operative Hall on the following subjects:— Monday, "Secularism a Creed of Negations, deficient as a Moral Guide and incapable of satisfying the wants of Human Nature," Tuesday, "Christianity of Divine Origin the true science of manhood and alone capable of regenerating Universal Humanity." The large Hall was crowded to excess, there being on the Tuesday evening hardly standing room. The chair was taken on Monday by the Rev. J. Mc Dougall, and on Tuesday by the Rev. J. Jutsum, two of the ministers of the town. The Secularists brought Mrs. Harriet Law over to oppose the Doctor, but no discussion ensued. A long report of the Sunday sermons and week evening lectures appeared in the *Darwen News* of the 21st ult., amounting to over five columns. Dr. Sexton's visit to Darwen was in every sense of the term a marked success.

MRS. WOODHULL AND FREE LOVE.

Mrs. Victoria Woodhull seems at last to have discovered what one might have supposed could have easily been foreseen from the commencement, that whatever may have been the views entertained by the principal promoter of the Free-love doctrines, they would be sure to be taken advantage of by persons whose only object in adopting them would be to furnish excuses for the gratification of their own depraved appetites. Mrs. Woodhull is, we believe, no longer associated with the disgusting thing called Free-love. In an interview which she recently had with the reporter of a Chicago paper, she is represented as saying:—"In all parts of the country there have been persons who have grasped at the principles of social freedom as an excuse for their own degraded and promiscuous lives; persons whose only idea of freedom was that it granted them complete license to fatten their passions deeper in the mire of sexual debauchery; persons who never thought of lifting their eyes to a higher life, to an ideal perfection that can only be attained in freedom. Some of these persons have been travelling lecturers, and wherever they have been, have dispensed their social miasm, and their disgusting practices, as Woodhullism." We are very glad indeed to learn that Mrs. Woodhull has seen to what her previous teaching was likely to lead, and that she has severed herself from all connection with the Free-love movement. And still more glad are we to learn that she has been induced to take this course through having come to believe in the Bible, and allowing her mind to be operated upon by the purity of its principles.

HON. J. M. PEBBLES.

The following extracts from a lecture recently given by Mr. Peebles, containing his views on various subjects connected with religion, will we doubt, not, prove interesting to our readers. The report of the lecture appeared originally in the *Chattanooga Times*; we are, however indebted for it to the *American Spiritual Magazine* edited by Dr. Samuel Watson:—

God is. I should as soon think of adducing arguments to prove that my body had an earthly father, as that my spirit had a heavenly father. This father is God. True we cannot comprehend the Divine Existence; we cannot perfectly comprehend our own. If we would fathom and comprehend God, that moment he would cease to be God, because we can only comprehend what is inferior to ourselves. The finite can never span the infinite. Hence, as Herbert Spencer says, there is, there will be beyond us the "Unknowable," and after all our speculation we may say with Proclus that God is causation, and with Jesus that God is a Spirit, and human beings being made in the Divine image are necessarily spiritual beings. Death severs the copartnership existing between the body and the spirit. And spirits are then in the spirit-world, where, retain-

ing their identity, their memories and their loves, are naturally drawn to their kindred upon earth. Immediately, therefore, after human beings die off from this earth they return to it as spirits, bringing messages from their various spheres. These facts are established by the testimonies of all Bibles. The Vedas of the Brahmins, Tripitaka of the Buddhists, the Avesta of the Persians, all abound in visions and spiritual manifestations. But this is especially true of the Old and New Testaments of the Christian world. Angels, or spiritual beings, appeared to Lot, to Abraham in the plains, to Hagar by a fountain, to Jacob, to Elijah under a juniper tree, and the man Gabriel appeared to Daniel and touched him, about the hour of the evening oblation. The spirits of Elias and Moses appeared on the mount in presence of Peter, James, and John. A young man clothed in a long white garment sat by Jesus' tomb, an angel opened the iron gate. In fact, the Bible is full of spirit-manifestations. These have transpired in all ages more or less. Swedenborg for twenty-seven years held intercourse with the spirit-world. A young man in Western New York, near the close of a seven days' death-trance, foretold the writing of A. J. Davis' works, and the wonderful spread of Spiritualism. The Shakers—and there are 70 communities in this country—have always been Spiritualists. Elder F. W. Evans, a noted Shaker elder, had the trances and visions more than 40 years ago—leading him out of Atheism into the Spiritualism of the Shaker Church.

"In defining the doctrines of Spiritualism," said the lecturer, "I define them for myself, and not for Professor Crookes, of England, or Robert Dale Owen, or A. J. Davis, of America. As Spiritualists we have no pope, no cardinals, nor do we bow down to any bishop or priest. We have no fixed creed, saying to the soul, 'Thus far and no farther,' but regard every man as endowed with a God-given right to think, hear, see, and judge for himself. As a Spiritualist, then, I believe:

"In one living and true God—the Infinite Presence of the Universe—Wisdom and Love. I believe in Jesus Christ, as teacher, Mediator, Saviour, accepting Peter's definition (Acts ii., 22), 'Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by him.' I believe in the Holy Spirit—that it fell upon the apostles—was 'poured out upon the Gentiles,' and is a constantly descending afflatus from the Christ-heavens. I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs, and poets have been inspired in all ages. I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law. I believe in heaven and hell as conditions rather than locations; spirits suffer the keenest remorse in the lower spheres. 'The kingdom of God is within you,' said Jesus. I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit-materializations, as demonstrating a future conscious existence. In fact, this is not belief, but positive knowledge, and thus conditioned I have obeyed the apostolic injunction, 'Add to your faith knowledge.'

"I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are subjects of progression.

"I believe in trying the spirits, accepting only such teachings as are pure, holy and Christ-like.

"In believe in salvation through Divine obedience—through Christ—just as I believe in buds and flowers and harvests through the quickening sunshine.

"I believe in the Church of God, the church of humanity, the holy apostolic church, within whose pale may still be found purity and peace, spiritual gifts and 'all things in common,' as upon the day of Pentecost."

Touching the moral influence of these doctrines, the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness, and holiness, the harmony between religion and science, the conscious presence of ministering spirits and a continuous baptism from the Christ-heavens, would not tend to better the world, he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven.

SPIRITUALISM.

What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form! and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply.—*Lord Amberley's "Analysis of Religious Belief."* Vol. II., p. 493.

CORPSE-CANDLES.

In Governor Sacheverell's "Account of the Isle of Man," A.D. 1702,—it is stated, "As to the light generally seen at people's deaths, I have assurance so probable that I know not how to disbelieve them; particularly an antient man, long clerk of a parish, has affirmed to me, that he almost constantly sees them upon the death of any of his own parish: and one Capt. Leaths, chief magistrate of Belfast, assured me that he was shipwrecked on this island and lost great part of his crew: that when he came on shore the natives told him he had lost thirteen of his men, for they saw so many lights going towards the church, which was just the number lost. Whether these fancies—continued the Governor, proceed from ignorance, superstition, or traditionary, or hereditary magic; or whether nature has adapted the organs of some persons for discerning of spirits, I cannot determine."

Correspondence.

THE BLACKWELL REVIEW AND MISS KISLINGBURY.

To the Editor of the "Spiritual Magazine."

SIR,—Miss Kislingbury has done me the honour of criticising my review of her friend's Prize Essay. (*Spiritual Magazine*, September, p. 430.) Castigation of such a gentle kind is rather a treat even if it appears harsh in her saying that my review "is read with regret and with indignation by not a few"—probably of the fair sex, which I am thought to have depreciated, incroaching upon its right of perfect equality, nay mental identity with man. I disclaim the justice of the reproof, as I always have pleaded for the superiority of the feminine sex over the male. How is it that I who since 1799 have been conscious of its loveliness and with gratitude combine respect for it, should fall into so gross a

mistake as that of which I am thought guilty? I, poor "*inamorato*," who never could see the rosy cheek of an innocent girl, (even if it were flushing from that feeling of jealousy, which Miss K. thinks to be the natural attribute of her sex), without losing my equanimity, and making her an ideal of creation, so that my fair and cute chastiser even supposes me to have been such a jealously-stricken girl in a protoplactic state of previous incarnation, (see conclusion, p. 431.) My "*animula parvula, blandula*" feels quite cheered by such bland flattery in the "*destichado*"-state of low male incarnation. Must it not make me bow down to the knees of my flattering tormentrix, humming the words of the French air:—

"Battez moi tant que vous voudrez,
Mais m'aimez davantage!"

There is no end of my heart's content in this enviable position, and I know not how to find the needed pliant elasticity for looking seriously up to those chaste, chastising eyes.

What next? Have I "*contre mon gré*" to step down again into the masculine *paraphernalia* with their nasty appendages of logics and rationalities, of doctrines and principles? What does she accuse me of? "I, tarnish the laurels of the fair ones?" "*horrendum et execrabile dictu!*" I can't bear it. I feel shut out from the girdle of Graces, from the choir of Muses. The reporting advocate for that fair sex, which is the very object worth living and dying for, uses her charm to make a *Tiresias* of me, a blind "sophos"—feeling as a woman, without enjoying her love's tenfold felicity, only to be fustigated and doomed to Tantallic torments for robbing laurels instead of picking roses! "*Tantæ celestibus iræ*?" How would a "generous, courageous, devotional" woman in merciless mood turn my admiration into black envy, making it an inexhaustible well of resignation, and finally myself a martyr of indomitable Fate? And what is my crime, after all? Did I ever intimate that the smell of Miss B.'s faded flowers could prove a previous notice of her authorship? I never meant to say so. I must badly have expressed myself to make Miss K. believe it. I have logically tried to analyse all the laurels of Miss B.'s Essay, and invariably finding re-incarnation and materialistic evolutionism—with their consequences—at the bottom, I have, with good, stern, rational arguments tried to show their inadmissibility.

Miss K. thinks I ought to have compared Miss B.'s own doctrines with Mr. Rivail's "bogus," to find the great differences. How could this be expected when I only had to do with an Essay, in which I certainly met the cardinal idea of Veuillot—Rivail, Mr. Veuillot's, who contemplated to destroy Spiritualism in France, as nauseous to Romanism, Rivail's, who tried to extinguish Christianity by a shaky theory of infallible, stupid, spiritist Shakerism. Miss K.'s demand is like that of jolly B.P.I., who expects in my brief review of a short Essay to find a complete, systematical doctrine of truth expanded to his, or her comprehension. Why did Miss B. translate Rivail's books if she found fault with them? Does she not in the main indorse his nauseous doctrines of pre-existence and of Spiritual particles of the Divine Infinite, occasionally materialised in finite bodies of other people's children? Her re-touching or overdaubing some of the hideous parts of his picture does not alter the original deformity. The principles being altogether absurd, what need is there of running into particulars? The individual mind, which has built itself a nest of such "bosch," may, notwithstanding, have superior qualities. I leave it alone, and speak only about the unhealthy tract, in which the soul has taken her migratory "habitat." The souls themselves of the innocent victims of the spurious authority of vain leaders, may often be soft, charming, elastic, progressive and harmless. I never would venture to inculcate those, whose orbit, and whose place and station in it, are unknown to me. I only try to disinfect and dispel the mephitic miasma of false doctrines, to avert and mitigate the diseases, of which they are the germs.

The doctrines of which the two female friends make a ready profession—the schools of French Spiritism—are now, as B.P.I. tells, fast spreading over the whole globe, even in rational England. If by close inspection they are found out to be deleterious as to Spiritual light; desolatory, as to the ideals of the mind;

erroneous and misleading in faith and life, and impediments in the way to truth ; there, of course, is no *devotion* in nursing them, no *generosity* in spreading the infection, no *heroism* in valiantly defending them, just as the fanatical supporters of the vaccine-poison are doing in spreading the germs of corrupting infection. I would not spoil laurels, but I feel it incumbent on me to destroy spores of insidiously poisoning plants and insects. The aspect, nevertheless, is not quite so desolate as B. P. describes it. I asked Dr. Slade, a most unobjectionable witness, as to the state of Spiritualism in the United States, whether Spiritism there was so fast spreading as B. P. tells. His answer was : " Since 16 years I have been closely watching the movement in my country. I found Spiritualism victoriously prevailing in all and every part of the States, but I never did meet a single adherent of the Allen Kardec doctrine professing re-incarnation." The vain boasting of the Spiritists is thus like that of the Ultramontanes or Jesuits, who think that Popery soon will be universally accepted. In England there may be some danger of the boast being partially realised—if you look at the cloudy atmosphere, which there now intercepts Spiritual light. Miss K. calling the doctrines " grand," which only are confused outlines of distorted mythical figures, is rather confirming the fact that the *conscious* celebration of the Evolutionists and Re-incarnationists is another edition of the *unconscious* celebration of other queer sciolists.

I am inclined to look leniently at Miss B.'s and my benevolent antagonist's apostatic insinuations about Judaic Christianity, and the vain assumptions Materialism is thought happily to have destroyed. In a country where a distorted, perverted nominal Christianity, since more than a thousand years generally prevailed, which only emerged recently, and partially, from a period of absurd Solifidian fanaticism, in which the great champions of faith felt entitled, as representatives of sundry equally deluded churches of all denominations, to say, or to think : " If I meet a man who doesn't profess as I do, I spit upon him, I knock him down and I tell him he is a liar ;" in a country, where those, who are at the head of the so-called Christians, are far from suspecting that the Lord's warning : " do not believe when they say, lo, Christ is here ! or He is there, that I am among them," *prima facie* is applicable to them, it is no wonder, I say, that in such an extravagantly conceited country numbers of them, who naturally were endowed with some unprejudiced intelligence, looked suspiciously and sceptically on the indigestible "*moles*" of dogmas, from which a voice came boastingly shouting, " Here, and nowhere else, is true Christianity." It is no wonder that such apostatic, so-called infidels, unconscious of the germs of true Christianity, of reason and common sense, which were hidden in the recesses of their hearts, and ignorant of spiritual truth, mistook perverted, distorted Christianity to be what it falsely pretended to be, and abhorred it. Such is the mistake of the Femrbachs, the Rénans, the Drechsels, the Darwins and Wallaces, of the Rationalists and Materialists, and also of the ladies, who, from persuasive admiration, follow the track of ignorant science. They do not know better, and they will persevere in their Naturalism, Secularism, Positivism, until they are aware of life and truth, not according to their passing fancy, but according to the spirit, whose exigencies they for a time overlook.

This state of resigned bereavement cannot but prevail in all countries where Christianity itself has been extinguished, and only nominally has continued to be the official religion. In England its natural progress to Atheism, Nihilism, and Communism has been checked by the remnants of natural rationality. Thence Christianity, while extinct in the external communities, continues to germ and to live in the internals of the heart, in the respect for honesty and fair dealing, and it comes to pass that Englishmen of the right sort either confine themselves to hidden unconscious religion, rejecting the nominal Christian faith, or that they have two religions, the one for the Sundays, the other for the work-days, and for real life. We see in this but the fulfilling of the Lord's words about the destruction of the old Apostolic Church, in which stupid theology prognosticated the destruction of the visible world. The Clergy, Pope, and Jesuits, are leading their sheep to stupid ignorance, just as much as continental and British Solifidianism did so. It is no wonder that

frivolity and Libertinism engendered anarchy and revolution, and that science degenerated into Materialism, into rejection of the Word, Naturalism, Evolutionism, and even into Atheism. The difference between true Christian religion and degenerated faith did not occur to these negatively sceptical people. How could they appreciate what they were ignorant of? From good breeding and inheritance, from education and reflection, from experience and interior disposition and feeling, they are in possession of remnants of natural good, and longing for some corresponding natural truth; they indulge in sundry theories and imaginations, which most all have nature and her exploration for their object. They even are ready to admire the unknown Deity in the wonders of nature. In not attending to the Lord's words (Luke v. 31, 32) "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance," they think that the Redeemer and the Gospel are superfluous; and, as to God, they are inclined to say with Laplace: "We can explain all without this hypothesis." They feel whole, and go boldly on, because, as yet, they have no experience of life in its strife for spiritual (or divine and eternal) good and truth. They, as yet, feel neither that hunger, nor that thirst, of which the Lord speaks in the Sermon on the Mount, which they, ignorant of the Divine mission of Christ, consider and analyse just as the London papers as yet generally look on Spiritualism, or as Plinius and Tacitus, following the example of Pilate, report what was going on in Judæa. For some of those unbelievers the time may come, even in this life, when the collisions between the external and internal—between what is spiritual or natural, and between love and self-love, will set in upon them like the agitated waves on the unprotected shore, and the divine tidings may then come to them to reveal to them the unknown nameless God, they, like the Athenians, adore. We ought thus not to grumble at them nor blame them, because their time not yet is come. Spiritualism has something to do with the waves of light and life, which then will be setting in upon them. But then, alas! comes shallow Spiritism, trying to paralyse the influence of truth and life, and to interpose its shoals and reefs between those who want rest and the harbour. The power of life, which has to remove these shoals, must come to them through the internals of their own heart. Our preaching is only an accidental concomitant stimulus. When false doctrines and misleading messages obscure the sight, and destroy the beacons and the lights, we may give notice of the danger and try to avert it. That's all we can do, and what I have been trying to do.

I am thus not at all inclined to stop the frolic sports of the ladies, who, ignorant of the troubles of life, like children, are playing on nature's far extending grounds and lawns, now picking flowers, binding wreaths and garlands, now running after butterflies, and even sometimes are stumbling into nettles and old rubbish. Let them have it until their time arrives with its grave appeals. May they go on playing as long as they can. But let us be aware of serious dangers, of poisonous herbs and insects, and guide their eyes to save themselves.

Now allow me, as an answer to Miss K.'s griefs against me, to say a few words about the forms and the essence, the character, the call, and the destiny of the female sex as constitutionally different from the male sex. I am myself very anxious not to make any essential mistake, or to indorse prevailing errors as to the presumed unalterable distinction. We all of us ought, unexceptionally, to know that males and females, like all physical beings, are generated on and from the platform of nature; but that the creative power, by universal spiritual influence, works out the natural animal germ into a human form. The spiritual power, working in and through nature, is not the nascent human being itself, nor does that source of life identify itself, beyond appearances, with it; but the internal creative power makes it an organic, receptive form, which is able, and called, to appropriate to itself the influent spiritual life; and finally, through liberty and reason, has to develop itself as an individual personality. Thus females, like males, are created as images of God, or of the inflowing spiritual life, in the likeness of the source of life. Both have to appropriate to themselves that life, either by knowing and feeling that it really is God's life in them, or by assuming it to be their *own* life, making it part of their "*proprium*," of their selfhood. Abiding in this appearance, and believing the inflowing life itself to

be their own, they are sure to go wrong; but appropriating to themselves the appearance as such, with the consciousness and feeling that it is from God, and man only the receptive form, all is right.

As it is the aim of the Infinite, from a finite natural platform to develop such forms of reception of divine life, in which the ideal Infinite finds its eternal abode, I freely state my opinion that the male sex has a priority in this creation, and is the basis of the temple of humanity, which is to be developed from the natural platform. But is this a preference and a precedence? Not at all. Man, generally, is generated and created as a part of that finite natural platform, which not only essentially is different from the Infinite, but is created in a line of *antithesis*, opposed to the Divine ideal substances in God, the only Infinite. This negativity of the Finite in nature, in which man is born, makes the whole creation to be essentially different from God, to be *other* than God, nay, naturally opposed to the Divine, just as the Finite is opposed to the Infinite, darkness to light, self-love to love. God animates nature, though he neither is part of nature, nor in space or time, or in the categories into which the external material world is created. In this antithesis of divine realities, or of the ideals in God, thus in the nothingness of matter, man, and *prima facie* the male recipient intelligence, is ultimated for the purpose of being made spiritual by receiving the divine reality. There is thus no preference in being born at the extremity of a contrasting ultimation, to be a substratum on which divine action is directed, fixed and arrested. In relation to real divine love, or to the essence in God, its antithesis is self-love, on which ideal love is working and acting, spiritualizing it, and making it a receptacle of the realities in divine life. If this reception were made personal in its totality in one human form, this human being would infallibly feel itself in its state of antithesis—in its selfhood—to be divine; man would then confound his proper life with the ideal life, which in him is ultimated; he, infallibly, would stumble into the error of mistaking the effect in himself to be the cause of life. Such illusion of being the divine ideal itself which only lives in man, would lead to unavoidable spiritual destruction. Man would lose his deep feeling of all good coming from above, and thus also the gratitude to God, which is the beginning of that love from another being than the Infinite itself, which is the very effect and object divine love is longing for, and which is the aim of creation.

The necessary condition, the *sine quâ non* of providing against such unavoidable destruction, was, and is the division of human nature in *two sexes*. The possibility of love being slumbering in the hidden internals of the male sex, in order first of all to revive the ideal forms in its intellect, the Creator in His wisdom has made man, or the male sex, the organ of rationality, implanting in it a longing for knowledge and science, in order to satisfy the practical wants of realising the intellectually received ideals. But in order to avoid the annihilation of spiritual life by self-love the Creator has separated from the male sex the principle of love and its enjoyment, conferring it on the female sex, which thus became the organ or medium of love, longing for appropriating to itself the intellectual form of truth and wisdom in man, and thus for restoring that union of love with its corresponding form of intellect, or with wisdom, which in God is primordial and perfect. Without such union, or *reunion* through love, man would indulge in faith to himself instead of in faith in God, and, taking the effect as being the cause, he would believe life in all its forms to be his own. You see an example of this illusion inrooting itself in man's mind, in modern Materialism, Naturalism, Evolutionism, in Spiritism and in Science, Spiritualism being an externally-administered remedy. Practically you see the perversity realised in the revolutionary tendency of sundry parties of Nationalists, Socialists, Communists, &c., imbued with that science, who all of them believe only in themselves, and in their own prudence. We see it mythically prognosticated in the fiction of a primordial rebellion of Lucifer, or of the spirits confident in their own pride; even also in the sin of Adam, falsely appropriating himself the fruits of the tree of life; and you see this corruption of mankind and its destiny described in the Gospel, the destruction of humanity, or of the church in its principles of love and faith, being by the corrupting hierarchy taught to be a destruction of the physical world.

To prepare for the restoration from such unavoidable states of corruption the rational mind is separated in man from his will, so that he can by his reason elevate his mind to divine ideality, abstracting his intelligence from his will and feeling. Man can abide in his self-love, working out what is in him of knowledge, science and perception, in the service of his ownhood (*proprium*) in all branches of art and reflection, or of external, practical life; or he can, by the reception of spiritual truth in its rational organ, resolve to use his liberty in a right way of reform or spiritual regeneration. To assist him in the practical outworking of the ideals, in life, nay, to make such development possible, woman, or the female sex was created, separate from the male element, in the form of an organ of that love, which, if living in man and revolving in its reception upon itself, would turn every ray of spiritual life into self-love, make it subservient in man to his ownhood and thus ultimate itself in the opposite line, in which man naturally is created, and thus realise the antithesis of love. Love has thus its proper organ and seat of developing life, in woman, just as the rational faculty is seated in man. Only through, and from the fair sex, love is originally radiating into the soul of man, the love of the sex in his mere natural mind leading him to admire and desire. Abstract from this addition of a new sensuous element to man's selfhood, which is at the bottom of his finite essence, man would say: "What is love to me? I don't perceive its reality, I have my work to do, my business to attend to; love is the other sex's affair; I have nothing to do with it; my natural desires are only a branch of my love of self, which makes woman an object and means of my satisfaction." In this state of darkness and cold of self-love, or of its mere natural heat, the luminaries of ideal love are shedding their radiance into the dry, cold, empty mind of mere rational intellect, joining their lustre of beauty, affection and everlasting bliss to the abstract forms of intellectual life according to the various states of man's mind.

From nature every female soul has a real, loving, connubial principle in her heart, and this love is satisfied by the idea of union with a correspondent partner, now, or once. True to her feelings she has the faculty and power to elevate her *love* to the highest spheres of spiritual good, perceiving its form in the wisdom of the male mind and intellect, just as man can elevate his mind rationally to the sphere of spiritual truth. Her sight of reason is equal to that of man, but never abstractedly from her feeling. Her judgment is depending on her love. As man with his rational sight can descend into the sensuous and external, into the material and natural sphere according to his self-love, so woman also can descend with her love and join man in all the lower degrees of his intellectual manhood to "*Stat pro ratio ne voluntas.*"

The male sex may, in its way of corruption, generally, have arrived at the lower sphere of mere selfhood, while the female sex, true to its noble call, turns away from the male frailty, and is repugnantly impressed as to the other sex's prevailing insanity. It is no wonder that it then despises the male sex, and tries to cultivate the neglected ideals in her own female way. Thence arise the phenomena of such separation from the line of the corrupted sex, which has made itself unable to receive the influx of true, ideal love. Woman then naturally turns to isolated lines of worship of the unknown celestial realities, even to nunnery, an easy prey to Jesuits and the priest; or she devotes herself to works of humanity, of nursing the sick and the wounded on battlefields or in the hospitals. In the isolation of the misunderstood love-principle the question of emancipation from the encroachments of the evil sex, even of free love and other creations of female imagination are produced, and find their justification in the deplorable shortcomings of the male sex in our generation. Women often, with success, throw themselves into Fine Arts and Letters; but often, with despair, into inordinate passions and habits, and, alas, even—into the river.

By my struggle for the female sex, or its love-principle, super-eminence over the male form, I have come into a fearful collision with some of the representatives of that sex. If there were a *cour d'amour* in this country, before which I had to appear, I think I might safely plead "not guilty."

C. DIRCKINCK HOLMFELD.

THE WHITE LADY OF BERLIN.

To the Editor of the "Spiritual Magazine."

SIR,—In my book, *A Journey Due East*, 1864, I mentioned this subject,—and the following statement recently appeared in the *Gentleman's Magazine*, No. 96, N.S., p. 635-6, under the head of "Table Talk."

"From a lady at the Palace of Berlin, came a telegram to Count Bismarck announcing that her *femme-de-chambre* had been seized with hysterics on the anniversary of the first victory gained by the Prussians over the French in the late War. On traversing the long gallery at the Palace at midnight, the *femme-de-chambre* heard the clattering of high heels and the tapping walking stick of the Little White Woman, whose appearance announces a death or a misfortune to Royalty." The maid's mistress applied to Bismarck who caused the latter to be sent at once to a lunatic asylum. "It is alleged that this apparition has been seen thrice since, prior to May, 1876, viz., in October, 1872, just before the death of Prince Albrecht; again in the spring of 1873, to announce the death of Prince Adalbert; and again in October, 1873, when Queen Elizabeth of Prussia lay on her death-bed." It is stated that "many years ago, a Hohenzollern Princess—a widow with two children—desired much to marry a foreign prince, but he declined her offer, alleging as his reason 'that two pair of eyes'—referring to his aged parents—prevented him. This reason she misunderstood and killed her two children to remove the difficulty, as she thought; but upon finding out her mistake she died of remorse for the act." The legend is that her apparition appears at intervals to announce a Royal death, in the house of Hohenzollern. I believe that the story is mentioned in one of Baedeker's Guide Books with particulars. In Murray's *Handbook*, she is named the Countess of Orlamunda. The subject is discussed philosophically, by Karl Blind, in the *Gentleman's Magazine*, No. 97, N.S., p. 763-6.

I am Sir, yours faithfully,

London, 13th Oct., 1876.

CHR. COOKE.

SONGS OF THE SOUL.

THE NIGHT-SIDE OF SPIRIT.

We live in weariness and pain,
 In doubt and dread of what may
 be;
 On the parched soul no gracious rain,
 No gentle dew falls tenderly.
 The very heavens seem as brass,
 The moon glares with cold stony
 eye;
 Our scanty joys, like summer-grass
 'Neath blazing sun, all withered lie!
 And in our heart we hide the shame
 Of secret grief we dare not own;
 Within us burns a lurid flame,
 Before unto the farthest zone,
 A trackless arid waste of sand,
 In which no oasis we descry:
 Girt round as with an iron band
 Of law-determined destiny:—

The gods—if gods indeed there be—
 Seem to have made us for their sport;
 And mock our struggle to be free,
 When in some web our feet are
 caught.
 Wherefore have men in solemn mood
 Built altars and made sacrifice,
 With savage rite,—offering of blood,
 To stay avenging deities?
 Is it the human heart has thrown
 The shadow of its fearful guilt
 Into the dreaded dim unknown;
 And with the awful phantom
 dwelt;
 A haunting terror ever near;
 A ghostly form we cannot trace;
 A chilling clinging creeping fear,
 That folds us in its close embrace?

THE
Spiritual Magazine.

DECEMBER, 1876.

ON PROPHECY, FORESIGHT, AND WARNINGS.

THE acquisition of a series of the *Medium and Daybreak*, entitled "Intuition," made me, who only read the paper occasionally, aware of the call of collecting and making known wide and far the manifestations of supernatural agencies, which constitute the matter-of-fact basis of developing Spiritualism. No wonder that those whose mind and interest for the facts are lively awakened—the different contributors to various papers—try together with their reports to explain to the readers the conclusions they have drawn from the facts, albeit the persuasion about their truth often only is imaginary, the merely hypothetical character of their views disappearing under a veil of asserted science, and of a certitude which is affirmatively sceptic. The equipoise of faith would, in the minds of the readers, sensibly and detrimentally be affected and disturbed, unless such subjective dogmatical assertions were duly sifted, examined, and contradicted, as far as they lead to mistakes and errors. We ought to reduce them to what they really are worth, showing them to be subjective appearances, one-sided syllogisms, mere hypotheses, if not falsities. The duty of criticizing is the more imperative when the categorical doctrines are proclaimed *ex cathedra* by spirits who give themselves names of great renown, by which they create the opinion that they are infallible witnesses about the supramundane relations in the world they inhabit, and at least more reliable than the sources of intelligence and the testimonials of truth on our natural platform. In combatting vigorously such authoritative errors, as *ex. g.*, the Re-incarnation dogma, I never have shut my eyes to the fact that in certain states of mind man often is so deeply imbued with false views and prejudices, that truth only in forms mixed

up with such errors and mere appearances, in a dim atmosphere of obscured and stained light, could find access to him. In such circumstances, error, at least to a certain degree, may be beneficial, and the *sine quâ non* of relative progress, or of avoiding more dangerous states of falsity. In the light of such rational tolerance we have to discuss the *pro tempore* value of Pagan, Mahometan, and erratic Christian doctrines and perverted churches. In this spirit we make the best even of French Spiritism, which—*quod felix faustumque siet*—as yet neither has found access to the *Spiritual Institution* nor to other papers, with the exception of the *Spiritualist*, the "Spiritists" circumgyrating, like moths, the lights shining in our "National Association," and in the said paper.

In the same way we have to look at the night-lights shining in the lanterns of inspirational spirits communicating through trance-speaking mediums. Beyond the fact of the presence of controlling spirits, and what they may say and state about their own experiences, scarcely one of those spirits affords reliable information in matters of faith and spiritual intuition. It would be a sad mistake if we otherwise would consider such inspirational disclosures than if we were gathering conversational instruction from our fellows on the natural platform. There may be superior spirits, angels and the like, who might be able to reveal spiritual truth; but as yet such communications are few and far between. I think the permissive laws by which the manifestations are ruled only very exceptionally allow communications of spirits from a higher sphere speaking to our senses or to sensuous perception, because they would disrupt the chain of really spiritual development or of regeneration in human life. It is an eternal law that man by his own rational exertion, through his own internal aspiration, consciousness and discernment, has to build up his faith and conviction, irrespective of any other spiritual authority than what in him is corroborated by the Gospel. We know of no other divine form of truth itself, giving a reliable external base of internal truth than the Word of God, which leads the progressing expansive mind onward and upward, provided the rational eye be wide awake and inspired by a genuine love of truth in the interior will. If the mind prefers to go its own self-made way, without using the offered reliable means, without confiding in the divine controlling test, it must take the consequences; *sibi habeat*. Man then easily falls a prey of spirits, who shape their teachings in conformity with the frame and state of mind of the irresponsible medium. Beyond the mere fact that the communicating spirits are human beings out of the body, who speak to spiritual beings in the body, beyond the confirmation of the existence of

a spiritual world, which is in close connection with the material world, and into which man, when leaving the natural body, is sure to be introduced, continuing his natural life spiritually, and the like, there is little chance of deriving spiritual intelligence from external information through inspiration. Those who confide on such communications are sure to be misled, and to lose the right way in a maze of their own more and more confounded fancy.

The medium, Kimball, says about this way of subjective deceit very pertinently (see *Medium and Daybreak*, p. 90, February 11th): "Deception is resorted to by lower spirits, who enter into the aura of a wonder-mongering circle surrounding the medium, who cannot escape being affected by it. Higher spirits cannot penetrate that aura; those nearer the earth sphere do so, and the result is the reflection of the thoughts and desires of the sitters." Mr. Smart (*ibid*, p. 107) has made some observations about presumable deceptions, which as yet have not been satisfactorily answered. As far as my experience goes, there is no end of deceptions, if you venture to consider communications from spirits as sources of spiritual light and truth, exempt of errors either by ignorance or by sheer imposture. Spirits are not only to be tested as to their personal identity, but pre-eminently as to their capacity of conveying truth from above, and particularly of being reliable organs of truthful reports and informations about their own state and their manner of working.

In Nos. 304 and 305, *ibid*, I met an interesting discussion between Scribo, Smart, and I. E. T., about the power of spirits, through clairvoyant and other mediums, of foretelling future events, or the gift of prophecy. The prominent thought of the disputants is, that such cases of foresight, *prima facie*, are to be explained by thought-reading, similar to Carpenter's exploded Cerebration. Mr. Smart appears to doubt the fact. He says (p. 53), "The past is within the bosom of man; but the future is concealed within the bosom of the Infinite." He thinks Mr. Scribo's evidence as to the facts to be unsatisfactory. Mr. I. E. T. says (p. 71), "I deny the power of any spirit, either in the body or out of it, to foretell future events, except by a process of speculation which may or may not be correct.

As to the matter-of-fact substrate, it is to be wondered at that the said correspondents of Mr. Burns's valuable paper, in ruminating about two rather irrelevant cases, could treat the most important question philosophically, without referring to the immense series of facts which ancient and modern theology, history and Spiritualism displays before the investigating mind, whether foretelling or warning is the object of sedulous inquiry.

I could not, of course, think of entering into such an inquiry, the material of which is spread in myriads of books and reports, while all Spiritualists of note—from the Germans, Young, called Stilling, Justinus Kerner, Eschenmayer, and many others, to Dale Owen, William Howitt, Thomas Shorter, and a host of reporters in the *Spiritual Magazine*, and in the American and English Spiritualistic papers—have collected and examined innumerable cases of prediction and warning. The commentators of the Biblical prophecies, of the oracles in ancient Paganism, even in the Scandinavian *Edda*, of the Socratic *Daimon*, and of the predictions in the later Christian era, afford rather matter for “*in folios*.” As to this, still *indigesta moles*, our learned men ought to classify and sift all such predictions, scrutinize the often forgotten reports from old, and compare them with modern experience, to which I, from own experience, may add some contributions.

But a still more important task is devolved upon us, *viz.* : to make the manifest facts of foretelling comprehensible. In the light of Christian and of rational insight, we have to establish unobjectionable leading views about those mysterious visions in which not only the future shows its sceneries in connection with the past, but sometimes special circumstances and events, invaluable beforehand, which transcend all rational combinations and speculations distinctly are foretold. Good sense and intelligence combined with a living faith in spiritual truth, may enable us to discern views which by a consentaneous harmony with the facts, throw light upon the connection of the future with the past, and ultimately confirm the ideas by which we explain the strange phenomena of foresight. Everybody sees that neither the theory of clairvoyance, nor that of thought-reading is adequate to the task of making the facts comprehensible. It appears to me that the view or idea, which principally might throw light upon the mysterious subject, has escaped the attention and the observation of the quoted debaters. Without recurring to the notion of a Divine Providence, no clue is to be found to the phenomena of foresight. Providence is in itself tantamount to providence. Evidently it is not the belief of those who only admit a general providence, the Lord Creator having once started the universe without the will and the power to manage it. A general Providence which has nothing effectually to do with the especial actualities of life universally, is a mere nothingness. The Infinite Source of all Life being in its omnipresence the ruling principle in the spiritual world, which is the world of causes, it will by its order and by corresponding action and influence rule the effects in the natural planes. We neither admit a *fatum*, a *kismeh*, or *anaukee*, or necessity in a fatalistic

sense, nor a merely accidental contingency of causality; but state an Omnipotent Omnipresence in a Christian sense. Mr. Smart, in restricting the knowledge of the future to the bosom of the Infinite, what Homer calls *en gonasi theon*, could not object against an apparition of this knowledge according to providence. It may be doubtful how far the Spiritualists now-a-days have faith in a special providence. If the question is whether the Infinite Creator has the will and the power of maintaining the order in which He has framed the universe, whether by sufficiently ordained and working causes, He will carry out His final ends into external effects? I scarcely think that rational Spiritualists, who neither are Atheists nor Naturalists, denying spiritual existence and immortality, would hesitate in acknowledging a Divine Providence, by which the source of all life, omnipresent in all phases and phenomena of life, unfailingly will carry out the Supreme Will. The way in which the Divine Will influences finite existence in all its degrees to the minutest specialities may be and remain a mystery for us just as eternity and infinity are above our human comprehension. But reason and sound reflection teach us, that if any the least particle or existence were independent *per se*, and outside the Divine influence and power, the Lord's order of providence would be illusory and Divine life itself in jeopardy. Scandinavian mythology has in Baldur's death a beautiful symbolical representation of that truth.

My faith is, that the spiritual manifestations, not only in their several adventitious forms and periods, are the effect of a Divine dispensation for the time being, but that they continually are subject to providential order, and the effects of order, and always controlled by superior spiritual powers. I think it absurd to try to explain them otherwise, or abstract from the principle itself by which they are called forth, led and controlled, either directly and positively or permissively, as far as human liberty is concerned, which meddles with them, just as it has done and does with all Divine gifts.

This faith in the order of Divine Providence, which in itself is a spiritual truth, is confirmed by the phenomena themselves. The numerous, continuously recurring cases of foresight and warning are a puzzle to the sensuous intellect, denied by naturalistic science, but undeniable to rational common sense. They are easily explained when you are aware that the revelation of future events is an exclusive attribute of Divine Providence. How could it be otherwise? The opponents of such a faith object that it is irreconcilable with human liberty and destructive of the great aim of the Creator, who makes liberty the *sine qua non* of human, moral, and personal existence.

Accept the one, they say, and you reject the other. As in all other metaphysical theses, the problem is to harmonize antagonistic or opposite appearances. Close reflection makes us aware that human liberty is far from being absolute, and that it only is a real power of action as far as the Divine power of the Infinite animates it by its presence. In itself liberty is a *state of equilibrium*, one weight or power balancing the other, in which state the prevailing active power, through its reflecting consciousness, feels itself to be the author and responsible cause of the determined action. This state of balance may be more or less perfect, troubled, suspended, or apparently annihilated, and it may again be restored or reproduced. Providence is just that infinitely—through wisdom—regulating Power, which maintains the balance through all the cosmic, spiritual, moral, and natural motions; and you see, that howsoever Providence allows the consciousness of free action to human individuals and makes the state of equilibrium inherent to spiritual development, this could never interfere with the Divine aims and plans themselves, but only modify the *modus operandi*, life being given to that which in itself has no life, the qualification being a harmonizing equation of opposites. It is thus just the order of Providence which keeps the balance of fate and destiny exclusively in the hands of the One Infinite, Almighty Lord of Creation, and of all life, in whatever perfect or subordinate form it may be.

We know that the Divine Infinite Centre and Central Cause of all works by spheres, which constitute peripheries, the ultimate external of which is finite matter, animated by nature in the visible universe, the recipient of the internal, spiritual spheres, the one being the world of external effects, the other the world of intermediate means and causes. It is thus clear, and easily perceived, that when in the Infinite Divine Centre all final ends are substantially resident, means for its aims always are prepared and provided for carrying them, through spiritual causes, into effect. The material universe is only the platform on which the ideals, living in the Infinite, in ultimates are realized—it is the panel on which the beauty of the ideal is displayed to the senses.

Thus predictions and warnings can, according to the aims of Providence and to circumstances, be made known, and either with solemnity or individually, as it is meet and needed, as divine or spiritual messages, be given from above. We ought thus to pay serious attention to Spiritualism, in order to complete our notions of the connection of what is superior and interior with what is inferior and external (the *ano* and the *kato*, as Iamblich has it), and we have to trace the way of proceeding of the spirits of diverse orders, whether it is in clair-

voyance or in circles by mediums, in states of obsession, or by simple states of personal illustration. We may be afraid of meeting evil spirits, diabolical or satanic, manifesting themselves; but this should not take away the use which may be derived from unpleasant manifestations. We ought to know that there invariably is a control of Providence, on which we can confide. To me, at least, it is evident that Spiritualism in its various phases, particularly as it now is in incalculable progress, is to be looked at in the light of the Divine order of Providence. The more we feel strong through faith in the Lord's spiritual truth, the less we should feel afraid of confronting Spiritualism face to face. By the light of truth we see that a new Divine Revelation is not intended, but only new rich matter is offered to our reflection, while obtrusive hindrances to a right use of revealed truth now are to be removed, in order again to restore the balance of reason and perception, which was destroyed by prevailing Materialism and Naturalism, science losing sight of immortality, of a future spiritual state, dependent on our actual terrestrial life and on our principles of action. Mankind had lost the consciousness of man himself being a spiritual personality, living within, and acting through a natural body. He could thus no more attend to the voice and call of perfecting his internal; human personality and of progressing, in the way of spiritual birth and regeneration.

It might be said, that if this were true, if the manifestations really were under a constant control of an all-wise Providence, they could not so often be not only of a trifling, indifferent character, but quite as often false, misleading, bad, even until showing a diabolical and blasphemous character. We simply remark, that there is in the spiritual elements of man a law of correspondence and of affinity, the effect of which is incalculable, as we do not know the contrasting elements nor the exceptionally working causes. As far as my experience goes there is even in the alleged cases a compensating, controlling moral influence; and, as evil cannot be cured without being known and rationally digested, we ought not allow our spiritual truth to be shaken by mere appearances, or by doubts from ignorance. The communications are quite analogous to our other experiences in life, to what we hear and see and read. They are simply left to our own reflection and discrimination. The principal end, the evidence of spiritual agencies and continuity is never lost sight of.

We conceive thus that even from primordial states of mankind on this globe, according to the contemplated effect, predictions and revelations could be delivered and solemnly promulgated, which as late as now, or in future periods find

their correct fulfilment; that oracles and modes of vaticination could be allowed or practised, disclosing the future, which now are silent and obsolete; that earnest warnings through visions, dreams, spirits, or signs may be given, and still are given, under the auspices of Providence, while the manifestations now corroborate the old belief of spirits being present with man, who is led or acted upon by spiritual guides and guardians, the tools of benevolent Providence.

Our first duty is to collect, to fix and sift the facts themselves, to purify them from accidental, distorting accessories, and to separate them according to rule and order and to the analogy which requires divisions in kinds and classes. In drawing inferences from the facts we should never leave the solid basis of sober experience, nor the severe, rational and logical line of proceeding, beyond which fancy, predilection, prejudice, and selfish tendencies are sure to lead us astray. According to our selfhood, with its hereditary or acquired dispositions, spirits are at work in establishing, not the Kingdom of the Lord, or of truth, but the vast empire of hypothetical fancy in the service of egotistical concupiscence and of intellectual pride. On this fascinating, kaleidoscopic ground Spiritualists often are too indulgent to the habitual or natural, and even the authoritatively traditional tendency of their frail ownhood. In France egotism has, under the auspices of Jesuitism, wrought the dogma of Re-incarnation, the system of the pseudonyme Allan Kardec. In England it has made science, or rather Naturalism, the ardent persecutor of spiritual evidence. In Germany Atheism parades in a philosophical garb, throwing away the dress of convenient appearance, with which Idiots veil itself in England. In Russia the Pan-Slavic Socialist party is pushing the nation through sheer nihilism into open war with God, just as it has thrown the revolutionary firebrand into Europe. In the people of the Latin race the abomination of denial is nearly as great the Atheism of the Roman priests and the Jesuits. In the United States corruption and Mammonism is perhaps even more prevalent than in Europe. We wish, and we hope, that Spiritualism, rightly understood and clearing itself from misuse, may and will offer a remedy to the sad state of spiritual desolation. All the fictitious truth-seekers, who boastfully indulge in theories *pro et con*, are now trying to evade and to frustrate the acknowledgment of genuine spiritual truth, which by necessity is, and will remain Christian. Try to turn these selfish mock-aspirations into Christian love and charity, and the faithless Pagans in the nominal Churches of a mock-civilisation will soon leave their self-made idols.

DIRCKINCK HOLMFELD.

THE ORIGIN AND RISE OF JERUSALEM AND THE BUILDING OF THE FIRST TEMPLE.

As the ranks of Secularism begin to furnish numbers of recipients of New Church Truth, and Spiritualism begins to be divided into Christian and Anti-Christian more definitely, it becomes more needful that young and novitiate Christians of "The New Age," should be furnished with accurate information concerning subjects of leading importance in the history and representation of the Jewish Nation; and in the construction of the letter of the Word by the Divine Spirit, as that history was being made actual, by the progress of that people under the Divine providential leading of God.

To aid a little in this work, the following, upon the above subjects, is placed before the readers of *The Spiritual Magazine*.

The term, "Jerusalem" means "the vision or possession of peace." In Genesis xiv., when Abraham had rescued Lot and his substance and people from the hands of the kings who had taken them prisoners, it is said, Melchizedek, King of SALEM, met him, and brought forth bread and wine, being the priest of the Most High God. "Salem" means "PEACE." This same city was afterwards in the possession of the *Jebusites*, and they had a fort, or strong hold in it, called "the Fort of Zion." The city was called by them "*Jebus*." It was taken from them by David when he was made king over all Israel. He took the fort, and dwelt in it, and called it "The City of David."

Near this Mount Zion, is Mount *Moriah*, where Abraham offered up his son Isaac. On this spot the *Temple* was afterwards built. Abraham called the place *Jehovah-jireh*: "The Lord will be manifested;" because of His singular providential dealing with Abraham. *Jireh* being prefixed to "*Salem*" makes the name "Jerusalem," where peace is seen or possessed.

Josephus says, upon this mountain David afterwards erected the Temple, but probably he meant *an Altar*; as it was Solomon who built the Temple. But David was commanded to build an altar there, and to offer upon it, to atone for his sin in numbering the people; or rather, to stay the hand of the destroying Angel, seventy thousand having already perished in the pestilence. It is written in II. Chronicles, "Then began Solomon to build the house of the Lord at Jerusalem, in Mount *Moriah*, where the Lord appeared unto David his father in the threshing floor of Ornan the *Jebusite*." So on this spot Abraham offered

Isaac, on this spot David built an altar, and offered, and on this spot Solomon built the Temple. This is very suggestive to the contemplative mind.

Abraham, before he had any children, lived *near* Hebron; Sarah *was buried* in Hebron, Abraham was buried in Hebron; Isaac and Rebecca lived and died and were buried there. Jacob, though he died in Egypt, was buried in Hebron. David began to reign as king of Israel first in Hebron, and reigned there seven years, before he took Jerusalem. Now Hebron *means* Society—Friendship—and burial signifies resurrection. Our Lord says, "They shall come from the East and West, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. *Here* then, we have in these burials an emblem of the gathering together of all the faithful into the celestial, spiritual, and ultimate heavens, *in society* and *friendship* there. And here also, the reigning of our Lord in His Divine Humanity, as King, is represented by David's reigning in Hebron.

So then, Abraham is first blessed by Melchizedek, King of Righteousness or Justice, and King of Salem or of Peace; and then, in that place he is tempted sorely, by being called upon to offer up his darling son Isaac; then shown, in a wonderful manner, the hand of Divine providence and protection; *then*, after his posterity have passed through all their vicissitudes and temptations in Egypt, in the wilderness and in Canaan, King David takes by force of arms this same place from the Jebusites; and, as the last solemn act of his kingly career, *he builds an Altar* upon this very self-same spot, and after his death Solomon his son *builds the Temple*; having first brought up to there, from Gibeon (the great high place), the Tabernacle of Moses, which was deposited there; as appears from Psalm lxxvi. 2. "In Salem also is His tabernacle, and His dwelling-place in Zion."

Thus Salem became *Jerusalem*; and *then* that almost world-wide peace upon earth commenced, wherein the house of the Lord was built by Solomon, according to the patterns left him by his father David. The description of all these things is given in the 28th chapter of the first book of Chronicles.

David said, "And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. Take heed now, for the Lord hath chosen thee to build an house for the sanctuary, **BE STRONG AND DO IT.**" . . . "Then David gave to Solomon his son *the pattern*

of the porch, and of the houses thereof, and of the inner parlours thereof, and of the place of the mercy-seat, *and the pattern of all that he had* BY THE SPIRIT, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things." All of which follow in the description. "All this," said David, "the Lord made me understand in writing, BY HIS HAND UPON ME, all the works of this pattern." And David said to Solomon his son, "Be strong and of good courage, and do it; fear not, nor be dismayed, for the Lord God, my God, will be with thee until thou hast finished all the work for the service of the house of the Lord."

We are informed also (1 Kings iii.) that "Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places."

For the information of the young, and the assurance of the doubtful though *uninformed*, I shall transcribe at length the following testimony of Josephus, and trust to the editor's lenience in permitting its appearance in these pages.

"Upon the death of David, and the succession of Solomon to the throne, Hiram the King of Tyre, that ever had a great affection for the father, sent a gratulatory embassy to the son, upon the news of his accession to the government, expressing great joy to see it continued in the family. Upon the return of these ambassadors, Solomon laid hold of the occasion, and wrote a letter to Hiram in these terms:—

“ King Solomon to King Hiram, greeting.

“ Be it known unto thee, O King, that my father David had a long time in his mind and purpose to erect a temple to the Lord; but being perpetually in war in his days, and under the necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend this great and holy work; he hath left it to me in a time of peace, both to begin and finish it: according to the direction, as well as the prediction of Almighty God. Blessed be His great name for the present tranquillity of my dominions! And by His gracious assistance, I shall now dedicate the best improvements of this liberty and leisure to His honour and worship. Wherefore I make it my request, that you will let some of your own people go along with some servants of mine to Mount Libanus, to assist them in cutting down materials toward this building; for the Sidonians understand it much better than we do. As for the workmen's reward, or wages, whatever you think reasonable shall be punctually paid them.’

“Hiram was wonderfully pleased with this letter of Solomon’s, and returned him this answer:—

“*King Hiram to King Solomon.*

“Nothing could be more welcome to me, than to understand that the government of your blessed father is devolved by God’s providence into the hands of so excellent, so wise, and so virtuous a successor; His holy name be praised for it. That which you write for, shall be done with all care and good will. For I will give order, to cut down, and to export such quantities of the fairest cedars and cypress trees, as you shall have occasion for. My people shall bring them down to the sea-side for you, and from thence ship them away to any port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange, as may stand with your convenience; for that is the commodity we islanders want most.*

“The duplicates of these letters,” says Josephus, “are extant to this day,” [that is of course to the time he wrote] “both in our own and the Tyrian records; and they that have a mind to be better satisfied in the truth of this, let them only consult the keepers of these registers, and they shall find the matter of fact in those papers to be just as we deliver it. I write this to acquit myself to the reader, by way of precaution, that I do not intermix any inventions of my own, or things curious, or but barely probable, for the ornament of the relation; but that I am willing to put everything that I deliver, to the stress of the strictest scrutiny; and in truth there can be no prevaricating in a subject of this quality without extreme impiety and scandal: and I shall not take it ill to be blasted for the worst of falsaries, if there shall be found anything in my papers that will not abide the uttermost test.”

He continues:—“The king ordered his people to provide him thirty thousand workmen, which he disposed of in such easy ways and methods of distribution, that their labour should not be grievous to them. The number of them was thrice ten thousand; and their post was to do duty for one month, by ten thousand at a time, in cutting down wood upon Mount Libanus, and to be relieved at the month’s end by the second ten thousand; and the second, after another month, by the third; so that they had two months’ liberty to be at their own homes: and so thus in a circle, every fourth month, each ten thousand to take their turn over again. Their inspector-general,

* The reader will see that the substance of these letters is the same, though the wording is not identical, with what is related in the 5th chapter of the First Book of Kings.

or superintendent, was Adoniram. Besides these, there were seventy thousand foreigners, formerly designed by David, for the carrying of stones, and other materials; eighty thousand stone-cutters and masons; and *thirty-two thousand* overseers of the work."

In the last item of this statement, it seems as if Josephus had made a mistake, or his translator has not rendered him accurately. The proportion of overlookers is so very great, compared with the number of men. In the book of Kings, we find the number of *chief* officers stated to be *three thousand two hundred*. It certainly is just possible that both may be correct, as these are called *chief* officers: the subordinate ones—the largest number, *are perhaps* not named.

The most surprising character mentioned, as engaged in the work of building this Temple, is Hiram the Syrian. In Chronicles, it is written of him as follows:—

King Hiram said, "And now I have sent a cunning man, endued with understanding, of Hiram my father's. The son of a woman of the daughters of Dan. [In Kings, and also in Josephus, she is said to be of Naphthali]. And his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber; in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."

There is only one other man mentioned in the Scriptures, that I remember, that was of this extraordinary artistic genius and skill; namely, "Bezaliel," the son of Uri, of the tribe of Judah. The Lord provided this man for the making of all the things connected with the Tabernacle, and the Sacrificial Worship. He said, "*I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. And behold, I have given with him Aholiab, of the tribe of Dan, and in the hearts of all that are wise-hearted. have I put wisdom, that they may make all that I have commanded thee.*"

So the Lord provides PIVOTAL MEN at all times, for His extraordinary divine uses; and He has them ready when they are needed. They have not to be apprenticed, when they should be ready for work. Thus he provided Swedenborg. And thus He has provided all the remarkable characters, both in the Jewish, and Christian Churches; and, indeed, everywhere.

He emphatically states, in the above quotation, that He *puts wisdom*, in all its various forms, *into all the wise-hearted*; and none can be said to *have* wisdom, but they who are wise in heart!

It is worthy of remark, by the way, that the brazen altar

that Bezaliel made, was the altar upon which king Solomon worshipped, at Gibeon, when the Lord appeared to him in a dream; and requested him to ask what he wanted; and Solomon asked for "wisdom and knowledge," that he might go out and come in before the Lord's people, and judge them.

It is also to be noted, that David had it *in his heart* to build a house unto the Lord, and he was told, from the Lord, that he did well that it was in his heart; but, because he was a man of war, he was not permitted to do this Holy work; *still*, it was by his wars that he brought about that state of peace, in which Solomon and all Israel lived, while this Holy work was being done. Solomon, it is stated, "*had dominion over all the kings on this side the river, and he had peace on all sides round about him.*"

When the Temple was finished, Solomon and all Israel dedicated it to the Lord, in a grand festival of worship. The account of this is given in the eighth chapter of the First Book of Kings; and no doubt most of our readers will be familiar with the description there given, though some may not. The prayer is a very long and remarkable one, and at the end it is said, "Solomon arose from before the altar of the Lord, from kneeling upon his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, 'Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised: *there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.*'"

This is clearly the culminating point of the prosperity of, and the divine manifestation in, the Israelitish dispensation. At this time, we find it recorded, that "the Lord appeared unto Solomon a second time, as He had appeared unto him in Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before Me; I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually."

As the Israelitish dispensation was only a representative one, from the beginning to the end, representing that which is the Divine Work of Jehovah in human nature, so, when this *representation* had been carried to the climax, of finishing an abode perpetually for Jehovah in humanity, it could not rise higher; it had attained that consummation spoken of by our Saviour, when He said, "Father, all Mine are Thine, and Thine are Mine: and I am glorified in them."

The Lord, as Jehovah, did not reign universally in heaven as a Divine King—a King of kings—before His advent into the world. He reigned as a Father and Creator; but *only*

representatively as a Redeemer, a Saviour, and a King. Because the *spiritual* power of divine truth had not then been *fully* ultimately in *any one* human life. But when Jesus Christ had fulfilled the law, as to every jot and tittle, when He had become glorified by the Father, with the glory He had with Him before the world was; that is, as fully divine in His humanity, as He was before in His Essential Divinity; *then*, invested with all power in heaven and in earth, He rose *high above all heavens!* THE DIVINE SOLOMON in His Divine glory! in which Jehovah dwelleth, as in His Divine Temple of glorified or Divine Humanity, perpetually. And therefrom, flows down that Holy Spirit, which our Saviour promised to send after His resurrection.

The work of redemption was, and is, a work of fighting with, and conquering of, infernal powers; or the powers of wicked men and devils, as one embattled army of foes against all that is Divine;—against all good and all truth in human nature, and in the creation of God. This war of Jehovah, of which it is written, that He beheld, and there was none to uphold, therefore His own arm brought salvation unto Him, and His righteousness it sustained Him—this is represented by the warlike King David. But, as Jehovah at last gave David peace, after the conquest of all his foes, *so*, the Divinity or Divine Soul within our Saviour, made Him truly “The Prince of Peace,” and placed the government upon His shoulder. After the conquest of death and hell, He rose, Possessor of all dominion in heaven and in earth!

And when, by the descent of that Holy—that wholly Divine—Spirit, into sanctified *created* human nature, the conquest over sin and death and hell *therein* shall be finished, *then*, but not till then, will the Divine Sabbath of the holy rest and peace of God in all His works be fully attained, and the Kingdom given up to the Father, that God may be All in All! Christ must reign till He hath put all enemies under His feet!

THOMAS ROBINSON.

Newtonheath, Sept. 27th, 1876.

THE CONSUMPTIVE'S REPLY.

Yes, dear one, I am dying. Hope at times
Has whispered to me, in her syren tones,
But now, alas! I feel the tide of life
Fast ebbing from my heart. I know that soon
The green and flowery curtain of the grave
Will close as softly round my fading form,
As the calm shadows of the evening hour
Close o'er the fading streams.

O! there are times
 When my heart's tears gush wildly at the thought
 That in the fresh young morning-tide of life
 I must resign my breath. To me the earth
 Is very beautiful. I love its flowers,
 Its birds, its dews, its rainbows, its glad streams,
 Its vales, its mountains, its green wooing woods,
 Its moonlight clouds, its sunsets, and its soft
 And dewy twilights; and I needs must mourn
 To think that I too soon shall pass away
 And see them never more.

But thou, the loved
 And fondly cherished idol of my life,
 Thou dear twin-spirit of my deathless soul,
 'Twill be the keenest anguish of my heart
 To part with thee. True, we have never loved
 With the wild passion that fills heart and brain
 With flame and madness, yet my love for thee
 Is my life's life. A deeper, holier love
 Has never sighed and wept beneath the stars,
 Or glowed within the breasts of saints in Heaven.
 It does not seem a passion of my heart,—
 It is a portion of my soul. I feel
 That I am but a softened shade of thee,
 And that my spirit, parted from thine own,
 Might fade and perish from the universe
 Like a star-shadow when the star itself
 Is hidden from the storm-cloud. Aye, I fear
 That heaven itself, though filled with love and God,
 Will be to me all desolate, if thou
 Dear spirit, art not there. I've often prayed
 That I might die before thee, for I felt,
 My life's dear idol, that I cannot dwell
 Without thee in the sky. Yet well I know
 That love like ours, so holy, pure, and high,
 So far above the passions of the earth,
 Can perish not with mortal life. In Heaven
 'Twill brighten to a lovely star, and glow
 In the far ages of eternity,
 More beautiful and radiant than when first
 'Twas kindled into glory. O! I love,
 I dearly love thee,—these will be my last,
 My dying words upon the earth, and they
 Will be my first when we shall meet in Heaven;
 And when ten thousand myriads of years
 Shall fade into the past eternity,
 My soul will breathe the same dear words to thine;
 I love thee, O! I love thee!

Weak and low
 My pulse of life is fluttering at my heart,
 And soon 'twill cease for ever. These faint words
 Are the last echoes of the spirit's chords,
 Stirred by the breath of memory. Bear me, love,
 I pray thee, to yon open window now,
 That I may look once more on Nature's face,
 And listen to her gentle, music tone,
 Her holy voice of love. How beautiful,
 How very beautiful are earth and sea,
 And the o'erarching sky, to one whose eyes
 Are soon to close upon the scenes of time!
 Yon blue lake sleeps beneath the flower-crowned hill

With his sweet picture on her breast ; the white
 And rosy clouds are floating through the air
 Like cars of happy spirits ; every leaf
 And flower is coloured by the crimson hues
 Of the rich sunset, as the heart is tinged
 By thoughts of Paradise ; and the far trees
 Seem as if leaning, like departed souls,
 Upon the holy Heavens. And look ! O look !
 Yon lovely star, the glorious evening star,
 Is shining there, far, far above the mists
 And dews of earth, like the bright star of faith,
 Above our mortal tears ! I ne'er before
 Beheld the earth so green, the sky so blue,
 The sunset and the star of eve so bright
 And soft and beautiful ; I never felt
 The dewy twilight breeze so calm and fresh
 Upon my cheek and brow ; I never heard
 The melodies of wind and bird and wave
 Fall with such sweetness on the ear. I know
 That Heaven is full of glory, but a God
 Of love and mercy will forgive the tears
 Wrung from the fountain of my frail young heart,
 By the sad thought of parting with the bright
 And lovely things of earth.

And dear one, now
 I feel that my poor heart must bid farewell,
 For oft I will be with thee on the earth,
 Although my home be Heaven. At eventide,
 When thou art wandering by the silent stream,
 To muse upon the sweet and mournful past,
 I will walk with thee, hand in hand, and share
 Thy gentle thoughts and fancies ; in thy grief,
 When all seems dark and desolate around
 Thy bleak and lonely pathway, I will glide
 Like a bright shadow o'er thy soul, and charm
 Away thy sorrow ; in the quiet hush
 Of the deep night, when thy dear head is laid
 Upon thy pillow, and thy spirit craves
 Communion with my spirit, I will come
 To nerve thy heart with strength, and gently lay
 My lip upon thy forehead with a touch
 Like the soft kisses of the southern breeze
 Stealing o'er bowers of roses ; when the wild,
 Dark storms of life beat fiercely on thy head,
 Thou wilt behold my semblance on the cloud,
 A rainbow to thy spirit ; I will bend
 At times above the fount within thy soul,
 And thou will see my image in its depths,
 Gazing into thy dark eyes with a smile,
 As I have gazed in life. And I will come
 To thee, my spirit-mate, once more, and we,
 With clasping hands and intertwining wings,
 Will nightly wander o'er the starry deep,
 And by the blessed streams of Paradise,
 Loving in Heaven as we have loved on earth.

“CHRISTIAN WORSHIP” AND “REST IN CHRIST.”
TWO SERMONS BY DR. SEXTON.

DR. SEXTON preached the Anniversary Sermons in the Free Christian Church, Swindon, on Sunday, November 12th. The following report appeared in the *Swindon Express*.

“On Sunday, the Rev. George Sexton, LL.D., who had lectured on the previous Wednesday at the Mechanics’ Institute, on ‘Sleep and Dreams,’ preached the Anniversary Sermons of the above place of worship. Considering the miserably damp and cold weather, and the heavy downfall of rain in the evening, there were very good congregations, who listened with strong and sustained interest to the eloquent preacher.

“The text taken in the morning was from Rev. xxii. 9: ‘Worship God.’ The Rev. Doctor pointed out the importance of each man studying the relationship in which he stood to the material universe, to his fellow-creatures, and, above all, to God. He described the instinct of worship, as he termed it, and said there must be an object to which it was directed, and that it of itself demanded an explanation of philosophers. It had been traced by some to Reverence and Veneration; but, in the first place, these faculties required explaining and accounting for; and in the next place, there was very much more involved in the term “worship” than reverence or veneration, as would be obvious to any person who reflected upon the sense in which these words were used. He described worship as being universal, and to be met with amongst all nations and all peoples: it took different forms, under different circumstances; but it was always present. Sometimes it appeared as Polytheism, sometimes as a worship of the heavenly bodies, sometimes it became degraded into the paying devotions to articles which had been manufactured by the worshipper; sometimes, as in ancient Greece, and to a large extent in our own day, it assumed the form of Pantheism, or the worship of the entire universe; and sometimes it took the shape of self-worship, which was the worst of all. It was very questionable whether there were any nations anywhere who had not worship. Plutarch dealt with this very question, and answered it in the negative. Recently it had been said that there were such people; but supposing the statement correct, which he, the preacher, very much doubted, they were only found amongst the very lowest savages, men who had not learned the rudiments of civilization, and in whom no culture whatever, had taken place. Worship had always preceded civilization, and many of the arts owed their existence in early times to man’s belief in his relationship to God. Architecture

first showed itself in temples raised for the worship of God, the first hymns were praises sung to Deity, and the first strains of music heard were those which were offered in the form of religion. Religion was older and deeper in human nature than government, and higher than civilization; it had founded the mightiest empires, and been the basis of the most powerful institutions that the world had seen. In speaking of the object of worship the preacher dwelt upon the littleness of man in the great scheme of creation, and on the other hand upon his greatness, seeing that by his spiritual powers he was able to perceive and cognize all else. There was a tendency in early days to worship the heavenly bodies, which was but natural after all, as these were the objects with which man came immediately into contact, and by which he supposed himself very largely influenced. The tendency to-day was to worship Abstractions, which was an idolatry as objectionable as that of ancient times. Ideal perfection had been elevated into the position of a Deity; humanity in the abstract was proposed as an object for worship, and where a God was recognized by the philosophers it was an *impersonal* one, and therefore in truth no God at all. God must be personal, in order to be understood by human beings. His relationship to man was that of Creator and of Preserver; but this involved no responsibility on the part of man, because in this respect he stood on the same level with the lower animals, and in fact with inorganic nature. There was a closer relationship by far, that of Father, and herein it was that man's responsibility commenced. God was not to be discovered by scientific experiments, nor by searching in nature, nor by reading, nor thought, but by allowing Him to enter into the heart and thus reveal Himself within the human soul. You might live with a man, the wisest of men, but you would receive no happiness whatever from his ability and wisdom, and in fact could not be said to know him: it was only when you loved him that you came into close and intimate relationship with him. This also applied to God. To know God we must be one with Him, in mind and spirit, and in Christ alone was a real knowledge of God to be obtained. In this case we had a perfect Man, and in that manhood the Incarnation of God. Human nature thus became at one with God, and here was an idea which could not be outgrown. In worship men had tried to please God by that which pleased themselves; thus we had the offering of incense, the beating of gongs, flattery and fulsome adulation, and in some cases the infliction of tortures upon their own bodies. All this was no doubt very absurd, still it was the form which worship took at different times and under different circumstances. The Old Testament sacrifices had been appointed by God, yet they had

afterwards been condemned by Him: clearly they had a meaning, and a very deep one originally; that meaning was doubtless misunderstood by the people amongst whom they first occurred, and at the present time they had received their fulfilment and were ended. Worship might be divided into internal and external: in all times the internal worship was the same, the external only became changed. Internal worship consisted of profound humiliation of heart before the Lord, and in the exercise of charity towards the neighbour. There could be no acceptable worship which was not internal; for true worship must spring not from truth alone, but from truth combined with good; for truth without good was merely scientific, and had no practical value. External worship should spring from internal worship, and if it did this it was a matter of very little importance what form it took. Some might prefer a splendid ritual, and others no ritual; in all cases what had to be considered was the internal worship manifested in the outward form. Forms of worship were no doubt of great value, but their value might be overrated. God was a Spirit, and must be worshipped in spirit and in truth, yet this could hardly be done without some definite form. The uses of worship were pointed out as operating for the benefit of the worshipper. Man could not worship as a task, or even as a duty, but must do so out of love to God. By that means he reached his highest happiness, kept in control the lower parts of his nature, and effectually destroyed sin. Worship extended beyond prayer and praise; it consisted of a life of uses, for the Lord's kingdom was a kingdom of uses. All this must spring from love, and in the Heavens we should no doubt find this the case to a very much larger extent than here, the worship taking the shape not so much of prayer and praise as that of Divine thought and action.

"In the evening the subject was the 'Soul's Rest in Christ,' the text being taken from Matt. xi. 28 to 30. The preacher commenced by saying that all ancient and modern systems both of philosophy and religion, had aimed at procuring 'rest.' In former times the desire for this rest was probably greater than at the present time, because of the extra bustle and turmoil experienced consequent upon the then unsettled condition of society. The Buddhist sought for rest in Nirvana, which had been described by some as a state of annihilation. It could not be that, however, because it was to be enjoyed, and annihilation could not be enjoyed. True it was an absence alike of pleasure and pain, of joy and of sorrow, it was a state of thorough and entire repose: to use the words of one of their sacred books, 'a perfect calm in which no wind blows.' It was difficult to conceive of a state of mind in which there should be no activity,

either of an agreeable or a disagreeable character, and still for consciousness to be preserved; yet no doubt such was the idea of the Buddhist. It was in truth a perfect conception of rest, and to accomplish this the Buddhist had to pass through millions of incarnations, sometimes in human form, and sometimes in the form of the lowest reptile that crawled upon the earth, to endure unheard-of torture for myriads of ages, and to pass through changes and transformations of a character that was shocking, yet he was content so that at the end he should reach a state of rest. The Epicurean sought rest in pleasure, and the Stoic in indifference, the idea which underlied both being very much the same. Most men to-day sought it in wealth, or fame, or power, all of which however were utterly insufficient to procure real rest. The turmoils of life thoroughly destroyed the true rest of soul; and whether our efforts in business were successful or unsuccessful, they were alike accompanied by intense care and anxiety. Indeed in this state cares and anxieties could not be avoided, for sickness and death would come, however perfect the state of society; loving hearts would be separated, and there was that which was worse than death, the treachery of friends. If rest meant freedom from care, then it was impossible to be obtained. We heard people sometimes talk of 'rest in the grave,' which was also a terrible fallacy. If there was a life after death, it did not follow as a necessary consequence that the person who had passed away was at rest; and if there was no life after death, he could not be at rest; for rest meant the enjoyment of repose, and in annihilation there could be no enjoyment. Even Shakespeare had depicted that 'sleep of death' as a fearful one to contemplate, because in it there might come dreams more terrible than the realities experienced here. The rest which was promised in the text by Christ was clearly not of a physical character, but of the spiritual nature; and herein it was higher than any kind of physical rest; for everyone knew that where there was spiritual rest it completely eclipsed bodily pain, so much so that martyrs who had died on the rack or at the stake really felt none of the torture that was being inflicted upon them. Neither was the rest promised a state of indolence, but one of intense activity. All nature was active; there was no such thing in the universe as inaction. The very Milky-Way in the Heavens which to our eyes appeared so solemn and still, could we see what was taking place, would be found to be in a state of violent action; and the plant which grew by the wayside, whilst its leaf was not moved by a breath of wind, was yet the theatre of contending forces, which manifested perpetual activity. Indeed in nature the most violent action was frequently indicated by apparently the least disturbance; and

sometimes, as in a thunderstorm, where there seemed to be tremendous commotion, the actual disturbance was less than in some other phenomena where it was almost unobservable. Nor was the rest promised to be obtained by favourable circumstances which should surround the person who experienced it, for this seldom occurred. 'In the world,' said the Lord, 'ye shall have tribulation;' clearly therefore, that was not to be removed; but there came the perpetual calm in the tribulation, which arose from the rest obtained in Christ. 'Not as the world giveth, give I unto you.' No, for the world would give rest by removing the burden, if it gave it at all, but that was not Christ's method. Those who obtained rest from Him would only procure it by accepting the yoke which He spoke of. True, He said the yoke was easy (or a better translation of the word would be 'agreeable'), yet it was a yoke nevertheless. It was a condition in which Christ's authority was paramount, and from which therefore it was impossible to escape. He allowed no appeal whatever to be made from Him, and the Christian must be content to accept that position. The rest also involved active duty, for man must not shirk his work; and it most certainly involved entire submission to the will of God. Here was a wide difference between the Stoic and the Christian. The Stoic in suffering and trouble professed completely to disregard these conditions because of his assumed superiority over them; the Christian recognised them in all their force, but learned to bow his head under them and say, 'Not my will but Thine be done.' The people to whom the invitation was given were those who were 'weary and heavy laden.' Clearly that implied the whole human race, for sin had produced universal unrest in humanity. Whatever might be the theory of the Fall, and that he should not enter into, yet human nature had fallen most certainly, and in that fallen condition was felt the unrest caused by sin. 'O that I had wings like a dove,' exclaimed the Psalmist, 'for then would I fly away and be at rest.' But fly where? There was no escape from the unrest, because it was within the man himself. In this glorious invitation there was no sectarianism, for it was as wide as humanity. It was offered to all who were weary and heavy laden; but it must be distinctly borne in mind that the weariness must be felt, and those who did not experience it, those who were not conscious of it, were not the subjects of the invitation. Self-righteousness would shut out the offer, and those who accepted the invitation must be willing to take the yoke. They must not only be heavy laden but must be conscious that they were so, and anxious to escape from their troubles into the rest promised. The mode by which the rest was to be obtained was a very

simple one. 'Come to Me,' the Lord said; and here was one of those innumerable instances met with in the New Testament of the tremendous self-assertion of Christ. In the Old Testament we had read, 'Look unto Me, and be ye saved, all ye ends of the earth, for I am God and there is none else;' and here was a repetition of the same thing in the New:—'Come unto Me, for I alone can save.' Christ had taught clearly that He was the Supreme Arbiter of conscience, the only Way of access to God, and that there was 'no other Name given by which men could be saved.' He was the Judge of the world, and in that capacity He Himself told us that He would reject many who came in His name. It was not therefore those who said, 'Lord, Lord,' but those who did the will of God. This coming to Christ clearly involved moral effort. The old disputes between the Arminians and the Calvinists, happily now almost extinct, might have been settled by referring to this verse. There was clearly here the turning-point in the human soul. No merit was involved in going to Christ, but still the person wanting the rest must go. Acceptance of the rest promised also involved a change of life, for he who was in Christ was a new creature. The doctrine of Regeneration was clearly taught in the New Testament, and had to be carried out. Love to God came before love to man, because it was love to God alone that made love to man possible. This could only be obtained by Divine help, but the Divine help must be asked for.

"We have given an unusually lengthy report of these Discourses, on account of their great merit and the fame of the preacher."

THE OLD YEAR.

THE Old Year dies, the fire is low;
The flame is out, the embers glow,
And in their rosy depths I trace
Full many a pictured form and face.
While through the silence of the room
That's half alight, and half in gloom,
Low music, shadowy as the light,
Floats round me like a spell to-night.

The trailing bloom of early Spring,
The robin and the blue bird's wing,
The Summer winds whose woodland
speech
Repeats the murmurs of the beech,

Remember words, whose friendly tone
Comes back to cheer me, as alone
I sit among the treasures dear
That blest me in the vanished year.

I sit and dream, till pictures rare
Fill all the charmed and haunted air;
While from the embers, growing dim,
There steals a holy Christmas hymn,
And through the darkness, Bethlehem's
Star
Its living radiance sends afar,
And crowns the Old Year as it dies
With light and music from the skies.

Notices of New Books.

OLD TRUTHS IN A NEW LIGHT.*

THE Countess of Caithness is well known, both among Spiritualists and the reading public generally. Her literary ability is sufficient to command attention for anything she may write. Profoundly acquainted with the various subjects with which she deals, it is impossible to peruse anything that comes from her pen without feeling that we are in the presence of one who has very much to say that is alike new, interesting, and instructive. The work under consideration is an able one, and will, we doubt not, command, if not a large circulation, at least considerable attention among thinkers. Dissenting, as we do entirely from the philosophy taught, and disbelieving most thoroughly in the doctrine of Re-incarnation, of which the Countess is so able an advocate, we have yet been greatly interested in the volume, and can conscientiously recommend it to our readers. Few persons can peruse it without being struck by the feasible character of the philosophy it inculcates, and the fascinating manner in which the whole thing is placed before the public. We should have been glad to have made some copious extracts did our space permit, which it does not, and we therefore recommend our readers to procure the book and peruse it for themselves.

NATIONAL SECULAR SOCIETY'S ALMANACK.†

To that which is really secular we not only can have no objection, but are willing at all times to lend it a helping hand. It is only to the Secularism which places itself in antagonism to religion and dogmatises thereupon that we object. This almanack has been published now for many years, and the present issue is, we think, the best that has appeared. The calendar has been completely re-written, and there is to be found distributed over its pages a large mass of valuable information.

* *Old Truths in a New Light; or, an Earnest Endeavour to Reconcile Material Science with Spiritual Science, and with Scripture.* By the COUNTESS OF CAITHNESS. LONDON: CHAPMAN & HALL, Piccadilly.

† *The National Secular Society's Almanack for 1877.* LONDON: CHARLES WATTS, 17, Johnson's Court, Fleet Street, E.C.

MY CONFESSION AND PSYCHOLOGICAL ODDITIES.*

THE little pamphlet under consideration contains the pieces which appeared in the *Spiritual Magazine* under the same title, and our readers will therefore be familiar with them. Even if they were not, however, the name of Thomas Brevior would be a sufficient recommendation. We cordially endorse our friend's scathing lines on "Re-incarnation." Keen satire will do more good in some quarters than a cart-load of arguments.

ALLAN KARDEC'S MEDIUMS' BOOK.†

OUR readers will recollect that more than a year since we reviewed the first of a series of Allan Kardec's volumes translated by Miss Blackwell entitled "The Spirit's Book." We have here the second of the series which, if possible, is even more interesting than its predecessor. To Spiritualists it must prove particularly instructive in consequence of the great variety of subjects with which it deals from a spiritual standpoint. Of course the doctrine of Re-incarnation stands conspicuously in the front as it does in all Allan Kardec's works, and the surprising thing to us is, as we remarked when reviewing the previous volume, that spirits of such superior intellectual powers as those appear to have been who communicated with Kardec should have taught that doctrine, opposed as we hold it to be both to sound philosophy and to Christian truth. It is only another instance, however, of which we have had abundance lately, of the fact that even the highest class of spiritual communications are not to be relied on. Spirit-teaching, to which so much importance is attached by many of the leading Spiritualists of the day, is to our mind utterly worthless as a guide in any of the spheres of thought which lie open to our own investigation. If all the spirits from Hades came back and were unanimous in their opinion upon any great question, still we should decline to accept their dictum unless it accorded with our own rational convictions. And nothing has done so much harm to the modern spiritual movement as the being influenced by spirits to accept all kinds of whimsical and erroneous

* *My Confession and Psychological Oddities.* By THOMAS BREVIOR. London: SMART & ALLEN, London House Yard, E.C.

† *The Mediums' Book, or Guide for Mediums and for Evocations.* By ALLAN KARDEC. Translated by Anna Blackwell. London: TRUBNER & Co., Ludgate Hill.

hypotheses, of which Re-incarnation is by no means the most objectionable. The true explanation of this doctrine and many others of an equally erroneous character will be found in Swedenborg as explained in an extract we gave recently from Dr. Garth Wilkinson's new work. Nevertheless we can cordially recommend the *Mediums' Book* since it contains very much sound sense apart from this doctrine. Miss Blackwell has done her work admirably in the translation, as has also the publisher in the form in which the book is got up.

TALKS TO THE CHILDREN.*

THIS little volume consists of a series of addresses delivered to the Sunday School scholars connected with the New Church, Camden Road, by the Minister and the teachers. The subjects are varied, as may be seen from the following list:—I. The Daily Reading of a portion of the Sacred Scriptures. By James Spiers.—II. What our thoughts are like. By Samuel Teed.—III. The Example of the Child Jesus. By the Rev. R. L. Tafel, A.M., Ph.D.—IV. Take care of your Spiritual Bodies. By Alfred F. Johnson.—V. Among the Lakes and Mountains. By Charles A. Faraday.—VI. Our Books of Life. By James Spiers.—VII. Fishes and Facts. By Samuel Teed.—VIII. Palestine and its Ancient People. By the Rev. F. F. Thornton.—IX. Parables. By A. F. Johnson.—X. Truth and Truth-telling. By James Spiers.—XI. What our Affections are like. By Samuel Teed.—XII. The Great Birthday. By James Spiers.

These subjects are all treated with great ability and in a manner adapted to the juvenile mind. The little volume is like all the works issued by Mr. Spiers, beautifully got up, and it is admirably adapted for presentation to children and young people.

CHARLES WATTS'S ANNUAL.†

THIS is Mr. Watts's first venture in the way of issuing an Annual, and it certainly does him great credit. The whole of the articles are good and very appropriate. "Musings on Christmas," by the Editor, is a light, gossipy Paper of just the

* *Talks to the Children.* Addresses delivered to the New Church Sunday School, Camden Road, London. London: JAMES SPIERS, 36, Bloomsbury Street.

† *Charles Watts's Annual.* London: 17, Johnson's Court, E. C.

character that will be looked for in publications of this nature, and it is therefore certain to be read and appreciated. "The Tryst, a Legend of the Leafy Dell," by R. W. Hall, is also well worthy of commendation; whilst the "Recollections of an Actor," by Thomas Mead, the eminent tragedian, is of itself worth all the money charged for the book. Those of our readers who desire an hour's pleasant reading cannot do better than to invest sixpence in this Annual.

NOTES AND GLEANINGS.

DR. SEXTON ON SLEEP AND DREAMS.

ON Wednesday evening, November 8th, the third in the course of free lectures at the Mechanics' Institute, New Swindon, was delivered by Dr. George Sexton, of London, his subject being "Sleep and Dreams." The exigencies of our space compel us to give but a limited summary of the Doctor's discourse, but we may say that it was eminently scientific, philosophical, and logical, and was delivered with all his well-known power to convince and impress. The following is something like an outline of the train of thought which the learned lecturer laid before us. He commenced by quoting the words of Sancho Panza, "Blessings on him who first invented sleep: it wraps a man all around like a cloak;" and then went on to describe sleep as having a physical and a metaphysical aspect, both of which he considered were important. He spoke of the two great classes of vital actions, one called the vegetative functions, which dealt mainly with those processes having reference to the support of the physical structure, and the other the animal functions, including those of sensation, voluntary motion, &c. Perfect sleep consisted really in the suspension of the latter of these, while the former went on. The various kinds of sleep were divided into normal and abnormal, amongst the first being classed the hibernation of the lower animals, and diurnal repose in the higher ones; and among the last, trance, sleep artificially induced, and sleep from disease. The various theories that had been invented by scientific men to account for sleep were also discussed at some length, and the amount of sleep required by a healthy man was said to be, on the average, about five hours. Dreaming was described as common to the lower animals and man, as has been pointed out long since by Lucretius, and in more modern times by Sir Walter Scott and others. Dr. Abercrombie supposed that he discovered a resem-

blance between dreaming and insanity, a theory which the lecturer held to be utterly erroneous. The ancient and modern hypotheses as to the cause of dreams were also dealt with. It was pointed out also that there was an absence of the element of surprise in dreaming, a suspension of the moral sense, and no idea of time or space. Some marvellous facts were referred to in connection with the perfection of mental operations performed in sleep, and cases of somnambulism, clairvoyance, and prevision in dreams were related. The lecturer having mentioned several very remarkable cases of this character, concluded by saying that classical scholars would recollect the dream of Hecuba, in the first month of her pregnancy with Paris, that she had brought into the world a burning torch, which had destroyed her husband's palace, and reduced the city of Troy to ashes; how the soothsayers explained the dream as applying to the child not yet born; how, to avert the calamity, this infant was ordered to be destroyed as soon as it came into the world, but was afterwards exposed on Mount Ida, suckled by a she-bear, found by shepherds, and brought up amongst peasants; and how, after all, the prophetic dream was fulfilled, literally, according to the interpretation of the soothsayers. Not less to the point was the dream of Calphurnia, the wife of Julius Cæsar, who, the night before her husband's murder, dreamed that the roof of the house had fallen in, and that he had been stabbed in her arms; in consequence of which dream she vainly endeavoured to detain him at home. The literature of all times and of every country abounded with cases of that kind. Hence the great truth expressed by Cicero, "*Multa oraculis declarantur, multa vaticinationibus, multa somniis.*"

Such is the country over whose existence
 The brooding shades of mortal doubt are cast;
 Such is the realm, that, dim with night and distance
 Lies unexplored and vast.
 But, when the morning comes, the spell is broken,
 And like a dream that wondrous record seems;
 And memory holds the solitary token,
 Of the dim land of dreams.

There was a very large audience, completely filling the spacious hall and dozens of persons having to stand, while the lecture itself was received with enthusiastic applause, frequently repeated.—*Swindon Express.*

MR. D. D. HOME ON THE SLADE TRIAL.

Mr. D. D. Home has written us complaining, and very naturally, of the remarks made respecting him by Mr. Flowers in the Slade trial. Mr. Home was never a professional medium, and on no occasion did he take money for the display of his

wondrous powers. To drag his name into the Slade case at all was a proceeding both uncalled-for and unjust. In these days too, when trickery in connection with Spiritualism is so rife that it threatens to swamp the entire movement, Mr. Home stands almost alone amongst mediums in denouncing all those who resort to cheating to supplement real phenomena.

DR. SEXTON AT THE YOUNG MENS' CHRISTIAN ASSOCIATION,
ALDERSGATE STREET.

On Tuesday, October 31st, Dr. Sexton delivered a lecture by special request before the Young Mens' Christian Association, London, at their rooms in Aldersgate Street, on "Twenty Year's Experience of Scepticism and Sceptics." The chair was occupied by the Rev. J. Thornton Smith, who introduced the lecture with some very eulogistic remarks. The lecture was pre-eminently a success and was most enthusiastically received. A great number of copies of Dr. Sexton's *Reasons for Renouncing Infidelity* were sold.

DR. SEXTON AT MANCHESTER.

On Sunday, Nov. 5th, two Special Sermons were preached in the New Jerusalem Temple, Salford, by Dr. Sexton. The subject taken in the morning was, "Ideals and their Realisation in the Life of the Individual," and in the evening, "Religion Essential to Humanity." The church was well filled at both services, and many persons expressed themselves much gratified and spiritually benefitted by the discourses.

Dr. Sexton will preach Special Sermons in connection with the New Church at Heywood, on Sunday, December 3rd.

THE PRESENT ASPECT OF SPIRITUALISM.

One of the oldest and best known Spiritualists—a man who has done noble service in the cause during the past twenty years or more—writes us as follows :

This Slade affair seems likely to become a long one, and I think young Lancaster will be sick enough of it before he has done with it. He, or those behind him will have a heavy bill to pay even if winners. It was certain from the first that Slade would be condemned whether guilty or innocent, for where is the Magistrate or Court in England that would decide in favour of Spiritualism? I hope he may be innocent, as his advocates so strongly protest; but I confess there are features of the affair that don't look very assuring. The facts of his having had a table expressly made, of not being able to get writing in a double locked-up slate, and of not getting the name of Lancaster's father correctly—*Samuel* instead of *Edwin*,—are rather staggering; for if it be true that spirits find no obstacle in matter, they can write in a locked-up slate as well as one not locked—in fact as well as Dr. Monck can get, as he says, a bell to

ring in a closed box, and a musical box to play in it. If spirits pretend to give messages from the friends of enquirers, certainly they ought to know their proper names. You are no doubt aware that Slade has been accused years ago, in America, of playing tricks with the slate, by people who have written to the press that they have detected him as young Lancaster professes to have done. If he be guilty, he is all the more guilty for casting such discredit on a great and sacred power. Let us hope however that his friends can prove his innocence. I sincerely wish it.

Mrs. Hardinge-Britten says the cheating of mediums in the United States is most notorious and scandalous, and I must confess that when I look down the long column of advertisements in the *Medium and Daybreak* of all sorts of announcements of *séances*, cures, materializations, &c., grave doubts of the *bonâ fides* of many of these pretences assail me. There are so-called *free séances* with an *admittance of half-a-crown!*—advertisements of the hair or pieces of the garments of invalids to be sent with a fee of 5s., &c., &c. Miss Leigh Hunt announces that she cures cancer, consumption, insanity, &c. These and a score of other things have an ugly look of utter swindling. If in fact Miss Leigh Hunt can cure cancer only, she can do more than any doctor in the world can, and must soon acquire a reputation of the most splendid character; must soon have the afflicted world at her doors, and realize a fortune beyond all example. But if she cannot do these things she is assuming a most awful responsibility. In any case I am persuaded there is an enormous amount of trading on poor Spiritualism which if not looked to and exposed by the Spiritualists themselves, will soon bring awful disgrace on the cause. I see both in American and English newspapers statements of exposures of pretended materializations of spirits; and I have no doubt there will now be a regular raid on such mediums all along the line. If Dr. Slade can be prosecuted under the Vagrant Act, so can any or all of these mediums who thus advertise. Let them look out, and let the Spiritualists themselves be the first to expose such criminal adventurers.

“POPULAR PREACHERS.”

The *Christian Globe* has given a series of most ably written sketches under the above heading. In its issue for Nov. 10th it made Dr. Sexton the subject of one of these essays. The writer gave a very fair and impartial criticism of Dr. Sexton's abilities as a preacher, gathered evidently from personal observation.

DR. SEXTON'S “REASONS FOR RENOUNCING INFIDELITY.”

Mr. William Howitt writes as follows of this little book:—

Dear Dr. Sexton,—Thank you very much for your *Reasons for Renouncing Infidelity*. It is most excellent; clear, strong, logical, and convincing. Having read it with the greatest pleasure myself, I have read it since in the evening to my wife and daughter, who appreciate its value as much as myself. To-morrow we set out on our journey to Rome, where I shall lend it to our friends.

The *Homilist*, edited by the Rev. David Thomas, D.D., contains the following notice in its issue for November:—

These are two remarkable discourses by a remarkable man. The author is well known as a man of letters and high scientific attainments. He is not only a vigorous and independent thinker, but an able author and an eloquent speaker. In his preface he says concerning himself:—“For more than twenty years, as is tolerably well known, I occupied a conspicuous position in the ranks of the so-called Free-thinkers. About five years ago, I was led by a course of provi-

dential circumstances to re-consider the whole question of Christian evidences, which I had so long been accustomed to look upon as closed as far as I was concerned; and the result was the discovery of the utter fallacy of my sceptical views. Gradually I returned,—as far as the broad principles of Christian truth were concerned,—to the faith of my early life, and finally to the position with which I commenced my public career—that of a preacher of the glad tidings of salvation through Christ."

The discourses themselves are of a high order of thought and expression; they are in no sense manufactured sermons, mere pulpit compositions. They are not the mere ideas or speculations of the author,—they are his burning convictions, convictions which he has reached by a long and terrible experience, and the public proclamation of which has cost him no small amount of painful sacrifice. The second of these discourses we heard delivered, and seldom were we more interested, intellectually satisfied, and morally excited. Dr. Sexton, who is yet in the prime of life, has, we have no doubt, a bright career before him. We should be sorry to hear that he had settled down as the pastor of any church. Such a man is wanted by all the churches, to quicken the pulse of thought and swell the tide of holy sentiment. To some of us Ministers in London pressing invitations are constantly coming from our brethren in the country, urging us to preach anniversary sermons, and many of them we are bound to decline. We know of no man in England who would more effectively supply such services than Dr. Sexton.

The Freeman, the leading Baptist newspaper, speaks of the work as follows:—

The progress of Dr. Sexton from scepticism to faith by successive stages of thought manifested in the daylight of continuous public services, is an event worthy of careful notice, and, from our point of view, of devout thankfulness. We believe that no conversion was ever effected less influenced by outside considerations, more characterized by the pursuit of dry light and truth. The results are succinctly given in a shilling pamphlet, published at 75, Fleet Street, entitled *Reasons for Renouncing Infidelity, &c.*, The argument is in itself a good contribution to apologetic literature, but it is also an interesting narrative of the progress of a thoughtful, philosophical mind from doubt to belief. We hope that the pamphlet will reach the hands of many of our readers. But for the pressure upon our space just now we should support our opinion of its merits by large quotations.

DREAMS.

Dr. W. King stated in his *Anecdotes of his Own Times* (Murray, 1819), "Baxter's phenomenon of dreaming hath given me greater satisfaction than anything else which I have read on the same subject, and yet there are many objections which may be made to his hypothesis; and it seems to me a certain truth, that both our reason and philosophy must ever be puzzled how to account for the operation of our souls when we are sleeping, very often, indeed, when we are awake. For without a bribe, and when we are not urged by any governing passion, we find ourselves on many occasions impelled, by an irresistible fatality, to act contrary to the dictates both of our reason and our conscience. We must contradict all history, sacred and profane, or we must agree that our souls at some times seem to exercise, in our dreams, a very extraordinary intuitive faculty, and either by their own powers are able to discover future events, or,

according to Baxter's system, by their formation of other spirits. I do not discredit the story of Brutus and his evil genius, but I believe the whole to have passed in a dream, although Brutus might think himself awake. Cicero's recall from banishment was foretold in a dream, which he has recited, but for which he endeavours to account in an unphilosophical manner. Because he was of a sect whose first principles were to doubt of everything, he would not acknowledge a truth experienced in himself. I have little superstition, and I acknowledge there is generally confusion and incoherence in our dreams, and that ridiculous scenes are in those hours obtruded on us. However, I cannot help concluding from my experience, *that some of our dreams are the effects of a Divine agency.* The most interesting and most important occurrence of my whole life was foretold me in a dream, verified thirty years after the 'prediction.'" Dr. K. was principal of St. Mary's Hall, Oxford, and died A. D. 1763.

THE JEWS IN PALESTINE.

The *Jewish Herald* states that the last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some 10 years ago. Great accessions still continue daily; and whereas, 10 years ago, the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent every house that is to be let.

WILLIAM HONE.

WILLIAM HONE, the author of *The Every Day Book*, was during the greater part of his life an avowed infidel, with a most bitter hatred of Christianity. Afterwards his views underwent a change, and he was baptised into the Christian religion by the Rev. Thomas Binney, of the Weigh House Chapel. He professed his faith in Christ in the following lines:—

The proudest heart that ever beat
 Hath been subdued in me.
 The wildest will that ever rose
 To scorn Thy cause, or aid Thy foes
 Is crushed, my God, in me.
 Thy will, and not my will be done;
 My heart is wholly Thine;
 Confessing Thee, the Almighty Word,
 My Saviour Christ, my God, my Lord,
 Thy cross shall be my sign.

THE SCHOLARSHIP OF SECULARISM.

Under the above heading appears an article in the *Christian Life*—a new Unitarian journal—of October 14th, from which we copy the following:—"A month ago we condemned in these columns the unscientific and unscholarly recklessness of Secularist writers. We gave five instances from a single number of their organ, the *National Reformer*—a journal which is said to have a fair sale amongst Secularists, Deists, and extremely 'advanced' Unitarians. One of the five was from an article of Mr. Bradlaugh, who has since admitted the inaccuracy, and pleads that it was a printer's error. For the second and third of the blunders that we challenged no defence whatever has been attempted. But as regards the fourth and fifth, a very curious disclosure has been made. There were quotations (with appended references) made by Mrs. Annie Besant, from Calvin and from Beza. We discovered that no such passage as she quoted from Calvin occurred in the chapter she referred to. And we further discovered, when we tried to verify her reference to 'Beza, Aphor. 22,' that no such book had ever been written by him. But curious as these facts were, the excuse which Mrs. Besant has given for them in last week's *National Reformer* is the most startling and instructive thing of all. She frankly confesses—not with any shame, but rather with an air of triumph—that they were only second-hand quotations, taken without acknowledgment from another writer, and garbled in the taking. In other words, when accused of inaccurate citations, she replies that she stole them first and made them inaccurate afterwards. Mr. Oxenham, whom she quoted, had given two references to Calvin, of which she picked out one, miscopied it, and stuck it on to her quotation. His reference to Beza was 'Aphor. 22, *Absters. Calumn. Hesk. contrâ Calvin.*' (The five last words being an abbreviation of the title of his *Refutation of the Slanders of Tileman Heshuys.*) This reference evidently puzzled Mrs. Besant, but, instead of turning to the original to solve the puzzle, she again picked out a short and easy reference ('Aphor. 22'), for non-referring readers; unhappily, however, the word which she bravely copied without understanding it was only a reference to a chapter, whilst the five words which she left uncopied were the title of a book. She knew she was copying from a writer bitterly opposed to Calvin, Beza, and Zwingle; but she did not think it at all necessary to check his assertions before adopting them as her own.

"It has always been accounted—and we call to mind Mr. George Henry Lewis's stern language on the subject—that to copy another writer's quotations without acknowledgment is the

height of literary dishonesty ; whilst to omit to verify them by reference to the original is the height of literary carelessness. Of both these has Mrs. Besant been guilty ; and she has added to them the offence of garbling the references in a manner which shows that it was not done by mere carelessness. We recollect how prominently she has been put forward by her party as possessing higher education and greater literary skill than prevail among their other propagandists ; and how the circulation of the *National Reformer* is said to have been raised by her admission upon its staff. We have felt, therefore, some interest in probing to the bottom the parade of learning which passes amongst Secularists unchallenged ; and thus testing, as we said, how far those who in the name of science reject Christianity, really possess the scientific spirit or care to practise scientific accuracy. Our inquiry has taught us what kind of scholarship the Secularist leaders find it quite safe to pass off upon the rank and file who buy their journal. Every one may form for himself a consequent estimate of the journal, the rank and file, and the leaders.

“ We have now one final word to say. Mrs. Besant after three weeks’ reflection re-asserts her quotations and references as being ‘correctly given’ now in the following form :—‘ Calvin maintains that man commits sin “ by the just impulse of God,” and that the Fall was not simply foreseen, but predestined, by Him. Beza adds that he creates certain men in order that they may be the instruments of sin ; and Zwingle defends this doctrine, on the ground that as the law is not made for the just, God is above law, and therefore breaks none in causing men or angels to transgress, as when He was the author of David’s adultery. —Calvin, *Inst.* iv. 18, 2 ; iii. 24, 3 ; Beza, *Aphor.* 22 ; *Absters. Calumn. Hesk. contrâ Calvin ; Zwingle de Prov.* 5.’ We have examined all these new references of hers (using the 1617 Genevese edition of Calvin, the 1576 of Beza, and the second edition of Zwingle) ; and we challenge her to make good from these new references a single one of the passages she says are there.”

HERESY.

At the Auto-da-fé at Lisbon, on September 20th, 1761 ; there were fifty-four criminals,—including three in effigy. A priest named Father Maligrida was the only person burnt at the stake for writing heretical books, and pretending to possess a spirit of prophecy and revelation. This Auto is stated to have exceeded all that had taken place previously in its magnificence. The inquisitor, Nuno de Mallo, gave an entertainment in the convent.

PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and, soaring upwards, singing as he rises, and hoping to get to heaven, and climb over the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below: so is the prayer of a good man. Prayers are but the body of the bird; desires are its angel's wings.

CONTINENTAL LIBRARIES.

The *Illustrirter Kalender* publishes the following statistics of the contents of the University Libraries in Germany. The Library of the Berlin University contains 115,000 printed volumes, and 40,000 charts. The University of Bonn contains 180,000 volumes, several hundred manuscripts, and a large collection of maps. The University of Breslau has 340,000 volumes of books, and 2,900 manuscripts. The Erlangen University has 110,000 printed volumes and 1,900 manuscripts, besides 50,000 treatises, 17,000 autograph letters, and a collection of designs and engravings. The Freiburg University contains 250,000 printed volumes and 500 manuscripts. The Giessen University has 150,000 printed volumes and 1,268 manuscripts; that of Gottingen, 400,000 printed volumes and 5,000 manuscripts; that of Greifswald, 70,000 volumes; and that of Halle, 100,000 volumes and 1,000 manuscripts. The University of Heidelberg has 300,000 volumes, 70,000 treatises, 3,000 manuscripts, 1,000 charts, a collection of maps, and another of engravings. The University of Jean has 100,000 volumes and

that of Kiel 150,000 volumes and several hundred manuscripts. The University of Königsberg has 220,000 volumes, in addition to about 50,000 double copies of books for the purpose of exchange. The University of Leipsic contains 350,000 printed volumes and 4,000 manuscripts. The University of Marburg has 120,000 printed volumes, but very few manuscripts. The University of Munich contains 283,500 volumes, 17,500 manuscripts, 3,600 portraits, and 3,200 medals. The University of Rostock has about 140,000 volumes; that of Tubingen, 280,000 volumes, 60,000 treatises, and 2,000 manuscripts; and that of Wurzburg more than 200,000 volumes and 2,000 manuscripts. The library of the Strasburg University is said to contain 300,000 volumes, of which 5,400 relate to the history of Alsace, and about 500 manuscripts. The *Illustrirter Kalender* adds that the library of the Vienna University contains 211,220 volumes and 83 manuscripts, and that the library of the Basle University contains 100,000 printed volumes, 4,000 manuscripts, and 180 charts.

REMARKABLE DREAM.

A dignitary of the Church of England, of rank and reputation, furnishes the editor of *Glimpses of the Supernatural* with the following remarkable dream, which occurred to himself:—"My brother had left London for the country to preach and speak on behalf of a certain Church society to which he was officially attached. He was in his usual health, and I was therefore in no special anxiety about him. One night my wife woke me, finding that I was sobbing in my sleep, and asked me what it was. I said, 'I have been to a strange place in my dream. It was a small village, and I went up to the door of an inn. A stout woman came to the door. I said to her, 'Is my brother here?' She said, 'No sir; he is gone.' 'Is his wife here?' I went on to inquire. No, sir; but his widow is.' Then the distressing thought came upon me that my brother was dead, and I awoke sobbing. A few days after I was summoned suddenly into the country. My brother, returning from Huntingdon, had been attacked with angina pectoris, and the pain was so intense that they left him at Caxton, a small village in the diocese of Ely, to which place on the following day he summoned his wife; and the next day, while they were seated together, she heard a sigh, and he was gone. When I reached Caxton it was the very same village to which I had gone in my dream. I went to the same house, and was met and let in by the same woman, and found my brother dead, and his widow there."

SHAKESPEARE'S BODY.

A well-known American Shakespearean scholar, Mr. J. Parker Norris, has just suggested in the columns of the *Philadelphia Press* that an examination of Shakespeare's remains should be made, and that for that purpose his grave should be opened. Although Shakespeare has been buried for two hundred and sixty years, Mr. Norris is of opinion that there would be enough left of his features and general appearance to allow of a satisfactory photograph being taken, if no time was lost after opening the coffin. He states that he has heard from a friend residing near Stratford that some graves of the Shakespearean period were examined at Church Lawford a few years ago, when the figures, faces, and dresses of their occupants were all perfect, though in half an hour they crumbled into dust; and he cites from Miss Strickland several celebrated cases of exhumation after very long periods of interment, in which the remains still preserved considerable vestiges of humanity. The body of William the Conqueror, according to this authority, was exhumed four hundred and fifty-five years after his death, when it appeared as entire as when it was just buried; a daughter of Edward IV., a beautiful girl of fifteen, died in 1482, and her tomb was opened in 1817. The exhumation revealed a curl of hair of exquisite pale gold, and eyes of a still light and beautiful blue. The grave of Catherine Parr, the sixth wife of Henry VIII., was opened in 1782, two hundred and thirty-one years after her burial, when her features, particularly her eyes, were found to be in the most perfect state of preservation, while the flesh of one of her arms was still white and moist. Lastly, Mr. Norris refers to the well-known instance of Charles I., whose coffin, one hundred and sixty-five years after his execution, was opened in 1813, in the presence of George IV., (then Regent), when the corpse was satisfactorily recognised. From these facts Mr. Norris draws the conclusion that it is still possible to obtain from Stratford Church an authentic likeness of the world's greatest literary genius. Shakespeare himself would seem to have anticipated the perhaps too-inquiring spirit of this interesting proposal, if, that is to say, he was really the author of the well-known lines inscribed upon his gravestone:—

Good friend for Jesus' sake forbear
To dig the dust inclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones.

Correspondence.

THE SLADE PROSECUTION.

To the Editor of the "Spiritual Magazine."

MY DEAR FRIEND,—Would you have the kindness to insert the following letter, addressed to Mr. Enmore Jones, in answer to a circular received from him. The whole thing will explain itself.

"My dear Sir,—I have only just got through the celebration of the anniversary of my Church, or your circular received on Saturday would have been answered before.

"I have had the 'evidence of a future life through Spiritualistic phenomena, given to me in such ample measure, that I should as soon think of doubting or denying my own existence, as of doubting or denying Spiritualism. But I find it impossible to work in any way with the movement, because all its tendencies are anti-Christian; while the elements of imposture and credulity are so largely mixed up with it that common fidelity to Christ, and common self-respect would lead me to have nothing to do with the movement, *as such*. I do not think I or anyone else should be called upon to subscribe towards a fund for paying the expenses of Mr. Slade's defence. I am credibly informed that he has taken from £30 to £40 in a day in the shape of fees; and that being so, he is quite able to pay his own lawyer's bill. If a man, on his road from America to Russia, chooses to stay in London and take money for the exhibition of phenomena which he leads his customers to believe are *supernatural*, he must take the risk he has incurred by placing himself in dangerous relations with the law of the country. It is not necessary for me to believe in Mr. Slade's innocence or guilt, to come to the decision at which I have arrived; whatever the fact may be, he is, or ought to be able to pay the expenses of his trial. I think also if money is raised on Mr. Slade's behalf, a like step should be taken for Mr. Monck, who solemnly protests his innocence, charges the witnesses at his trial with perjury, and delivers an eloquent speech on his road to the cells, in occupying which he would have us consider him to be a martyr. No, I will have nothing to do with defending paid mediums, and I am thankful from my very heart that these prosecutions have been instituted, for they will help to clean the air which has long been laden with dangerous elements.

"I am, my dear Sir, yours faithfully,
"FREDERIC ROWLAND YOUNG."

I hope Mr. Jones will not think my language to be unnecessarily severe, although I do feel that "soft words" just now are not quite the kind we should use.

Yours affectionately,
FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon,
November 14, 1876.

THE SPIRITUAL MAGAZINE AND THE PRESENT CONDITION OF THE SPIRITUAL MOVEMENT.

To the Editor of the "Spiritual Magazine."

DEAR DR SEXTON,—The intimation that it is possible that you may relinquish the editorship of the *Spiritual Magazine* has caused me a heart-pang, which, I am convinced, will not only be comprehended but shared by most of our ablest and best champions. The Magazine was founded by earnest and honest men, at a time when to openly avow either a belief, or the intention of investigation, was a most serious affair, inasmuch as such an avowal placed that man or woman in the unenviable position of being considered either insane or dishonest. Little

by little (aided by, in most instances, private mediums, whose sphere of action was confined to the home circle, or by others better known who, feeling that a truth of the utmost importance to mankind was dawning on our benighted and materialistic tending age, stood forward and asked for a patient hearing and a pains-taking investigation of the alleged facts), a great work was accomplished, and such names as Varley and Crookes were given to the world of Science; such others as Thackeray, Nassau Senior, and Robert Chambers, to the world of literature; as having bestowed time and talent in seeking to elucidate certain facts to which their attention had been directed. When the *Spiritual Magazine* was founded we could boast of such worthy and world-wide known and respected names as William and Mary Howitt, and Mr. and Mrs. S. C. Hall, with others, whose testimony, as shrewd and keen observers, was admissible to the given points they had observed. Their honesty of purpose could not for an instant be called in question; yet were they considered deceived, and Spiritualism a delusion which the tests of science should explode. It was at this time that the *Spiritual Magazine* stood out like the Polar Star amid this darkness. There was no screening of dishonest people, or concealment of their dishonesty. It was not, in fact, a commercial speculation, and did not strive to gain, at the cost of principle, an extended circulation. The object ever kept in view was the honest seeking of truth wherever truth might be found; and, when such truths had borne the every test of reason, to give them to the world, startling though they might be. Those who saw fit after investigation to cavil were neither denounced as "dishonest Spiritualists," nor reviled as "hounders-down of mediums."

That was the heyday of our glorious cause. Our mediums in private and public life were surrounded by benign influences, and protected by people of intellect and worth. Every now and then new and honourable names were registered on the spiritual list. Honesty was the general policy, and it worked well.

But such a state of things did not last; abuses began to creep in. We were treated to rope-tyings, guitar-strumming, and other "phenomena," which could be, and were copied by every conjuror, from those of the Egyptian Hall to those of the street corner. In quick succession came the Punch-and-Judy box, the puppet-show, and the "front row" of either dishonest confederates or pitiful dupes. Such exhibitions should have been accompanied by some notice like the following: "*N.B.*—No honest person who wishes to investigate and is capable of applying tests admitted. Should he, however, get in, and grasping the spirit-form, demonstrate it to be the medium (so-called), let him, however clear the proofs of imposture, expect to have those proofs denied, his honesty called in question, and his moral character basely slandered."

Through all this, and through those present inflictions which Spiritualism has to endure, when in courts of justice, evidence is admitted, and accounted sufficient, which when critically examined amounts to nothing whatever, the Magazine has maintained its high position, and has been the faithful and fearless exponent of the truth. To feel that this stronghold has to be abandoned by a man of your sterling worth and ability is indeed hard to endure, and must be deeply deplored by all who have the good of Spiritualism at heart. A hearing in certain other so-called Spiritual periodicals is out of the question should you be seeking to expose the mis-statements of some pet writer or "John King." I took occasion to call attention to an incident of this sort some three or four weeks back, on which the "spirit John King" was to a moral certainty only a human being making blundering use of the name. Though the article commented on was doubtless printed by mistake, my rectification was not inserted. You, I am well aware, have had much to endure, and from those who should have aided you. Be well assured that you stand not alone in this respect. I am "bought over by the Jesuits;" am "a wolf in sheep's clothing;" I "hate Spiritualism, and am now fully determined to undo as much as possible what I have done for the cause," I "victimize my tradespeople," and wronged Mr. Rymer out of a fur coat worth fifty pounds." Other crimes, so revolting as to render it impossible to name them, are attributed to me. I am to "fall with a bullet through my head." If the curses showered on you have exceeded these you are a happy man, and I have a right to be jealous of you. I am, of

course, "jealous of all mediums," and one Dutchman writes from the Hague, "Home is trying to be Pope of the mediums." What an honour! The position of Pio Nono would sink into insignificance beside it! Though all such false absurdities are meet only to be laughed at, they stand as obstacles in the path of progress.

This tidal wave of imposture and sensationalism is seeking to overwhelm us, and there must be an effort made to beat it back. We must point out that all the sin-cloaking doctrines of the present day are widely apart from the Spiritualism we believe in. The brazen-faced cowards who deceive and then cast the blame of their deception on "spirit-controls," are neither to be credited or tolerated. When impostors are caught red-handed let them bear the blame, instead of a manufactory of "evil spirits" being instituted. When we are aware of pitfalls in the pathway, let us either securely bridge them over or kindle a danger light to warn the unwary. Let us, who love the simple truth, be united in this our great object. If A have red hair and B have black, why seek to ruin each other because this is so? It is impossible that perfect harmony should exist on all minor points; but the question is Spiritualism, and our idiosyncracies should be kept in abeyance. We seek to solve a mighty problem the solution of which regards the identity of our souls, and our immortality. Scientific materialistic infidelity stands boldly and unabashed in the public places; and with a voice whose echoes reverberate in the hearts of our children seeks to prove the past a lie, and all hopes of a future a delusion. For a God of Love such science offers us necessity-controlled physical force. The gentle presence of some beloved one who has passed from the night to the endless day is the imagining of a diseased brain. Humanity is bidden to live and suffer on in the expectation of an annihilation which shall forever obliterate all. Spiritualism, on the contrary, bids us bear our burdens with patience in the certain assurance that a loving God will yet compensate us for all. I trust, dear Dr. Sexton, that efficient measures may be taken to still retain you as Editor of the Magazine.

Yours ever faithfully,

D. D. HOME.

P.S.—May I recommend to your readers the Boston *Spiritual Scientist*. I have never seen the editor; but the publication, from its honest advocacy of truth merits support, and I can only think of E. Gerry Brown, the editor, as being a scholar and a gentleman. The address is *Spiritual Scientist*, 18, Exchange Street, Boston, Mass., U.S.

D. D. H.

HYMNS FOR THE SPIRITUAL CHURCH.

"BY THIS CONQUER!"

THE world has ever upward grown
Through tears, and agony, and blood;
The martyr is the stepping-stone
To higher life and larger good.

The gain is measured by the loss,
We gauge the jewel by its price;
No heavenly crown without the cross,
No Saviour but by sacrifice:

No freedom won, no soul releast!
The conquering sign is not the sword;
He who is greatest was the least,
The Crucified is now the Lord!

By this sign conquer foes within,
And bruise the serpent-head beneath
Thy heel; so shalt thou rise with Him
Who won Eternal Life from Death!

This is the law of human life,
As all the centuries confess;
We conquer peace through years of strife—
The steadfast peace of righteousness!











