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## RESEARCHES IN SPIRITUALISM DURING THE YEARS 1872-3:

TOGETHER WITH A DISCUSSION OF THEORIES ADVANCED IN  
EXPLANATION OF THE PHENOMENA. BY M. A. (OXON).

### CHAPTER II.

On the movement of objects within a closed room without human agency—the carrying of objects into a locked room from without—and on the passage of solid objects through material obstacles.

IN dealing with the phenomena which now present themselves for notice, I am sensible of the difficulties with which the subject is surrounded. The opportunities for observing what is inaccurately termed “the passage of matter through matter” have been rare, and the conditions under which observation has been possible, precarious. The most usual phase, the bringing of objects into a closed room in which a circle is sitting, manifestly proves nothing by actual demonstration as to the mode of ingress. So long as there is, for instance, a chimney in the room, it is impossible to say that a case of the passage of one solid body through another has been demonstrated. So long as it is believed that the invisible intelligences can throw a veil over a material object so as to obscure it from mortal vision, and can afterwards by the removal of that veil render it perceptible to the senses, no absolute proof can be had *in most cases* that such is not the *modus operandi*. Indeed, our preconceived notions about matter hamper us dreadfully in estimating these phenomena. There most men feel that they are at home. The shadowy and impalpable domain of Psychology is so far unexplored that no dogmatic opinions can very well be rudely startled. Erratic operations of a force have become by this time sufficiently familiar to most

enquirers. Even a levitated table may be endured. But when it comes to attacking the very stronghold of matter itself, to suggesting that men have mistaken its character and misunderstood the laws by which it is governed, the ordinary mind straightway recoils.

I remember a case in point. I was conversing with a man, whose name if I could mention it, would be a guarantee for honesty and bravery no less than for ability and acuteness, on the subject of these phenomena. He was much interested in what I told him both as to physical facts and psychological phenomena. We had conversed as to the theories by which such strange occurrences could be accounted for, and he seemed to agree with me that no theory short of the Spirit Theory would stand. A friend joined us, and began talking about a remarkable instance of this conveying a solid object into a closed room. My former questioner was startled at once. "What," he said, "a solid body can get into a closed room! No! I cannot understand that. I cannot take it in. I should believe I was biologized, psychologized, or something. I should like to observe all these phenomena from a safe distance, so as to be sure I was not under some sort of influence." Then after a minute's consideration, with a very dubious shake of the head,—“But I do not think I could ever believe *that*.” Doubtless it is extremely difficult for men to come to the belief that what they call *matter* is no bar to spirit. “The physical sciences,”—I quote from an able essay by Dr. Cunningham, “A new theory of Knowing and Known, with some speculations on the borderland of Psychology and Physiology,”—“The physical sciences have flashed many strange truths on the world, and the world was at first startled by them, but the world has come gradually to believe them. . . . It was hard for the nineteenth century to believe that human words could be transmitted along a copper wire, through the depths of the ocean, and round the whole circuit of the globe, and in a time which may be said to be less than no time at all; but the thing was done, and the world believed. The cabman and the street-porter believed almost as soon as the electrician.” The conclusions arrived at by those who have penetrated deepest into the mysteries of these phenomena “have fared differently. The world *will not* believe them,—I suspect *cannot* believe them.” . . . “But ignorance is the parent of knowledge. If there are facts at variance with all former theories, it is well we should know them in order to be led to re-examine, and, if need be, extend the foundations upon which our science is built. These very facts, though they at present distress and stagger us, may be the few first streaks of light which precede the dawn of day.”



And again: "Phenomena which are at present perplexing every one may yet throw a new light upon a region which is at present lost in Egyptian darkness."

So may it be! In the hope of attaining so desirable an object, I proceed to direct my little ray athwart the gloom.

In dealing with the movement of objects within a closed room without the intervention of human agency, I make reference to the first startling manifestation which occurred in my presence. The date was August 18th, 1872, and the occurrence was detailed at the time in the columns of the *Medium* as well as in the *Liverpool Mercury*. Our circle had not met more than half-a-dozen times, and no results had been elicited beyond raps and movement of the table. On the day named (August 18th), a remarkable access of the force was manifest throughout the day, commencing with raps on the table during breakfast. The day was Sunday, and we all went to church. On returning I found on entering my bed-room, which adjoined the drawing-room on the first floor, that three articles had been so placed on the bed as to form an imperfect cross. My attention was drawn to them by loud raps which followed me round the room. I called my friend, whose guest I then was, and he observed the position of the articles, and heard the loud rappings which followed me from chair to chair, as I went round the room by way of experiment. Even whilst I was in the room another article was brought and added to the cross. We thought it well to establish beyond doubt the intervention of an agency not human. As yet, though we ourselves had no doubt as to the agency at work, still there was no conclusive proof that children or servants might not have hoaxed us. To be sure they could not make the raps, seeing that my friend and I were alone in the room, but we thought it well to exclude the possibility of such an explanation. Accordingly we searched the room throughout—it contained no cupboards—bolted the window, and locked the door, my friend and host pocketing the key. At lunch our conversation was annotated by clear raps, and distinct evidence of the presence of the force was never absent. As soon as lunch was over we went to the locked room, and found two more articles added. The room was again searched, and again locked by my friend who retained the key in his possession throughout, and we returned to the dining-room. Raps loud and constant followed us, and the heavy dining table with all its load of dessert, and decanters, and glasses was moved several times out of its place. Another visit of inspection discovered other additions, and this went on until 5 P.M., when a complete cross extending the whole length of the bed was made entirely of little articles from my toilet-table. My friend, his

wife, and myself were together all the afternoon, so we were not the unconscious authors of the mystery. The door was locked and the key never left my host's pocket, so no human being played a trick. Indeed there was no one who could or would do so. The room was in a public part, next to the drawing-room. The children were with us, and were incapable of such tricks. The servants were old and trusted, and knew nothing of Spiritualism, nor of what was going on. Independently, therefore, of the messages which were constantly being given throughout the day, and of the direct writing which informed us of the reason for this remarkable manifestation, we are able to assert with confidence that human intervention was impossible. The formation of that cross, by a slow process of growth in a locked room, during a bright August afternoon in broad sunlight, remains in my mind one of the most remarkable instances of assured intervention by invisible agency with which I am acquainted. Nor is it the less remarkable that it occurred at the very outset of my experience, while I was yet comparatively new to the subject, as though to overthrow scepticism by one fatal blow, and to furnish by anticipation an answer to the theory lately put forward by Mr. Serjeant Cox: "Psychics are developed. Their power grows with practice. The phenomena are not produced immediately and together, but by slow degrees. *None of them has found himself suddenly possessed of the power to produce any but the commonest indications of its presence.*" (The italics are mine). Here was no circle formed for the purpose of eliciting phenomena. I had undergone no process of development; and though I object to the use of the word "produce," seeing that it is not properly applicable, still what was then produced was by no means "the commonest indication of the presence" of the force.

I come now to deal with the carrying of objects into a locked room, and the passage of solid objects through material obstacles.

The days immediately following the day above-mentioned (August 18th), were filled with instances of such phenomena. I have before noticed the prevalence at certain times of certain phenomena; and have stated my belief that this is due to the operation for a time of a particular communicating spirit who gives place in turn to another who produces a different manifestation. This was so at this time. My records of seances during the latter half of the month of August, show over fifty instances in which objects from different parts of the house were placed upon the table round which we were sitting. They were invariably small, and were generally thrown on the table; such of them, however, as would easily break, were placed quietly,



and our attention was drawn to them by a request for light. They came from all parts of the house indifferently, and even from outside; from my own bed-room, and from rooms which I had never entered; whilst we were sitting with joined hands in expectation of some such occurrence; and whilst no séance was being held, and our minds were not directed to the subject. It is in vain to attempt any exhaustive record. I have not space for it; and it would be but a wearisome iteration of a ten times told tale. It will suffice if I mention some instances, and dwell more particularly on the most remarkable cases which I have observed.

My first practical acquaintance with this phenomenon was on July, 13th, 1872, at Herne and Williams' séances in Lamb's Conduit Street. John King had been expressing his wish to do something for me, and I asked for my hat and umbrella from the adjoining room. I had left them in a particular position. The adjoining room and staircase were lighted, so that I could have at once detected the opening of the door. We sat with joined hands, and in a minute my hat was put on my head, very gently, and quite straight. The room I had carefully searched, and am convinced that no one was concealed in it, and that it had no means of access other than the doors which I had secured. The umbrella was afterwards found on the staircase near the door leading from the room in which we sat. The light seemed to have overpowered the force.

I have since had many opportunities of observing similar phenomena with Mr. Williams. Of late they have given place to the materialization which now occupies so much attention. Nor is the manifestation produced only in the presence of a single medium. I have witnessed it under good conditions with mediums both public and private. If I do not detail these observations it is because they have in some degree been published already, and from the necessity of condensing what I have to say.

Our séances immediately after August 18th began to show instances of this phenomenon; and on the 21st a curious instance of it, and of intelligent comment on conversation occurred. The room in which we used to meet opened by folding doors into the dining-room. In this latter room my host and I were sitting in the twilight at the open window talking of the subject, and wondering much whether we were deceived. Raps came and we were told to go into the next room. We stood by the table, and raps came again. "*To convince*" was spelled out, and a small copy of *Paradise Lost* was gently placed on the table. We had all of us had it in our hands during the evening, and could testify to its position on a book-shelf

close to the window at which I and my friend had been sitting.

On August 28th seven objects from different rooms were brought into the seance-room; on the 30th, four, and amongst them a little bell from the adjoining dining-room. We always left gas brightly burning in that room, and in the hall outside, so that if the doors were opened even for a moment a blaze of light would have been let into the dark room in which we sat. As this never happened we have full assurance from what Dr. Carpenter considers the best authority, Common Sense, that the doors remained closed. In the dining-room there was a little bell. We heard it commence to ring, and could trace it by its sound as it approached the door which separated us from it. What was our astonishment when we found that in spite of the closed door the sound drew nearer to us. It was evidently within the room in which we sat, for the bell was carried round the room ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It rang under my very nose, and went round about my head, then passed round the circle ringing closely to the faces of all. It was finally placed upon the table. I do not wish to theorise, but this seems to me to dispose of arguments which would put forward the theory of our being psychologized, or of the object coming down the chimney, as an explanation of this difficult subject, out of court.

Another curious case occurred at a later date, October 14th, 1873; our circle of three sitting alone. An unusual length of time elapsed before anything occurred, and we were in the act of remarking this when a little Parian statuette from an upper room in the house was placed on the table. One of the party made a request for one of our friends who usually communicates, asking that he might be fetched. "We are doing so," was spelt out by raps; and as the sentence was complete and answered our thoughts, we ceased to call over the alphabet. However it was called for again, and "mething else" was spelt. We could form no idea what this might mean. It was repeated, and after much puzzling it occurred to us to join it to the previous message, and it then read, "We are doing something else." (What a clear case of unconscious cerebration!) We were told to sit with joined hands, and very soon an odour like Tonquin Bean was apparent to all of us. Something fell on the table, and light showed that there had been brought from my friend's dressing-room a *snuff-box* which had contained Tonquin Bean. The box was closed, and the odour was remarked before any of us had the remotest idea that the box was in the room.



With rare exceptions the objects brought seem to come from behind me. I have noticed this in cases where something has been brought from a distant part of the séance room. It is the same when objects are brought from without, except in certain cases, such as that above noted. I have more than once been struck on the top of the head by objects as they have been converging on the table, and on one occasion a heavy bronze candlestick, which was brought from the mantelshelf in a room near (January 25th, 1873), struck me a severe blow, the effects of which remained for a day after. I will undertake to say that I was not biologized on that occasion.

Another exception to the rule of objects coming from behind me occurred lately. A friend had joined our circle, and we sat in the dining-room, instead of our usual small seance-room. The dining table is very large, and he faced me with a good six feet of mahogany between us. He remarked that he had never been present when any object had been brought into the room from without; and said how much he desired to witness such a case. The request was made, and contrary to rule, promptly answered. A round stone from another room was gently thrown from behind so as to strike his left shoulder before rolling on to the table. The gentleman in whose house we were could testify to the exact position of the stone on his study mantelshelf, and my friend had no doubt as to the direction from which it came when it struck him. Like the bell, its presence was first manifested in a part of the room opposite to, and most distant from me.

I have reserved for more special notice certain cases which seem to me to be worthy of attention either from the conditions under which they occurred, or because they answer some of the theories put forward to account for the phenomena. I am not much hampered with theories myself: I have not got beyond facts yet. But it is as well to show now and again how a cherished theory fails to account for certain facts. Misconceptions may so be cleared away. And be it kept in remembrance that no all-round theory is serviceable unless it will cover *all the facts*. We are far yet from that state in which repeated observation justifies the aphorism,—the Exception proves the Rule. We have no rule as yet. And a tentative theory is upset ruthlessly by one attested fact which it fails to explain. Nor is the inventor of a theory helped by ignoring the inconvenient fact. For, if it be fact, as by hypothesis it is, ignoring it is useless. It will live and be reproduced, and in the end the proverb will be justified,—*Magna est veritas et prevalebit*.

I submit, then, the following curious cases to the consideration of theorizers. They have all occurred under conditions

where careful observation was made, and where mistake was impossible. Accurate records were made independently by three persons, all of whom agree as to the facts themselves. And my own private experience when alone furnishes abundant corroborative evidence, if such were necessary.

When I have conversed with others on this subject, I have frequently been met by some such remark as this: "What you say is very singular, and I do not doubt, though I can scarcely take in what you say. It all occurs in the dark, and it is extremely difficult to be sure of any thing in such a case. This ought to rest on some surer basis. These things never occur in the light, I suppose?" I say nothing here of the unfairness of the assumption made: I do not desire to disguise the fact that such phenomena do very much more readily and frequently occur in darkness than in light. I am sorry for it, but I cannot help it. Fortunately, however, I can record one or two cases in which this phenomenon occurred in broad gas light. We had had an unsuccessful séance with Mr. Williams: one of the few that I have known with him. We had sat round a table for two weary hours without even a solitary tick to break the monotony. I was ill with bronchitis, and probably some part of the failure may be credited to that cause. At last we gave it up in despair, and my friend and I went down to a room opening on to the garden to pace about and talk things over. The room was amply lighted. I was near the door, which was shut, and he was in front of me, no other mortal being in the room, when down clattered on my head a handful of Guimauve lozenges which I had for my cough. We picked up 13 or 14 of them, just the number wanting to make up a packet which I had in my bed-room up stairs five days ago, and which had been unaccountably missing. They struck my head, startling me greatly, and flew off to all parts of the room. We went up stairs to the room where we had sat for two hours disconsolate, and messages and phenomena came in abundance.

Again, I had two little pearls which I valued much as a gift from an invisible friend. For safety I put them into a little ivory box, and deposited the box in a safe place. One day when I looked for them they were gone, and my inquiry only elicited the response that they would be returned. A long time elapsed, and I ceased to think of them, when one day, as we sat with the gas lighted during a break in one of our séances, the box was gently slid into my hand. I was sitting dreamily, thinking of nothing, and was so astonished that my friends wondered at my excitement. It was to me one of the most convincing proofs of invisible intelligent agency that I have ever had. So things *do* occur in light sometimes.



"Yes, that is very curious," says my questioner, "but how am I to be sure that you did not act in a state of trance, and bring in these things yourself: that you were not biologized, in fact?" I can answer that objection simply enough by recording cases of the bringing of articles into the séance room, *from rooms into which I had never set foot.*

In the month of January, 1873, I was on a short visit to my friend Dr. Thomson, of 4 Worcester Lawn, Clifton, who has so successfully pursued the investigation of spirit-photography with Mr. Beattie. We had had one or two good sittings, and Dr. Thomson was anxious to show some phenomena to Miss M., a friend to whom he had spoken without much success on the subject. She came, she sneered, and she conquered. Nothing occurred. After she had gone, we sat again, and manifestations commenced at once. Some objects were placed on the table from different rooms, and some curious information as to the cause of failure was given. On the following day (Jan. 10) Mr. Beattie and two of his friends joined us, and amongst other phenomena the following occurred. A heavy clip with a bundle of receipted bills of considerable bulk was brought from Dr. Thomson's dressing room—a room into which I had never been. He took me afterwards, and showed me the position in which the bills always hung, and from which they had been brought.

At an early stage in our experiments a similar instance occurred. I was staying with my friend in whose house the cross was made. My bed-room was on the second floor, and above that my foot had never penetrated. Yet on one occasion a little book which he was in the habit of using, and of whose position in his dressing-room he could be sure was brought down and put upon the table. A second instance in which a glove and pincushion were similarly brought out of his wife's bedroom on the upper storey occurred nearly about the same time. *So that theory will not cover all cases.*

"But one of you still might have done it in a state of unconscious trance?" My answer is complete. My friends are not in the habit of going into a state of trance. I am the only person who is so affected. But even if they were, I think I can specify cases which will dispose of that argument.

I have described the formation of a Cross in my room. A few days after a Crown was similarly made; and one of the articles used was a scent bottle that chanced to be on my dressing table. The Crown was not made piecemeal like the Cross. When I discovered it, it was complete. Mindful, however, of the direct writing we had obtained before, I thought it worth while to try the experiment again. Accordingly, I called my

friend, and he locked the door, and put the key in his pocket, as he had done on the previous occasion. When we left the room, the Crown was symmetrical and complete. Of that we are both sure. During the séance in the evening that scent bottle made its appearance, and my friend took the key from his pocket, went up to my room, and at once said that the bottle had been removed. The deficiency was apparent to the most cursory inspection.

Another instance I will quote is one in which our hands were joined, and the object was one brought from a room into which I had not been for months, and one the position of which was familiar to two of our circle. The séance was on May 9, 1873. Some phenomena had occurred, and we were told to join hands. We did so, and shortly after I felt something crawling over my right hand. It seemed long and snake-like, and was soft to the touch. It passed, and I could make nothing of it. When light was struck, we found a book-marker mounted on a piece of ribbon, with the legend, "God is our Refuge and Strength," embroidered on the card. It had crawled over my hand; it was the soft satin ribbon that I felt: and it was folded and placed before my right hand neighbour so that the motto met her eye at once. It was as accurately folded and placed as though a neat hand had done it.

Another instance. We were prepared for a sitting when a lady came to call. She was shown into the drawing-room, and my friend's wife stayed talking to her whilst he and I sat alone to see what would occur in her absence. We had not sat long before a small pocket-compass and a shell purse, which occupied a conspicuous position on the drawing-room table, were placed on the séance table in our room. Assuredly they were not in the room when we sat down; they were in their usual place in the drawing-room, and no theory of unconscious action on our part could have brought them, for the door was never opened from the time we commenced the sitting.

So that no theory of any or all of us having been biologized, or acting in unconscious trance, will cover all the facts.

"Well, then, the things must have come down the chimney!" No. At least not in all cases. The room in which we sit is a small study, one side of which is lined with a mahogany book-case, the upper part of which is glass, and the lower part, cupboards with doors opening outwards. The doors are wide, and when, on the occasion to which I refer, the table was set, and the chairs placed, *the doors could not possibly be opened* without disturbing the whole circle, and moving both the table and chairs on that side of the room. Within that cupboard were a



number of folio volumes of music, which were in constant use, and to the position of which our host is able to make affidavit. We sat down, a circle of six, Mr. Williams being the medium. There had been some doubt as to which room we should sit in, and Mr. W. decided the question. He had not entered the room until he saw it from the doorway and decided to sit in it. Under these conditions, all hands joined, a large folio volume of music from the very furthest corner of the centre cupboard was placed on the table. No human power could have opened the door: there is no shadow of doubt as to the position the book occupied: I took careful note of the position of articles before we sat down: and most assuredly it came, somehow, out of the cupboard. And there was not even *a chimney!*

One more instance. The room is the same, but in this case the party is confined to the private circle of three. I have noticed the fact that objects usually come from behind me, over my head. My friend desired much that something should be brought from near him, and that he should have evidence of it. He had intended to ask the question when opportunity served. His unspoken wish found its answer, for from the closed cupboard against which his chair was placed, so as to preclude the possibility of its being opened, a book was taken, and thrown so as to strike him on the left shoulder from behind. He has special reasons for knowing that the book was in the cupboard when we sat down, and until its appearance we had not moved from our place. Again, *no chimney!* So that chimneys do not account for everything.

Has my questioner any other theory? "One alone remains. It may yet be possible that Kardec's theory is true, and that the objects may have been in the room before, hidden from mortal vision by a veil."

It must be a curious veil that could hide a large folio volume in a small room, and that could conceal all the hundred things that have been brought to us at different times. I have heard indeed two or three statements to the effect that articles have suddenly become invisible almost under the eye of an observer. In one case a large bouquet became invisible, or vanished, while its owner was looking at it. One moment he saw it, the next it was gone. When Mr. Williams got home that night he found that the bouquet had preceded him from Lamb's Conduit Street to Putney, and was in his room. So I have heard the story. But I think the following account will throw some light on this theory.

On March 21, 1873, I had an unpremeditated sitting with Mr. Williams, at his own rooms: myself and a friend only pre-

sent. We had gone out for a walk, and finding ourselves near, had called on the spur of the moment. Mr. Williams showed us a small iron ring which was on his left wrist. He stated that it had been put there at a séance some days previous. It was a small soldered iron ring, too small to pass over the hand, or up the arm more than two inches. We examined it carefully, and found it to be sound, and without any apparent joint, except where the ends of the wire had been welded together. By no conceivable means short of filing could it be got off the arm. We sat with hands firmly grasped, and as Williams became more and more convulsed, we held on to his wrists with a determined clutch. After some minutes of that convulsive movement which preludes some great evolution of force, a sound of some object falling on the table was heard, and almost simultaneously a larger iron ring, which had been placed on the table before we sat down, was put on my friend's arm. He is perfectly certain that he never let go the hand he grasped. I affirm the same. Yet when I struck a light, there sat my friend grasping Williams' hand. The little ring lay on the table, and the larger ring was on my friend's arm. Both rings were sound and whole: of that I satisfied myself by ringing them. Now this, I take it, is a clear case of the "passage of a solid body through a material obstacle." That ring could not have been on my friend's arm concealed by a veil of spirit substance: there was no circuitous route up the chimney possible: no being biologized: no loosing hands for a moment (and even that would not account for the withdrawal of the little ring from the medium's wrist): it is a pure and plain case of the passage of iron on to and off from a human arm.

In the face of such evidence I do not need to cast about for roundabout theories to account for the unaccountable. After all it does not help me much to be told that "spirits" have carried a book up the chimney of one room and down the chimney of another; or that they have hidden from my eyes a folio volume on a very small table. If it be desired to explain the thing to me, it simply fails to do so. If it be desired to respect my tender susceptibilities, and not give me too rude a shock, it is waste effort. I am as much startled by the one explanation as by the other. I prefer to register a fact when I meet it, and to allow it in due time to fall into its place. I have many such facts pigeon-holed. I cannot explain them. When I think seriously about them, as I constantly do, they awe me by the consideration of the momentous consequences they involve. Many such have already fallen into their place as links in the chain of evidence; and among them some which seemed to me most inexplicable, and contradictory of all past science. We are apt to forget that we live in a transition period, that we are the observers and re-



corders of phenomena, of which we know little or nothing; the gatherers of evidence at which a later age will marvel, all the more that it will hold the key to its mysteries. For persons so placed to theorize may be interesting as a mental exercise. It can be little more. The theory of one day is chased away by the knowledge of the next; and we wonder that we have been so foolish in our speculations.

If I am correct in these remarks, I would venture to apply them to the subject on which I am now writing. Abundant evidence is given day by day that our old notions about matter must be revised. This will be even more apparent when I come to deal with the different phases of materialization. But the subject on which I am now writing supplies to those who have witnessed the phenomena ample evidence that matter is no bar to spirit, and that under certain conditions, as yet imperfectly ascertained, what to us seems solid is permeable by spirit agency. In short we are in the very process of a discovery which must revolutionize opinions which have been hitherto the dogmas of scientific faith.

I remember well the first occasion on which the ring was put on my own arm. The power had been remarkably strong throughout the evening. I held the wrists of the medium with a grasp of iron. I could feel the full tide of the force coursing through my body: and the ring was slipped over my left forearm as gently as though it had been of liquid substance that divided to let my arm pass through. I felt a soft velvet-like pressure over the part as the ring passed over, and then the touch of the iron as it hung on my arm. It was not thrown on as is usual, but it passed gently on so that I could feel and observe the operation. Many opportunities as I have had of noting cases in which solid objects have been found in places to which they could only have been brought by abnormal means, I have never had as good an opportunity of testing the actual process as in this instance.

I could tell of many other instances similar to those above described, but I refrain from multiplying cases. I could record cases in which the objects brought have been things which none of our party ever saw before; cases in which things have been brought from a considerable distance, from other houses, and from the sea shore, near to which our temporary residence was situated. But I think it better to refrain from multiplying instances merely for the sake of multiplication. There comes a time when mere repetition ceases to have any effect, and when instances cease to add weight. But I have one more remarkable case which I should like to place on record.

One of the first cases of the manifestation of a departed friend

that came under my notice was that of a very dear and valued friend who communicated with me as soon as I was enabled to get answers through the table. She gave the initials of her name correctly, but never gave me any convincing proof that she was the person she pretended to be. At that time I had no particular evidence of the return of the departed at all, and was so engrossed with the purely physical side of the question that I did not trouble myself with the question of identity. I had had several communications from my departed friend, but none of any moment. On the 31st of December, 1872, the peculiar sound with which she always announced her presence came on the table, and the alphabet was called for. "Cross for you" was rapped out, "you," as we afterwards discovered, being my neighbour on the right. Then, "wear it!" and light was called for. We found placed before the person for whom it was intended a small crucifix. The ground work was blue enamel, and the figure and edging of the cross were gold. None of us recognised such an ornament. We now saw it for the first time, and were perplexed to know whence it had come. It seemed to be of foreign manufacture; beyond that we could tell nothing. We could get no further communication from this spirit for a long time, and then nothing definite as to the cross, except that she had brought it as a sort of amulet. It is only within the past few days, while engaged in preparing this chapter, that I have been enabled to ascertain from my departed friend's living representatives that during her life she possessed and wore exactly such an ornament as the cross described. It was of Genoese manufacture and of no great intrinsic value.

I offer no remarks on this point. I do but record exactly the facts as they occurred, and the statement made to me. How or by what means that cross appeared on our table, I am utterly unable to say, except that whatever the explanation, it was and is unknown to us. I am no more able to explain this than I am to account for the thousand other problems which crowd upon my mind. I record them only in the firm conviction that a recorded fact will one day meet its explanation. "Nothing," says Mr. Serjeant Cox, "so much disturbs the majority of minds as to be in doubt. There are many who are ashamed to say, 'I don't know.' Only a few have the wisdom or courage to say, 'Let me first learn what are the facts, without wasting time and thoughts in attempts to explain them. When the facts are known they will tell their own story and supply their own explanation. Labour and wait.'" Those words exactly represent my own mental attitude. I have selected only such facts as are known to me and to those who have watched this investigation with me, to be beyond doubt as occurrences. I have recorded



them in language that certainly does not err on the side of exaggeration. I shall leave them to drop into their place when our knowledge of this perplexing subject shall be considerably ahead of what it is now. I shall continue to do all I can to "labour" in so important an investigation. I hope it may not be too much to ask of impatient critics that they will in their turn be kind enough to "wait" before they explain away everything by ignorant or baseless assumptions.

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## PSYCHISM AND SPIRITUALISM.

THERE exists in man a soul or mind force, which in some persons who possess it to an unusual degree—called mediums—is capable of manifesting itself at a distance from the medium and producing physical effects which supersede the law of gravitation. This soul-force acts with intelligence, and frequently exhibits a degree of power, skill, and knowledge, which the medium is unconscious of possessing. The manifestation of this force takes place, generally, under certain conditions; sometimes without the consciousness of the medium—as in Somnambulism and Trance. The phenomena attending its manifestation, are occasionally of such a startling character, as to suggest to some minds the possibility of their having a supermundane origin.

Such is "Psychic Force," the existence of which may almost be said to be demonstrated in the two interesting volumes recently issued by Sergeant Cox, entitled "What am I?" \*

There are two propositions, amongst others, which the author seeks to establish.

I. That there exists in man a soul, or intelligent principle, which survives the dissolution of the body (p. 436, Vol. II.)

II. That "The Phenomena called Spiritual," may for the most part be consistently explained by the "Psychic Force" and "Unconscious Cerebration" theories,—the medium himself being the unconscious performer in so-called Spiritual manifestations (p. 337, Vol. II.)

Spiritualists believe in the existence of this Psychic or Soul-Force, equally with Sergeant Cox. They regard it as *the means* whereby disembodied spirits manifest their presence to mortals. Also, that the force proceeds from the medium seems to be a natural inference from the fact, that in the absence of a mediumistic person there is no manifestation.

But whence the intelligence that controls the force? This is the point at issue between spiritualists and the author of "What

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\* (Longman's; London.)

am I?" and it is to this point we confine the following remarks. The volumes referred to are, however,—quite independent of this issue—pregnant with interest to those engaged in physiological and psychological investigations. Some of the author's suggestions may appear weak and fanciful, but the work, as a whole, cannot fail to command the careful attention of the thoughtful reader.

The question at issue between the spiritualists and the defenders of the "Psychic" and "Unconscious Cerebration" theories is probably not yet ripe for solution, but to the *balance of probabilities* we may fairly address ourselves.

Nothing can be fairer than the following statement (p. 273, Vol. II.):—"Speaking for the Scientific Investigators who have advanced the title of PSYCHIC FORCE, purposely to avoid the foregone conclusion implied in the more popular names," the author proceeds to say "they do not thereby intend to assert that the Spiritual theory is absolutely false, but only *that it is as yet unproved.*" Further (p. 318), it is stated "That almost all, if not all, of the conditions requisite to the production of the force, are inconsistent with the Spiritual theory." The conditions are then enumerated. Many of these conditions would be accepted by spiritualists, as affecting the *means only* by which the phenomena are produced. Some of the statements, however, would possibly be disallowed, though they doubtless represent the author's personal experiences. To wit, spiritualists might fairly urge in reply—

I. It has been frequently asserted that information has been imparted at seances, which was unknown at the time to the medium or any of the sitters.

II. That messages have been given in languages unknown to any one present.

III. It is doubtful whether such works as Jackson Davis's "Divine Revelations" have not "added to our knowledge of the truths of nature," and "pointed to the solution of scientific problems." It may further be suggested that because a spirit is disembodied it does not follow that it necessarily becomes possessed of all knowledge, or is so changed in character as to give up a common habit amongst embodied spirits, viz., that of supplementing real knowledge by "guesses."

IV. The experiences of dissolution, and the entrance into another state of existence may vary to a considerable extent, as may the exact localities to which disembodied spirits are introduced at death.

V. It may not be possible to convey ideas of spiritual realities to mortals, save by the employment of metaphorical language,



which may appear "rhapsodical" and imaginative to the inhabitants of earth.

VI. It is probable that perfectly reliable information from the spiritual world would appear anything but consistent with any "rational theories" of spirit life men may now form. So much as a rejoinder from the spiritualists.

Occupying as we do, the position of unprejudiced investigators, we will proceed to apply the two theories (Psychism and Spiritualism) to the "Phenomena called Spiritual," attested by Mr. Crookes.\* Taking these investigations as premises, we shall probably avoid any objections which might otherwise arise as to the reliability of the facts. Let us then strictly examine the nature of the phenomena described by Mr. Crookes.

That "a heavy dining-table" should be lifted "from a few inches to 1½ feet off the ground," by the unconscious exercise of the soul-force of the medium, is in itself a stupendous proposition. That the same power, unconsciously exerted, should give "an alphabetic communication" (involving intelligence), by "luminous flashes in the air," and (in the light) "break a sprig off a heliotrope, and carry it to a lady" is still more staggering. But when we are asked to believe that the soul-force of Mr. Home is capable of projecting itself some distance from the medium, and making an intelligent endeavour to manipulate a pencil with a view to writing a message, and after two or three unsuccessful attempts, signalling to the effect, "We have tried to do as you asked, but our power is exhausted"—when we are told that all this is done by the soul-force of the medium, who, at the time, is in full possession of his faculties, and watching the progress of what he himself believes to be the work of disembodied spirits, we confess that the acceptance of this theory is attended with as many difficulties as is that of the spiritual theory.

Again. Portions of a semi-materialised body, from a hand to a complete human form, were seen and handled by Mr. Crookes and others. That these forms were objective seems to be proved.

a. By their being seen by two or more persons at the same instant.

b. By the fact of their leaving material proofs behind of the objective nature of their manifestation.

Here, then, is proof of a temporarily materialised human form—not that of the medium, for he is there before the Professor's eyes—intelligently manipulating matter and leaving evidence of its objective character in the shape of a flower, which remains in Mr. Crookes's possession at the close of the seance. If this is not a "ghost," what is? "One ghost," says Sergeant Cox, and

\* *Quarterly Journal of Science*, January, 1874.

Spiritualism is demonstrated. That these forms are connected with the intelligences who signal the messages, seems self-evident; and the fact that these intelligences invariably assert that they are the spirits of those who once lived on this earth, appears to us to afford some evidence, at least, of their being "real ghosts." The nature and amount of evidence that would be required to satisfy Sergeant Cox, it would be interesting to know. If the evidence of our senses may be taken as to the presence of a palpable human form, asserting itself to be the spirit of a disembodied human being, clothed in mortal elements, for the purpose of manifesting its power, then here is evidence of "an authentic ghost."

Another and more striking illustration is given on p. 90. "A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible *to all present* for many minutes; Mr. Home also being seen at the same time." Does the psychic theory afford a *consistent* and satisfactory explanation of this fact?

On the question of intelligence, Mr. Crookes says (p. 91), "I have observed circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room," and gives the following instances in support of this view:—"During a seance with Mr. Home, a small lath, which I have before mentioned, moved across the table to me in the light, and delivered a message to me by tapping my hand—I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands. The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said—'Can the intelligence governing the motion of this lath change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be."

"Another instance. A lady was writing automatically, by means of the planchette; I was trying to devise a means of proving that what she wrote was not due to 'unconscious cere-



bration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times* which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with great difficulty, the word 'however,' was written. I turned round, and saw that the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at the table, and the paper was on another table behind, my body intervening." Which theory best explains these phenomena? Was the intelligence here manifesting that of the medium, unconsciously acting, or was it the mind of Mr. Crookes influencing the medium's brain sympathetically; or was it what it professed to be, "an invisible being," making known its presence through the brain organism of the medium by means of "psychic force?"

On page 380, "What am I?" Sergeant Cox details similar interesting phenomena which occurred through the mediumship of Mr. C. Foster, and offers this explanation. "The psychic," he says, "was in a trance," in fact "dreaming and *acting* instead of *thinking only* the ideas conveyed to his brain"—a circumstance which distinguishes the trance from ordinary dreaming. On page 239 the author says, "a person in the trance most frequently believes he is not himself, but some other person, and talks of his actual self as another being." There does not appear, however, to be any evidence that Mr. Foster, any more than Mr. Home, in Professor Crookes's experiments, was in a trance. In pages 238-240, the author speaks of the entrance into the trance as "being attended by more or less convulsive action of the whole body, and that in trance consciousness is entirely suspended." It would be interesting to know whether either Mr. Home or Mr. Foster fulfilled these conditions in the cases referred to.

Can a man be said to be in an unconscious state when he exhibits the full possession of his faculties? In the case last cited, Mr. Foster appears to have been conscious of all that was going on around him. We read—"Presently there came a shower of rappings on the table. I asked permission to look under it. The psychic at once assented, and requested me not

merely to look, but to sit under it, and satisfy myself of the position and action of his hands and feet." Could this man's consciousness have been entirely suspended? If not, what becomes of the explanation that the medium was in a "trance?" Can we really form any rational conception of the mind of a man being under the control of his will whilst his consciousness is entirely suspended? Here is a man holding rational conversation, pointing out the conditions likely to convince a person of the genuineness of the phenomena, and at the same time unconscious of his own consciousness!

Assuming, however, that Mr. Foster, in this instance, was in a state of artificial somnambulism or trance when the connection between the brain and the conscious individual is suspended, is it not ponderously difficult to suppose that the unconscious automatic action of the brain is then capable of receiving, through the medium of "sympathy," numerous details of past occurrences in the history of the questioner—a perfect stranger to the medium—and that by the complicated process of ransacking the questioner's memory through a line of association, starting from a point suggested by a passing thought?

Mr. Crookes concludes his series of "Notes on the Phenomena called Spiritual," with an account of two occurrences of "a complex character," in one of which a hand-bell appears to have been introduced into the room by means inexplicable by the Professor. Again, in the light, in full view of all present, "a piece of China grass, 15 inches long, slowly rose from other flowers on the table, and then descended and went straight through a chink of the table, barely  $\frac{1}{8}$  inch wide. The stem of the piece of grass was far too thick to enable me to force it through the crack without injuring it. Immediately on the disappearance of the grass, Mrs. Crookes saw a hand come up from under the table, holding the piece of grass. It tapped her on the shoulder with a sound audible to all, then laid the grass on the floor and disappeared. Only two persons saw the hand, but all in the room saw the piece of grass moving about as I have described." We ask, was the medium in "a trance" on this occasion? Were the two persons who saw the hand manipulating the grass in a state of somnambulism? If not, why should Mr. Foster necessarily have been in a trance when he saw and described with such accuracy the deceased relatives of those present at the seance referred to?

On page 309, "What am I?" the author asserts that "the motions of material objects influenced by psychic force are 'always' in the direction of the circle, and usually towards the psychic." We cannot help thinking there are numerous instances on record where the motions of material objects during these



manifestations have been in the opposite direction, viz., away from the circle and the medium, thus negating the idea that there is any power of attraction centred in the medium of a magnetic character.

The investigations detailed by Mr. Crookes do not of course include a tithe of the cases in which as it appears to us the theories of "Psychism" and "Unconscious Cerebration" fail to consistently cover or rationally explain the "Phenomena called Spiritual." And yet, it must be allowed, the theories suggested by Sergeant Cox, supported as they are by a mass of carefully attested experiments, may account for much that has been set down as the work of disembodied spirits. We have ourselves proved the truth of much that Serjeant Cox so ably urges as to the unreliability of the messages received through table-tipping and rappings. We call to mind a seance at the younger Mrs. Marshall's, at which there were only Mrs. Marshall and ourselves. Amongst other questions we asked the Communicating Intelligence the following: "Do you know the Christian name of my wife?" (We should say Mrs. Marshall was a perfect stranger; we had not seen her before). We here thought strongly of a fictitious name—say, "Maria." Answer: "Maria." Question, "Why do you profess to know, then tell me false?" Answer: "We work through your brain." "Please explain." "What we do not know we gather from the impressions on your brain." This was, professedly, signalled by a cousin whom I had not known, and who died some years ago in infancy. Now, it must be confessed this is hardly a satisfactory explanation, but the pertinacity with which the Communicating Intelligences invariably assert that they are disembodied spirits must not be ignored in gauging *the balance of probabilities*.

We have also sat *alone*, many times, and although it is most true that the messages given, in reply to questions (the answers to which were unknown to ourselves), have almost invariably proved false, yet many of the communications have been of such a nature as to make it very difficult to believe they could have emanated from ourselves. It is but fair to add—and this must be allowed full weight on the side of the "Psychism," and "Unconscious Cerebration" theories—that the tendency of sitting alone for any length of time in a subdued light or darkness (which undoubtedly accelerates the production of table-tipping phenomena), is to induce a sort of dreamy, mesmeric condition, approaching it may be, the incipient stage of self-induced somnambulism. In a party of seven or eight, however, the difficulties attending the "Psychic Force," and "Unconscious Cerebration" theories are greater. We have ourselves heard a piano, an accordion, and a harmonium, all playing together

within a minute after we have been seated together at a dark *séance*. We have *mentally* requested that a ring might be taken from our finger. In reply to this mental request, which of course was made unknown to any one present, a voice, audible to all present, said, "You are so sceptical I can't get near you." This led a friend who was sitting on the opposite side of a large table, and quite at the other end, to ask, "What led to the 'spirit's' remark?" We then mentioned the circumstance of our mental request, and our friend *mentally* requested that the ring might be conveyed to him. In a few seconds the transfer was made. It was taken from our finger by a soft hand without the least fumbling, and with the same precision, placed on the thumb of our friend some distance away. It may be well to mention that this was at a private house, the children of the family were sitting with us, and the *seance* was held in total darkness.

That the intelligence of the medium, unconsciously exerted, is capable of producing all these varied phenomena, is quite as difficult to believe as that they are the work of disembodied spirits. The chief difficulty attending the Spiritual theory appears to us to be removed by the proposition so earnestly advanced by the author of "What am I?" viz.,—that the soul continues to exist as an intelligent individualized entity after death, and moreover that it is unconditioned by time and space. There is then no *prima facie* ground for supposing that disembodied intelligences are unable to revisit the scenes of their earth lives, and under certain conditions, manifest their presence to those they have left behind; thus proving to the weary sons of earth the reality of a home beyond. If our loved ones live on after the grave has closed over their mortal remains; if they still love us and take an interest in our welfare, what more natural than that they should frequently desire to be present with us;—it may be—under the unknown laws of spiritual sympathy and communion—soothing us in our sorrows, supporting us in our trials, suggesting thoughts in our difficulties, and otherwise influencing the souls of those still in the body.

It is but a step farther to suppose that, under certain physical and psychical conditions, they may be able to manifest their presence to our senses, and that by laws which are unknown to us, and possibly to a great extent to them also.

They are still souls, possessing "psychic force," intelligence and affections—all the requisites for producing the "Phenomena called Spiritual,"—and when we consider for a moment the numbers that are passing over the river of death daily, in every stage of moral and intellectual development, it is not so sur



prising that *bona fide* messages from the spiritual world should partake of the various characteristics of the communicating spirits. We often hear of "the sacred dead," but why should a disembodied spirit be more sacred than an embodied spirit? Man is *himself* after death, or all interest in a future life is annihilated. But, if so, the liar still lies, the thief steals, the benevolent are kind, the honest are truthful. If death suddenly deprived a man of his idiosyncrasies he would not know himself and others would not recognize him.

There must be a truth underlying Spiritualism, or it is one of the most stupendous delusions mankind has ever known. Phenomena identical with those called spiritual are at the root of Theology, Philosophy, and Religion. They form the groundwork of all the various faiths of the world. Withdraw Spiritualism from the Bible and the orthodox faith is shaken to its centre. What proof is there that man lives after death, if no one has ever returned to demonstrate the fact?

Possibly some of the phenomena may be accounted for by the "Psychic Force," and "Unconscious Cerebration" theories, and yet Spiritualism be a truth. If the mind of an embodied intelligence can control the mind of another intelligence in the body, why cannot the mind of a disembodied intelligence do the same thing? If this be an admitted possibility, it becomes a matter of evidence as to whether the controlling intelligence is truthful, when it asserts that it is a disembodied spirit? We ought to require the same credentials from a disembodied as from an embodied spirit, and receive with the same caution the testimony of the one as the other.

Granted that "psychic force" may be controlled to tip a table, or produce other physical effects by the unconscious will of the medium, or by the will of any other person present possessing greater "mesmeric power," this does not prove that similar effects are not at other times produced by the controlling will of a disembodied intelligence.

May not considerations of this kind point the way to a rational explanation of these phenomena which appear to be inexplicable on either hypothesis, *separately*? Future psychological investigations may possibly lead to the discovery that whereas "Psychism," and "Unconscious Cerebration" are true theories, Spiritualism is nevertheless a fact.

As before urged, the author of "What am I?" in demonstrating the probability of the continued existence of the soul after death, appears to us to prove too much for his hypothesis. If, as Mr. Crookes observes, a theory must cover *all* the facts, the question is, which of the rival theories best accomplishes this? "Psychism" and "Unconscious Cerebration" of them-

selves fail, to our thinking, to provide a consistent explanation of many of the facts, without making a greater demand upon our imagination than does the Spiritual theory.

On the other hand, "Spiritualism,"—though not without its difficulties—offers a solution, consistent if not complete, and has the advantage of covering *all* the phenomena.

W. W. C.

### CONCURRENT TESTIMONY.

THE following extracts may serve as proofs of the universality of Spiritualism:—

Mr. Tscherepanoff, a Russian scientific man, published in 1854 or 55, at St. Petersburg, the result of his investigations with the Lamas in Thibet. He says (having been a witness in one or two cases) that the Lamas, when applied to for the discovery of stolen or hidden things, take a little table, put one hand on it, and after nearly half an hour the table is lifted up by an invisible power, and is (with the hand of the Lama always on it) carried to the place where the thing in question is to be found, whether in or out of doors, where it drops, generally indicating exactly the spot where the missing article is to be found.

Heinrich Heine, the famous German poet, in his early years, when writing in Berlin a little tragedy, "William Ratcliffe," confesses that he wrote it all at once and without a preliminary sketch, and says that during his work he heard above his head something like the flapping of wings of a bird. He felt quite astonished, and having inquired of his friends, young poets, whether they had ever experienced anything of the kind, he received a negative answer. Now this little tragedy is a spirit story from the beginning to the end.

These are words spoken and written by Benjamin Franklin:—"We have lost one of our relatives, who was very dear to us; but it is the will of God that our bodies should be put aside when the soul is to enter upon the true life. The existence on earth hardly merits the name of life; it is merely a state of embryo, a preparation for true life; and the birth of man is only perfectly complete at the day of his death."

These are the thoughts of the celebrated German philosopher, Kant:—"The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with the world of spirits; *that their world influences ours and impresses it profoundly*; and that we remain unconscious of it as long as everything goes right with us."



## THE VISION OF IMAUM MAHIDI.

BY THE AUTHOR OF "THE BOOK OF GOD," "BOOK OF ENOCH," &amp;c.



(Continued from Page 181.)\*

## XVI.

And after these things she showed me the Fane of the Sun as it stood upon the Bharatan plain in the olden time. Vast it was—more vast in size than the Great Pyramid. The walls of bright red marble shone like flame; and veins of sparkling gold were scattered all over its polished surface. The pavement held an image of the Solar Fire; the rays being imitated to the life with diamonds, pearls, and rubies, arranged with such unmatched skill, that when the sunbeam glittered over it, the type seemed brighter even than the reality. Twelve were the entrances to this colossal Temple; and at every entrance stood two gigantic elephants of black marble, each with a rider on his trunk and a man in complete armour of gold enthroned on the back. And each seemed treading on a fallen

\* The plate prefixed, represents the Holy Spirit under the symbol of Egyptian Isis, revealing Truth to the Visionary Mahidi. This is She who is described in the mystic language of old as saying, *I am All that hath been, and All that is, and All that shall for ever be; and no mortal hath drawn aside my Veil. The fruit that I brought forth was the Sun.* In the *BOOK OF GOD* the reader will find many allusions to this Great Essence—this Spirit-Sun, whom men call Nature.—  
ED. H. N.

tiger, that writhed in agony beneath the triumphant beast. And in the front we saw the Sacred Pillar on whose summit burned fire inextinguishable. Nine were the mighty steps up to the Chief Altar, and this was placed beneath a white marble dome on which the Zodiack and the Twelve Incarnations, who are typified in the zodiacal circle, were carved in wrought gold and jewellery; while all the various wonders of the earth, the different races of men and animals and plants, were imaged with the rarest science that statuary, painter, or modeller could command. The great Roman temple of the present age, which all men think without a rival, was but a toy house when compared with the simple, inimitable grandeur of this Eastern House of Light, nor was the gigantic fragment of Cologne—the Gothic glory—so venerable or so impressive.

And on the Altar we saw graven the sacred words with which the pure and heaven-dictated Book of Brigoo, ere yet it was corrupted by the priests, or made secondary to the fabricated Vedas, commenced in solemn strain:—

*Let us adore the supremacy of that Spirit-Sun,  
The Deity who illuminates all, who re-creates all,  
From whom all proceed, unto whom all return,  
Whom we invoke to guide us in our progress to the Holy Thrones.  
On that effulgent Power which is Brahm,  
Who is called in Heaven the Splendour of the Sun;  
On that Holy Essence I meditate in divine absorption,  
Governed by the mysterious light which dwells within.  
This light God hath given unto me  
For the sacred purposes of thought and reason;  
And I myself am an irradiated manifestation  
Of the Supreme Brahm—the Sovereign of Worlds.*

## XVII.

Nineveh we saw, and its marble buildings, its palaces of colossal grandeur, and its temples of symbolic majesty. The wonderful records of its history we beheld in stone carved; and the gigantic labours of its royal priesthood were all developed freshly as if but finished yesterday. But all was still and silent as the grave. There was no life in those deserted halls. Ruin with her dark wings brooded over them, and night, like a cloud, sat upon them; and the mighty images of her idols were but as phantoms vanishing away. And a Voice seemed to whisper: In one hour thou shalt depart, and be as though thou hadst not been; and all thy splendour shall be as a dream, and thy solitude shall be a dismal thing!

Next we beheld the Memphian shrine, sacred to Tubal-Cain, whom some call Vulcan. Gorgeous were its vast porches and statues on either side—this, consecrated to Light, and this, to Darkness. Its vast idols, marble and gold, and bronze, and ivory, and silver, were raised upon colossal pedestals. She showed me also a Temple hewn out of one vast rock; the work of thirty years, the labour of thirty thousand men incessantly employed. The ruins of



Stonehenge and the cromlechs of the Sacs, the colossal glories of Palmyra, the architecture of the Cyclopes and the Amazons, the Well of Syene, which imaged the full face of the sun at the meridian;—these also were unveiled and flashed their wonders.

We saw the Central Cities which Yoktan founded, and the stupendous reliques of the Southern Americas. We saw the Etrurian miracles of art which the early priests and followers of Enoch raised in the Hesperian lands, and the vast Colossus which in the harbour of Rhodes lighted the ships to safety.

We traversed and saw the fanes of Cathay, the altars of massive gold, with their golden censers, chalices, and vases; the walls of porphyry covered with plates of beaten gold, sculptured into a ray-like form that smote the eye with its all-dazzling lustre. The image of the gods rose up before us gleaming in gems. The very floors, though made of tessellated marble, were adorned with the finest gold.

We paced the Temple of Diana in the Ephesian marsh, reared on two hundred columns, every column, sixty feet in height and ten in girth, made out of a single stone. Lions of basalt guarded the doors, porphyry statues of young virgins circled the altars. Images of the goddess made of silver gleamed aloft from golden shrines. Marbles, gems, and pictures glittered on every side. Every pillar gleamed with golden bucklers. Here were the legends of gods and goddesses and heroes,—all, like those of the Hebrew heroes, breathing rapine, blood, revenge, or fraud. Every figure seemed alive, so consummate was the master-hand of the artist. But in the sacred place was reared a statue formed of gold and ivory finely blended, and seated on a golden throne that shone on all sides with the rarest jewels. All the legends of song and fable as connected with the gods were drawn and figured on this mighty throne. But it is passed and gone into the gulf for ever—gone with the madness and the folly that fabricated it.

### XVIII.

We saw the astronomic towers of India, Scythia, and Libya; of Irân, Chaldæa, and Cathay, and the stupendous instruments of brass, and marble, and gold, and glass, with which those mighty men of the Past read the starry heavens. We saw the telescopes of the one-eyed Arimaspians and Cyclopes, and perceived the cunning art which wrapped the records of these men in fable so as to disguise the truth and conceal the wonders of science from the giddy multitude. We viewed their spheres, terrestrial and celestial—the first imperfect, but the last designed with all the skill that accuracy and science, animated by vast intelligence, could command. And their Zodiack of many figures, a record at once of their high scientific discoveries and of the revealed Avatars of the Supreme, which the Initiated transferred to their uranian globe. And the Magnet with which they crossed seas and deserts; and their chemical laboratories wherein they perfected such matchless

miracles of art—the fabrication of gold, silver, and even jewels,—as now are wholly despaired of, or ranked only among the dreams of the moon-stricken. We saw them fly through air and penetrate the seas; we saw them dissolve gold and fabricate emeralds in length and breadth many cubits. We learned the true age of this Terrestrial Sphere, and perceived that Chadâm, Gaudama, or Oannes, was indeed the First Man to whom God distinctly revealed His Ordinances; but Chadâm was born into the earth many centuries of years after Men begun to exist thereon, and after arts and sciences had begun to flourish and grow perfect. We saw the globe as it existed before the great Deluge which submerged Atlantis. Bright the mountains were with vast volcanic fires; terrible was the force of the rapid meteor at whose back was seen that mighty inundation in which a fourth part of the human race perished,—not by the immediate act of God the Avenger, but by the natural result of laws which He established before there was a material world, or beings to inhabit it. We saw the deserts rise up where the seas had rolled; we saw the continent disappear, and the ocean sweep over it. We saw the rivers burst headlong, and lakes transformed in an instant into mighty and resistless torrents. We saw the augurs, also, of those past days clothed in purple and with veiled heads. They stood on high places, and faced the East. They watched the flight of birds. They drew divination from appearances in the sky; from thunders on the right, or lightnings from the left. As swallows chattered, they foreboded events; as cranes impelled their flight, so did they reveal the Secrets of God. The decrees of Heaven were read in the way that chickens pecked up grain, or waters ran, or bees swarmed. He who stumbled was fated to misfortune; for him who sneezed, happiness was reserved. Kings and conquerors waited like slaves on these men; they dared not enter on any expedition of moment until a hen had swallowed peas, or a crow had croaked from a favourable quarter. The most important affairs of mortals stood still because a general or statesman had seen a hare, or an owl had screeched, or a mouse had been heard nibbling in the night. The augurs told them of dire prodigies, and kept alive perpetual fear and frenzy. They had tales of images that wept and clouds that effused blood, of double moons and flying rocks, of armed warriors in the skies and of oceans red with fire. They laughed at their believers when they were alone.

We saw the fanes at which the olden oracles were spoken; the golden tripod, the intoxicated priestess; the hidden juggler with his answer ready for all enquiries; the oaks that seemed to speak while they concealed the living speaker; the doves, the bells, the copper basins, and the fountains, which were the adjuncts of this unholy fraud; the entrails which were presented and the ceremonies which were endured that man might know his individual destiny, wisely kept from him by the Supreme. We saw the sacred bulls which were ordained by the Divine to deliver prophecy; we saw the mocking priests who traded in this profane traffic, and wallowed in



luxurious splendour gotten by their guilt. We saw the countless multitudes of old and young, and wise and ignorant, and good and criminal, who put unbounded faith in these impostures, and hearkened to the words of men as if they were the accredited ministers of the Most High. We beheld the art by which the hierarchy maintained their hold over the minds of their followers, feeding them on falsehood as their only food, and bending every energy of mind and body to the sustentation of a creed which made them more powerful than kings, and caused them to be venerated as if they were divine. Exalted birth, and great learning, and subtle artifice, and captivating sophistry, all combined to make these pontiffs rulers of the earth and all the affairs of earth. We saw the astrologers of the East and West—men of the most profound erudition and illuminated by all the light of philosophy and science; but their profession was to enslave men, and keep them subject to the universal brotherhood of priests. They knew the hidden secrets of nature. They professed to make truth the sole object of their lives, but all their days and all their nights were dedicated to deceit. They had only one object, and that was to enchain the world. To behold the whole earth bow abjectly beneath the sceptre of an invisible power which was equally divided among themselves; to train up the young and confirm the old in the most bigoted belief in their sanctity and the most devoted reliance on their words; to propagate this faith universally, and keep its golden fruits wholly to themselves, while they directed the springs of every cabinet and modelled the policy of every empire; to devote every thought and energy and art to this consummate masterpiece of dominion; and to transmit it unimpaired to their successors, constituted the object of the whole life of these men, who were the sovereigns of mankind because, by intellect and intrigue, they made themselves to be so. At the bottom of most of their impostures was Truth, for unmixed falsehood cannot last an hour. They pretended to invoke and recall the dead at midnight; in solemn caves they tempted them with blood; and by their scientific skill presented apparitions that seemed real to the eyes of the affrighted postulant. The answers given were always such as tended to uphold the power of the tribe by confirming in his delusion the vain enquirer. They read the starry lights, and drew predictions from their houses in the firmament. The sidereal aspects, qualities, and places were regarded as infallible tokens of futurity. Fire and Air and Water and Earth were believed to be subject to certain dominant influences from the greater orbs and constellations, and as these elements were blended in the body of man, they declared that he also was subjected to the same powers and impressions. They mapped out the face of the heavens, and from the Planets and the Twelve Signs deduced observations which they applied to all the affairs of mortals, until men believed in what they heard urged incessantly by their wisest priests and most accomplished rulers. Others by geomancy foreboded future events. As the earth resounded when pebbles were flung

upon it, so was fate announced; as the pebbles lay, so was the configuration of a man's life to be; as chance lines were scratched upon the ground, so was to run the current of human existence. By the Magnet, also, they prophesied future things; and from the animated serpent-stone drew auguries. Others from cups deduced the future. They looked into the hollow centre and beheld Destiny. They poured water in, and were as gods, knowing past and present. The whole world was imaged in that confined space; and the secrets of the Divine Mystery were traceable by the skilled eye of the divining priest, who saw whatever he desired. Others divined by water; a demon rose at their command and traced upon the surface the names of all who were enquired for. They threw pebbles into the sea, and the bubbles that arose were pregnant with prophecy and future fate. A few predicted from the colour of the waters, and others from dice thrown into a well. Others dropped oil into a fountain, and in the circle thus produced beheld delineated the laws of God and the fates of their postulants. Others held water in the palm of the hand, and saw all that can be seen. We beheld those who uttered prophecies by means of mirrors, by crystal globes, and precious stones. They wrote with oil upon a beryl, and saw the phantoms of all that were required. Others declared that compacts could be made with the dead to appear in crystal and solve the agitated questions of the living. Many drew predictions from the belly, and some from the nails and hands and hair of virgins. By inspecting the thumbs they discovered thieves; and by the way in which a cock fed on wheat corn they ascertained the name of future kings, or wives or husbands. We saw those who divined by keys in bibles, by rings suspended on human hair, by numbers, and by the balancing of an axe, by rods, by arrows, by lots, by eggs, by fire, by tea-leaves, by melted lead, by smoke, by beans, by circles, and by rats and mice. Thus, from the earliest ages down even to the present, superstition held command over the human reason; and all the powers of religion were unable to strengthen the understanding against such gross abuses. The priests and theologians, whose interest it was to keep their slaves enfeebled in superstitious ignorance, rather encouraged than exposed these vanities; and though they might have spread knowledge over the earth, from the mighty means at their command, they preferred the sway of night and darkness over the minds of their followers.

### XIX.

Then spake the Voice of Wisdom unto me:—

O Son, many things thou hast beheld—the splendours of the Past, the creeds of the Present, the superstitions that disgraced the Ancient and befoul the Modern races. Let the former fill thee with modesty; let the last inspire thee with resolution. The ancient men were not the blind fools whereof the priests speak. Thou hast seen that they possessed rare knowledge; neither are the modern races the enlightened seers that they suppose themselves



to be; for thou hast scanned the forms of their faith; and thou hast discerned the abject condition to which that faith has lowered them. The priests of all time cry out to their believers, We alone are wise; we alone are holy; we alone know all things. Have faith! Reason not! The understanding is a light that leads astray. Believe in us, and all shall be most fortunate. God, indeed, hath given unto man free will; but it is impious to speculate upon sacred things. And thus their reign of terror is perpetuated. But *I* say, He who believes in such and resigns his soul to their dominion, who tramples out his reason, is unworthily the possessor of that divine gift, and frustrates the high end for which his Father sent him on earth. God gave reason; why should man abandon it? What makes him nobler than the worm in the sand?—than the bird that flies?—or the fish that swims? His divine part, which is his reason. And if he abdicates this, what is he? He throws aside his true majesty and ceases to be that which God made him—free, at the bidding of a priest whose interest it is that he shall be his slave. It is a salutary thing for the Church that man should not reason, but should implicitly believe. Thus are existing systems maintained and doctrines perpetuated which enrich the ministers of false creeds. But if the priest regards his individual welfare, why, O Mortal, shouldst thou forget thine?—which is, indeed, no less than thine everlasting destiny. Thou must see into what serfage these men have brought mankind; how in the present as well as in the past they have been liars and deceivers; how the true nature of God is unknown, and a most unholy Spectre has taken his place. Learn this, therefore, from all that I have shown thee, that there is no true system of religion at present upon the earth; that all is but rubble and rottenness; and that if thou wilt seek to know when it did indeed exist, thou must penetrate far and far away into the Past, when the minds of men were greater, grander, and more akin to primal majesty than in the present days of degeneracy and superstition. Thou must go back to the ages of the Ancients—the great Preadamite Sultans of the earth; to the Mornings when Light dawned from the lips of the descending Messengers; to times almost prehistoric, when Man, as is demonstrated by the great memorials that exist, although in fragments and ruins, was far superior to the present race.

That there are good men in all creeds, is what no one will deny; but these would be perfect were they in the right creed. Their existence does not demonstrate, as many think, that the creed in which they live is true; it only proves the beauty of their spirits who, in the darkness, emit such splendour. But why do they not labour to find out the Truth? There are foolish men, also, in all creeds who guide themselves by human fancy; who penetrate not beyond the mere surface, but believe all that they are told. On the word of a man, mortal and most frail, they risk their everlasting destiny. They devote less thought to the undying spirit than to the food and clothing of the body. How will these men answer to it before their God? There are hirelings, also, in all creeds who

devour the very essence of mankind ; who subjugate them to state religions which enthrall the many to the few. The unbounded interests of the human race, the awful grandeur of the human spirit, the tremendous mysteries of the Future and the Everlasting, are all regarded by these men as trifles to their own mess of pottage. How will they endure the ordeal of that dread Day of the Most High Lord? And how will they answer Him when He demands of them: Why have ye wilfully deceived the people? Why have ye falsified the Revelations of the Past? Why have ye made Truth almost impossible to find? Why have ye persuaded men to abandon reason, and to receive all things with ready faith? O Son! thou hast seen the East, and it is submerged in idolatry; thou hast viewed the West, and it is suffused with frenzy; thou hast been unto the North and the South, but found nowhere that which thou didst seek. In each thou didst behold the many who were, on the whole, harmless in life, bound in bondage to the few who were most wicked; and these few did call themselves the priests of God. And all the nations are the slaves of lies and liars; and the spirit is destroyed by the follies on which it is fed; and man is marching blindly to the Pit, while he sings and whistles on the way. Therefore is the time now come when Truth must be again made manifest before mankind.

The vast majority of these know not, nor desire to know, the pious sayings of the wise and good. They rest contented in an easy ignorance. They hearken after legends, and examine them not. The mysteries of philosophy they study; they pore over laws and physics, for by these, forsooth, they can amass gold. But the doctrines of God they study not at all: they are satisfied to take as priests teach them. They give them not their days and studious nights, for these win not the applauses of the forum or the lucre of the exchange; neither do they secure the voices of the unreflecting multitude. Therefore it hath come to pass that the Truth of God is wholly a stranger to the vain and worldly communities of which the earth consists; neither do they enquire where it may be found with the zeal that they use for wealth and honours. The principles of God and the principles of man are more opposed than Light and Darkness; while mortals perversely cling to Darkness, because it is a troublesome thing to seek the Light. They know not, or knowing, they willingly forget, that all things must give way to God and Truth: they sacrifice both to worldliness, and abandon the cause of heaven. They walk in death, and they shall utterly perish.

The laws of God are the laws of Nature, speaking palpably to every mind; they are founded on reason, and have naught to do with mystery or enigma. But these, the Churches of the Earth reject, because they pander to the passions of the human nature, on whose credulity they grow fat. And now in their dotage they shout aloud, Faith! Faith! will ye not have faith?—as if faith were given by God to man that he might believe incredible things; as if faith were formed but to swallow falsehoods. But the Day of Judgment



is at had, and justice cometh upon false systems of hell. The dominion of priests and despots shall perish from the renewed earth. They have bound the Truth of Heaven in chains, and placed it in the dungeons of priestcraft. They have put fetters on the heaven-born spirit, and debased it to the mire of clay. They have filled the multitudes with folly, the ever-prolific parent of sinfulness and selfishness; they spend their lives in rearing up their temples of ignorance; they build pulpits of superstition so as to substitute Darkness for the Light. But this unholy fraud cannot endure. The reign of evil cannot last for ever. Even now the many distrust them. They put no faith in their pretensions. They reject their prayers. They deride their intercessions with the Supreme. They mock their vain promises of pardon bought by money. They desert their fanes of foolishness, and will not hearken to their fables. They begin to think that God will not be persuaded to take to Heaven a bad man by all the priests of earth; but that a good man God will place amid the stars though all the priests of earth cried out their curse against him. Hearken, therefore, unto these things, O Son! Hearken thou and know them to be holy; but yield not faith devoid of understanding, for such is worthless before God. He who taketh into his spirit the stream which is not wholly pure, shall find that the False destroys the True, and that he shall derive no advantage from the draught. But he who taketh in the True only, from which the False hath been well filtered, shall find his spirit refreshed and made beautiful in the crystal stream of God.

And say this unto men:—

That which men call faith hath no real meaning whatever. For some think it is a belief, and some suppose it is only a thought in the mind, and others say it is a confidence in God, and in works which they suppose God caused to be done. But it is evident that no mere belief in anything can give a spirit entrance into the Heavenly Paradise. If a man believed that a key could open a door, thinkest thou that his mere belief could open it? Verily, he cannot enter in, unless he hath the key also as well as the belief. The life of man, not man's faith, is the key that opens Heaven. And if this life be not wholly pure, all the faith that ever was is useless. Let man make his mind so that it may comprehend great things; and let him make his mind wise so that it may understand Truth; for as his mind is, so also shall those things be that are presented to the mirror of the mind; but if the mind be sullied or in darkness, how otherwise can the things be that are before it? The blind cannot see the sun, nor can they rejoice in the bright glory of Nature. Even so the ignorant cannot look upon Truth, nor the uncultivated appreciate Wisdom.

There was a certain priest who taught his hearers that God regarded not knowledge in the least, but that he as freely admitted the ignorant into his Heaven as the wisest and most refined Spirits. And one said to him, O priest, wherein consists the chief happiness of God?—in his power, or his strength, or his eternity,

or his wisdom? And the priest said, Doubtless the happiness of God is most in his wisdom. And the man said, Whence cometh wisdom?—is it not from knowledge? And the priest said, Yea, from knowledge wisdom cometh. And the man said, Doth wisdom, then, delight in foolishness or in the company of fools? And the priest said, Nay; wisdom must delight most in the company of the wise. And the man, rising up in majesty, said, How daredst, thou, then, to teach thy followers that they sin not, being ignorant? For if even men who are wise cannot bear the association of the foolish, how much less will God, who is all-wise, endure the company of the all-ignorant? For wisdom is the book wherein a man schools his spirit for heavenly association; and if he do it not, he can no more be received in the Celestial Places than would an idiot or a maniac be admitted into the discussions of philosophic men.

The spirit of the truly good and wise is an image of God,  
 And being so it is guided by wisdom;  
 But it is not infallible, nor impeccable in essence:  
 God alone hath this perfection,  
 But the spirit of the sinful man is as the wilderness;  
 Wide and bleak above the world of waters;  
 Or as the deep abysses of the earth  
 Where air or sunshine never enter;  
 All is mist and twilight in that place,  
 Silence and dreariness for ever:  
 It is the abode of noxious creatures:  
 It is the hiding place of unclean things.  
 Contract not friendship, or any acquaintance  
 With such a man as this:  
 It is like a coal which hot will burn;  
 And when it is cold will black the hand.  
 The wicked man knows or cares not  
 For the True, the Beautiful, or the Good:  
 He liveth only for himself alone;  
 And is no better than an evil beast.  
 He spends his life in sensuality;  
 In gratifying his wretched passions;  
 He smokes, he drinks, he gorges, he snores;  
 He is the filthy servant of his belly.  
 He never openeth a book of knowledge;  
 He never exercises a thought of reason;  
 Speak to him, and he understands you not;  
 Teach him, and he hears with apathy.  
 God hath made him to produce good;  
 And he bringeth forth only evil;  
 God hath formed him to emit sunshine;  
 But all his effluences are pest and darkness.  
 When the lightnings of heaven descend  
 Like the rushing of hostile spears;  
 Whither will the ignorant bad man fly?



And where shall he hide his head ?  
 The winds shall overtake him ;  
 He shall cry unto the Sun for mercy :  
 Unto the Stars of splendid flame shall he uplift his eyes ;  
 He shall call upon them to shield him from justice.  
 Then shall the Sun and Stars say unto him :  
 O Ignorant ! thou prayest in vain ;  
 God cannot receive thee in His House ;  
 For in thy life He was thy scorn.  
 All the beings that exist have laws—  
 They are subject to immutable conditions,  
 Imposed from the beginning by the Lord God,  
 And to subsist unto all eternity.  
 But thou, O Ignorant ! did'st have no law  
 But the impulse of thy wretched appetites :  
 Thou did'st obey only these ;  
 Disregarding every pure ordinance.  
 And these are the Ordinances which God gave  
 Unto thine earth, and its inhabitants and thee ;  
 To be obeyed by man and all his children,  
 To be taught by man to all his children :  
 The first precept is Love ;  
 The second precept, Learn ;  
 The third precept, Teach ;  
 The fourth precept, Be truthful ;  
 The fifth precept, Be temperate ;  
 The sixth precept, Be modest ;  
 The seventh precept, Regard justice ;  
 The eighth precept, Practise mercy ;  
 The ninth precept, Revere God ;  
 The tenth precept, Remember thou shalt die.  
 Blessed shall he be who keepeth these laws ;  
 And maketh them to be his daily life ;  
 But thou, O Ignorant ! art truly to be pitied ;  
 Never having obeyed even one of these laws.

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### DEATH OF JUDGE EDMONDS.

WHEN we printed in our last number the article from Judge Edmonds, which he intended as an addition to his volume of "Tracts on Spiritualism," we did not know that it would be the last communication which we would be privileged to publish from his pen. Till near the close of his earthly career he continued to evince that interest in Spiritualism which has been so characteristic of the last twenty-three years of his life. On January 31st he thus wrote to the *Banner of Light*:—

"I regard Mr. Crookes's recent action in England (which you

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"I regard Mr. Crookes's recent action in England (which you

notice in your number of the 24th) as very important. They seem to have done in England what we were unable to bring about in this country. They have there made science give attention to the subject, and such publications as that of Mr. C. and the Dialectic Society will bring into our ranks numbers who otherwise would keep aloof.

"In the spread of our cause we have every reason to rejoice, and, as time rolls on, we shall see our principles at work more and more, in every department of life—political, social, religious—and find more and more cause to be thankful for the part we have taken in the movement."

Our aged friend died on Sunday afternoon, April 5th, at his residence, in Irving Place, New York, when he was a month more than seventy-five years old. The *New York Sun* has published an extended article detailing the Judge's career, and fully setting forth his attachment to, and position in, the Spiritual movement. The Judge's personal worth may be estimated from the high respect which all entertained of him, notwithstanding his views on Spiritualism. The following is the conclusion of the article in the *New York Sun* :—

"Judge Edmonds' wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said that they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife especially he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit forms, and that upon joining them, by reason of entering their sphere in an already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end.

"Although giving so much of his time to Spiritualism, Judge Edmonds did not neglect his large law practice until the infirmities of age compelled it. His partnership with William H. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial bench—his re-nomination in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first President of the Union League Club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the rebellion. He retained the friendship of many influential men who differed with his religious views."

Only a few weeks ago some spiritualists in London were applied to by Mr. Coleman to subscribe small sums wherewith to present Judge Edmonds with a set of English works on



Spiritualism, and the portraits of certain spiritualists. This tribute to personal regard was happily consummated before the demise of the gentleman in whose honour the effort was made. Though we were not asked to contribute anything towards this testimonial, yet, from our long and intimate correspondence with the Judge direct, we had the privilege of exchanging portraits with him, and otherwise enjoying those gratifying amenities which should characterize the intercourse of those who are so heartily engaged in the great work of Spiritualism. Some months ago we proposed to the Judge to issue a "Testimonial Edition" of his works at such a price as to place them within the reach of all, and give the edition a world-wide celebrity. This proposition our friend warmly seconded, and regarded it as the most fitting testimonial which could be paid to his work on Spiritualism. Subsequent correspondence was entered into for the purpose of bringing this arrangement to a practical issue, and at the present time we have on hand a box of stereo plates which, when some corrections are made,—suggested by the Judge—will be used to print a popular edition of his "Letters and Tracts on Spiritualism." It is with a feeling of sad bereavement that we contemplate the possibility of the Testimonial Edition being changed into a Memorial Edition of the works of Judge Edmonds on Spiritualism. But, though our friend has been removed from the earthly sphere, regret need not, therefore, form any part of our emotions. The facts of his own personal experience abundantly proved that death is not a cessation of individuality, but that intellect, will, and affection more certainly live in the world of spirits than they did upon earth, and that minds consecrated by ties of friendship and principle to the welfare of mankind and the promotion of truth, will continue their congenial labours with renewed fervour in a new and better life.

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### STONEHENGE.

STONEHENGE! a vexed question with Antiquarians, Who built it? Where did they get the stones? How did they get them there? Why are there no traces of the builders in any kind of domestic form in the neighbourhood? No dwelling places that we can *think* Druidical?

Antiquarians disagree. The battle has been long and still undecided, no one really knowing anything about Stonehenge,—the *chor-gaur*, *Caer-Salug* of Ancient Britain, although conjecture is very busy.

"Stonehenge is a Buddhist temple, and I fear is an exhausted theme," is the opinion given me by one of the most learned and

deepest-thinking men now living. It seemed presumption after all I have heard to try to solve the mystery of that circle—a mystery that has for years puzzled wise folks as well as foolish ones.

"The stones," as Wiltshire people call them, lie nine miles from Salisbury, and there is a village called Amesbury within two of the temple. I make a pilgrimage thither and find myself in a cottage, for there was no room in the inn, on Tuesday the 24th February, in order to walk to the plain the next morning. What do you think of Stonehenge? said I, to the people of the house. We think Mr. Browne is right, and they were there before the Deluge, and so do most people about here. Who is Mr. Browne? An old gentleman who lives in the cottage next door who has studied the stones, and made models of them for forty years, and who knows all about them, was the reply to my question.

I send, and ask the favour of Mr. Browne's company, and find him an aged intelligent man with peculiar notions, holding that the temple survived Noah's flood, and giving reasons for it, that his father had published in a pamphlet some years ago, entitled "An Illustration of Stonehenge and Abury in the county of Wilts, by H. Browne, of Amesbury. In sober, earnest words he told me his convictions—convictions strengthened by years of concentrated thought and observation.

A sharp walk through the singularly flowing landscape, which seems to tell of the action of a large body of water on the surface at one time, brought me to the *chor-gaur*, the great stone temple, about which there has been so much conjecture—it is too well known to need description. On the way, holding on his hat in the wind, I met a middle-aged farmer, who gave me a cheerful good morning, and said, "I suppose you are going to see the stones, but you will not find any one to tell you anything about them." I looked toward the mighty monument of the past, saying, "Can you tell me how they got there?" "God bless you, no; but I think they must be cement or composition, though most folks think they are real stones."

Inside the circle, cold as it was, sat a man reading a newspaper; from him I learned one use of this temple of the Most Ancient Church. Swedenborg speaks of it as the most ancient church which perished when Noah's church commenced. That must be "the most ancient faith" of the Culdee or Chaldean handed down through *Shem*.

The man, an old soldier, very civilly told me all he knew. When he had finished he said, "Dr. Beke has found Mount Sinai. He was here last mid-summer day to see the sun rise."

"What for?"

"Well, on mid-summer day the sun rises to the top of yonder outside stone, and the light falls on the centre of the altar just here," and he showed me the spot. "There were one hundred and three people here last year."

"Where from?"



"I don't know; everywhere, some foreigners."

"Where do they sleep?"

"They mostly stay all night on the plain; some years there are more, some years less, but there are mostly a good many, and they are generally all strangers."

*So this is a great dial to observe the "times and the seasons, the days and the years;" here they found the exact marking of the summer solstice. I felt it was holy ground, and reverence for the Great Jehovah filled my soul as the light seemed to come into my mind.*

The next morning I went to see Mr. Browne and his sister by invitation, and he showed me models and a drawing explanatory of the action of the flood upon the temple. His lonely life now hanging on a thread is cheered by his love of the spot where he has spent forty-one years as "attending illustrator." "Every day of his life he went to the stones."

It was a church to you, then; you have sent up many a prayer there, said I to the poor, bent, suffering man. The pressure of his two hands, the eyes full and flowing over with tears, the ready "Yes, yes," told of prayer under the "eye of light," which will be answered in that land where there is no night—hereafter, which knows no end. His sister, a lady of eighty, tends him with her own hands. They have mutual faith in the teaching of their late father; they think for themselves, as few people do now-a-days; and I felt strengthened and refreshed by the sight of their perseverance and patience.

Salisbury, March 7, 1874.

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## THE LAW OF DEATH.

A PARABLE BY FO-HI GIVEN IN "HUMAN NATURE," JAN. 1874.

Kisogotami was a mother young,  
And to her breast her little darling clung,  
And many an Indian chant that mother sung.

And merrily the little boy would crow,  
And sweeter, fairer every day did grow,  
Till he from flower to flower could tott'ring go.

One day he peevish grew and oft he cried,  
Though every wile the grief-struck mother tried;  
Then he grew still and cold, for he had died.

Then closer to her bosom did she fold  
Her little darling, for he was so cold:  
Though he was dead, he on her heart kept hold.

The neighbours grouped them, and in conclave sad  
Sped round the whisper, "The poor girl's mad,  
She cannot learn she's lost the child she had."

A wise man heard the story and he thought,  
"This girl of the law of death knows nought :"  
And so to comfort her, her house he sought.

Says he, "I'm grieved to hear thy child is ill,  
But I can tell thee of a man of skill,  
Who'll treat it. Wilt thou go?" She cried, "I will."

Then rushed she to the doctor almost wild,  
And frantic prayed his aid to cure her child,  
That was so cold, and never moved nor smiled.

"Get me some mustard seed," he soon replied,  
"And thou must buy it where has never died  
Sire, son, nor serf; and we shall have it tried."

At many a door she stopped, and on her knee  
Set her dead son, and prayed, "Give thou to me  
Some mustard seed to cure this child you see."

When they had brought the seed, she said,  
"Has through this doorway ever passed the dead,  
Or live they all thy hand has ever fed?"

Then they would answer her, that well they knew  
The dead were many, but the living few,  
That death did ne'er keep long from human view.

At length she said, "This is a heavy task,  
For death has been wherever I can ask;  
There is no sun away its chills can bask."

Then far within the gloomy forest shade  
On dainty couch of leaves the corpse she laid,  
Then sought the doctor, and to him she said :—

"Good master, far for seed thy slave did stray,  
But found that death foreran me all the way,  
And so I went and hid my son away."

"Yes," said the doctor, "little did you know  
The scythe of death all human flesh must mow;  
Your son has gone, we hasten all to go." DAVID BURNS.

CREMATION.—The advocates of cremation, recently revived by Sir Henry Thomson, have been strong enough to form a very influential society in London, and a declaration disapproving of the present custom of burying the dead, and desiring to substitute some method which shall rapidly dissolve the body into its component elements by a process which cannot offend the living, has been extensively signed. The society, it is said, has resolved to start an agitation, with the view of obtaining legislative sanction to a practical test of the system. At Dresden and Leipsic, the authorities have given permission to erect a furnace; and it is believed that if the same were done in this country there would be no lack of persons willing to bequeath their bodies in the interests of what the cremation advocates, all humane science.



RESEARCHES IN THE PHENOMENA OF SPIRITUALISM,  
BY W. CROOKES, F.R.S., &c.\*

THE name of this eminent man of science has been before the world for some time as an investigator of spiritualism, and it is gratifying to observe that the longer he continues his inquiries the more favourably are his reports received both by spiritualists and the public generally. When he published in 1870 his first article in the *Quarterly Journal of Science* on "Spiritualism viewed by the light of Modern Science," it found rather a warm reception from the spiritualistic party, and at the same time the enthusiasm of the public was not particularly emphatic in respect to a paper which might have been construed in favouring somewhat their non-spiritualistic ideas. In due course Mr. Crookes extended his investigations, and became more practically acquainted with the nature of the phenomena, which experience he gave to the world in the form of a paper entitled "Experimental Investigations on Psychic Force." By a series of diagrams and illustrations, with appropriate letterpress description, Mr. Crookes placed the genuineness of the phenomena beyond all dispute. His report and also that of the Dialectical Society visibly affected public opinion, and since that time all well-informed minds have regarded the phenomena of Spiritualism as indisputable facts in nature. This hearty acknowledgment of truth brought down upon its brave defender much ungentlemanly and unscientific treatment from quarters where it would have been expected that the discovery of new facts and forces would have been received with open arms, and clothed the fortunate experimentalist with honourable distinction. Such was not the case. Various efforts were made to annoy Mr. Crookes and damage his reputation for ability and experience in the special department of science which he has made his own. These cowardly attacks he most successfully rebutted, in a short treatise entitled "Psychic Force and Modern Spiritualism: a reply to the *Quarterly Review* and other Critics." This work is more of an argumentative than an experimental character, and admirably supplements the position taken in the works just mentioned. It treats the subject logically, and appeals specially to the reason and common sense of the reader, and to the non-scientific mind conveys a vast amount of information on collateral subjects, which will be eagerly accepted.

\* Published in two parts, as follows:—I. "Spiritualism viewed by the light of Science," and "Experimental Investigations on Psychic Force," with sixteen illustrations and diagrams, both reprinted from the *Quarterly Journal of Science*. Published at 1s.; to purchasers of *H. N.* 6d. II. "Psychic Force and Modern Spiritualism; a reply to the *Quarterly Review* and other critics, to which is added correspondence upon Dr. Carpenter's asserted refutation of the author's experimental proof of the existence of a hitherto undetected force," with two illustrations. Published at 1s.; sold with *Human Nature* for May at 6d. Purchasers of this month's *Human Nature* may have Part I. or II. for 6d. each, post free 7d.; or both of the Parts for 1s., post free 1s. 2d.

These treatises have just been republished by the Spiritual Institution. The two first are issued together under one cover. The third forms a separate publication.

Some may object to the re-issue of the first treatise in combination with the second, which is of a much more positive character, and fully establishes the phenomenal facts of Spiritualism. We take a contrary view of the matter. In thus presenting the public with the whole of Mr. Crookes's experiences, the publisher gives the inquirer a history of his own approach to the question, gradually leading him on from doubt to an extended acquaintance with the subject; and the reader is thus enabled to determine accurately the position whence Mr. Crookes started, and by what process he arrived at his later conclusions. That the works may have as extended a circulation as possible, the Spiritual Institution offers them in parcels at something less than half of the published price. As the type has to be composed, and the plates made, the Institution can scarcely afford to do so, unless a considerable quantity be ordered. If, however, the friends of Spiritualism give very extended encouragement to the scheme, these works may be offered at less than the price at present quoted. The prospectus may be found in our advertising pages, and with this month's *Human Nature* we offer, as premium volumes, at half the publishing price, one or both of these works.

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### THE SCIENCE OF SPIRITUALISM.\*

SCIENCE is something more than a catalogue of objects, which is, however, a first and necessary step. Science, besides enumerating the various forms of mineral, plant, animal, organ, function, faculty, planet, chemical substance, or other phenomena, explains the relationships which exist between one class of phenomena and another, and the conditions which lead to phenomenal variety. All true and comprehensive science will unfold the grand scheme of causation, and point out the essential basis of all phenomena; and from that central position follow out the modifying circumstances which ultimately lead to the innumerable variety which creation presents. Towards this end science has ever persistently tended. At first there is a simple enumeration of minerals, plants, or animals. Iron is distinguished from brass, buttercups from daisies, and cows from dogs. A further acquaintance with natural objects leads to the perception that these may be grouped into families, the definitions separating which are more or less clear and distinct. A closer intimacy with the subject necessitates the adoption of subdivisions, and a more minute description of those peculiarities upon which classification depend. Absolute science in its province has, so far, dealt only with effects; but as scientific men do not know everything connected with the subjects of their study, there is ample room for hypothesis as to secondary causes, and the processes which have led to the production of the phenomena under examination. On account of this every department of science has been torn by the convulsions of conflicting parties, some of

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\* A paper read before the Spiritual Evidence and Psychological Society, at Mr. Cogman's Spiritual Institution, 15 St. Peter's Road, Mile End, London, E., on the evening of Wednesday, the 21st of January, 1874, by Mr. J. Burns of the Spiritual Institution.



whom have adopted one hypothesis and some another; and the reason of this is apparent—science is at fault. At present it takes such an external view of creation that the sphere of investigation which challenges the philosophical intellect is left altogether unexplored, and the ever active mind of man, unable to endure such a state of privation, straightway proceeds to help itself by inference or baseless conjecture.

Of all sciences Spiritualism promises to be the most satisfactory in its attempt to arrive at the source of causation of the phenomena witnessed. The general conclusion arrived at by all who call themselves spiritualists is, that the disembodied human spirit somehow or other can produce the phenomena called spiritual; but a scientific exposition of the means by which this is effected has hitherto been a desideratum. The phenomena have been tested and ascertained to be facts. Every phenomenal manifestation has been minutely described, and spiritual publications teem with catalogues of them; but very few attempts have been made to classify or arrange them under a scientific nomenclature. There are various ways in which this classification might be attempted. The most external method, the easiest and least satisfactory, would be to collect manifestations into groups. A more penetrative system would be a classification based upon the function of mediumship; and a still more radical method would be a consideration of the action of the human spirit in producing them. Many years ago Andrew Jackson Davis, in his work on "Spirit Mysteries Explained," arranged the forms of mediumship into four groups, each embracing six varieties. This classification was adopted by Mr. Grant in his essay, "A Scientific View of Modern Spiritualism." Mr. Davis, by his clairvoyant perceptions, enjoys a privilege in investigation which is not possessed by ordinary students, and in which few will be able to follow him. Mr. Crookes, in his paper just published in the *Quarterly Journal of Science*, enumerates twelve classes of phenomena which are, strictly speaking, varieties or species; and, indeed, the author does not presume to dive into the intrinsic merits of the phenomena, but simply gives an enumeration of those which he has observed. In alluding to Mr. Crookes, we may pause to point out a very striking peculiarity of the modern scientific mind, which professes to deal with phenomena exclusively, and ignore causes the recognition of which would incorporate theory into scientific investigation. To give an example, Mr. Crookes details how a pencil rose up on the table before him, in light, and endeavoured to write. There was not enough of power for it to do so, but a small wooden lath, which also lay on the table, moved towards the pencil, and endeavoured to sustain it in the act of writing. It is rather amusing to observe that Mr. Crookes, in his effort to avoid theory, unwittingly implies the very astounding hypothesis that the pencil and lath moved of themselves. It is impossible to think of an inert body acting of itself. If the motion be incidental, it may be caused by some force or current; but, if a purpose be manifested, then mind necessarily operates as a basis. Indeed, it is absolutely impossible for the human mind to describe any phenomenon without involving itself in some theory. Even if it were stated that a pencil and lath were moved by an invisible agency, the agency and its absolute invisibility would have to be assumed; and relinquishing that horn of the dilemma, the other assumption has to be maintained—that these objects had, somehow or other, the power of motion in themselves. The question is, which of these theories would be most scientific? Experience teaches us that inert objects have not the power of motion in themselves. But it is not contrary to human experience that a body may be moved by an invisible agency. Magnetic phenomena, and the properties of elastic fluids, furnish numerous examples.

Obviously the first step towards the science of Spiritualism is the enumeration of the facts, in the performance of which duty scientific investigators are too apt to overlook the existence of the palpable agency of spirits. The phenomena are abundantly recorded, but the disembodied intelligence which manifests through these phenomena is strangely ignored. This method can scarcely be called scientific, because it rejects a fact quite as obvious and inseparably connected with the subject as the floating of a heavy body with considerable mechanical force would be against the exposed temples of the savant. Accepting, then, as we must, the agency of intelligence (a self-conscious agent, an individual who *is*, and *knows* that he is, a spirit, a human being, in whatever organic form he may be) in the production of the phenomena, the science of Spiritualism is necessarily a consideration of the relations which exist between the spirit acting and the manifestations produced; also the conditions which modify the action of the operating spirit, and lead to the great variety observed in the phenomena. Upon this basis, which is truly fundamental, I suggest the classification of spiritual manifestations into three grand groups:—

- I. The power of spirits over objects.
- II. The power of spirits over human beings.
- III. The power of spirits over matter.

Under these three classes all spiritual phenomena of whatever kind, whether already known or yet to be known, may be described.

The first class—the power of spirits over objects—is that with which the investigator generally becomes first acquainted, but it does not form the basis of scientific analysis. The power of spirits over matter is the point at which true work must be commenced, and this action is very different from the power of spirits over objects. By the former definition is meant the power of spirits over elemental matter—matter in an atomic, fluidic, or unconcentrated, unorganised state. It is evident that, to the spirit, matter exists in a plastic form, to which mankind in their ordinary state are entire strangers. A familiar illustration of the power of the spirit over matter is afforded by the human body. The human spirit, while incarnated, has the peculiar faculty of taking organic structures, which have been built up from gaseous elements, and reducing them to a homogeneous state, from which, by various functions, are eliminated organic structure of diverse kinds, and a series of dissimilar products, such as heat, force, the vehicles of thought, sensation, motion, &c., and an unknown quantity of invisible vitalic emanations and residua. In the mechanism of the human body, then, and the means used by the spirit in maintaining it, we have all the most astounding phenomena of Spiritualism presented for our contemplation. In the wonderful metamorphoses of organic life we perceive aerial fluids condensed into solid forms, and these again elaborated into dynamical agencies, means for the effective cognition and examination of which have not yet been discovered by human ingenuity. But, it may be remarked, if spirit effects these processes in man, what produces similar results in animals, in plants, and throughout nature generally? The science of Spiritualism alone can answer, and the whole mechanism of cosmic existence may be most clearly understood, by a careful study of man the microcosm. The human spirit is the essential basis of man's organisation; and a peculiar and intensified adaptation of the processes whereby man maintains his body under ordinary circumstances, enables the disembodied spirit to accrete to itself, for the time being, an organisation more or less perfect, by which it is rendered visible as a substantial human form; to present the hand for the inspection of the investigator; to touch those present in the circle; to manipulate musical instruments; to write, paint, draw,



and otherwise handle objects in the same manner as an incarnated spirit usually does. While in earth-life it would appear that the human spirit performs the function of organisation unconsciously, the disembodied spirit seems to understand the process intellectually, and be capable of achieving it voluntarily when privileged with the requisite conditions. This knowledge also enables spirits to fabricate the drapery in which they sometimes appear; to pass matter through matter; to write, it may be, a hundred words in a second, as they do frequently through Mrs. Everitt's mediumship; and to carry objects great distances in an incredibly short space of time.

The human spirit has also the power of creating vibrations in the atmosphere so as to produce sounds and other effects, by which the thoughts and wishes of one person may be communicated to another. The sound of the human voice in speaking is as wonderful as the spirit raps, and the power of communicating impressions to sensitive persons by the exercise of will is analogous to much of the phenomena which may be classified under the second head, viz.—the power of spirits over human beings. Indeed, the power of spirits over matter underlies all the other phenomena, and affords the means by which man in the flesh controls and uses his body. By this power spirits who, in their proper state, may be quite formless, as we understand the term, may be capable of ultimating a form more or less opaque, from one or other of the numerous strata of fluidic matter, and thus be capable of representing themselves bodily to clairvoyants possessed of the necessary degrees of spiritual vision. Investigators know well that spirits can render themselves more or less visible to the seer, to suit his or her power of vision; and, by an intensity of this process, the spirit-forms become so palpable as to be seen and handled by ordinary observers.

This third class of phenomena, then, gives the key to all forms of spiritual manifestation. By the agency of vibrations operating through an atmospheric medium of a more or less physical degree of density the spirit, from its organic stand-point, and by means of appropriate atmospheric media, through which it is by development able to operate, can influence the human subject in a great variety of ways, according as the individual's organic condition or perispirit permits his assimilating vibrations instituted by the controlling spirit. Thus we have clairvoyant vision, voices, impressions, and a whole series of mental phenomena, which are entirely subjective, but which at first sight would lead the subject of them to suppose they were real sights and sounds. So they may be to him who has organic adaptation to assimilate the vibrations instituted by the spirit, either by volitional or objective means, but which vibrations fall on the dull consciousness of ordinary observers as the strains of the most ravishing music would upon the tympanum of the person stone deaf. From these more exalted mental phenomena the power of spirits over human beings descends by a regular series in which the trance medium is made to speak with a greater or less degree of absolute control, as the medium may be capable of receiving a more spiritual or a more physical flow of vibratory influences from the controlling spirit. A still grosser form of control is seen in the medium who writes, draws, uses the planchette, or has the hand moved for the purpose of making telegraphic signals. The line of demarcation from this stage to the raising of the table, as witnessed in the most incipient forms of manifestation, is very slight.

These thoughts are presented with considerable diffidence, and it is hoped they will be regarded as entirely suggestive. Man requires a far higher degree of knowledge of physical existence, notably chemistry, physiology, and auraology than he already possesses before he can successfully investigate Spiritualism with scientific accuracy. He requires to know

very much more of the functions of the organism—very much more of the relations of the human organism to the great ocean of atmospheric forces in which he lives and moves daily; and till these more physical regions of the subject have been explored it will be impossible to mount higher and grapple with the immediate conditions of the spirit. But it would be well for the investigator to remember that the whole subject is contained in man as he at present exists upon earth. Find out the means whereby the human spirit operates upon, controls, and sustains the organism, as it does in every-day life, and it is possible that by an easy extension of the enquiry some satisfactory ideas may be gained as to how spirits operate in the production of the phenomena called spiritual.

### GERALD MASSEY IN CHICAGO.

*Editorial Article from the Chicago Daily Times, Tuesday Feb. 17, 1874.*

IN his discourse of Sabbath evening at Grow's Opera Hall, Mr. Gerald Massey repeated his discourse which drew down on him the hot indignation of the trustees of the congregation in Methodist Church Block, and which resulted in the exclusion or withdrawal from the edifice of the society before which the lecture was delivered. The very worst that the discourse of Massey did was to submit the evidence that Satan is a myth. One would suppose that the proper way to meet this position would be by bringing up the evidence to the contrary effect. Nothing of the sort has been done. The only answer that orthodoxy has thus far given, has been the single phrase thundered at the society to which the lecture was given: "Get out!" Whether or not this kind of an answer betrays a scarcity of weapons in the orthodox armories, is something whose answer requires no argument.

A point of value to be considered in this connection, is, that Massey's effort fairly represents one class of religious discussion, and which is antipodean to that of the regular pulpit. His is a most scholarly effort. There is not one single passage in it that appeals to faith. It is thoroughly alive and practical, from exordium to peroration. It is sufficiently explicit to say of his pulpit antagonists that, in every one of these particulars they are the exact opposite. Except Swing, on last Sunday the clergy of the city served up only doctrinal husks. Dr. Cheney (Baptist) was abstruse, sonorous, somnolent, in a dissertation as to how the leaven of grace leavens the moral nature. Dr. Thomas speculated on an intermediate state between death and the resurrection, which was just exactly as demonstrable, curious and instructive as would be a speculation as to whether the inhabitants of Neptune break their boiled eggs at the small or the big end. Dr. Goodwin gave an elaborate discourse on the glory and righteousness of the Lord's house. Dr. Gibson was ably unpractical and profoundly eloquent over an unknowable abstraction which he refers to some incomprehensible future existence, and which he designates as life in the Lord. Professor Mitchell had something to offer about the joys of some other life than this, and how the whole necessity of existence is to serve the Lord.

This is a summary of the topics treated on Sunday from the orthodox pulpits. *Cui bono?* Who was reached by any of these discourses? What gambler was touched; what *roue* pricked in his conscience; what fallen woman induced to wish for a better life? What avaricious man was induced by any of these subjects to abate his exactions? Who was thrilled, or disturbed, or awakened, by the presentation of these desiccated abstractions? What single heart in all this city was warned by any one of these discourses; and what one person left the house with an enlarged view of his



duty to self and humanity, and strengthened in a determination to live a nobler, a higher, a more active life?

On the other hand, Massey's discourse was crammed with vital, practical teachings. He demonstrated the unity of the human family, and the hereditary, or direct, responsibility of every man for the sins, the poverty, the crimes in existence. Instead of recommending the poor to fix their hopes upon some impalpable and unknowable beatitude in the future, he urged such efforts as will ameliorate their condition here. He asserted that man earns his status in the next life not from the merits of the blood of an innocent man, but through his efforts to elevate the condition of human kind. Which of these two classes of preaching will be likely to win? Will it be the former, whose themes are unknowable abstractions, and whose listeners are in the nature of corporations,—that is, who are professedly pious men and women, and who do not therefore particularly need this class of instruction? Or will it be the latter, which penetrates the highways of life, which reaches suffering and sinful men and women, and constantly instructs them upon the matters that lie nearest their hearts?

There can be no question as to the success of these respective styles of preaching. Chicago has thousands of people who never enter a church, because they find nothing in it that responds to the cravings of their nature. They wish for food, and are given a doctrinal stone. They wish to know how to live, and they are told only how to die. They ask for guidance in this life, and are given disquisitions upon the life to come.

All these things will have their effect; in fact, they *are* having an effect. There is a revolution pending that will affect orthodoxy as much as the hide-bound religious corporations were affected by Luther and the reformation. Free religion, philosophical societies, spiritualism, and a dozen other organisations of independent thinkers are being formed to war against the foolishness of preaching. It is a rebellion against antiquarianism in its application to modern life. It is a protest against a social condition in which oppression, poverty, misrule, suffering, are rampant everywhere, and the only remedy offered is such a misty one as is promised in some future state of everlasting psalm singing and praise. It is an assertion that people have a right to religious teachings and consolations, who are debarred from attending the gilded tabernacles in which the "word of life" is spoken. These diverse elements, whatever may be their name or their apparent purpose, are actuated by the single conviction that religion has become a monopoly, and that its benefits, in an amended and practical form, must become the property of the masses. In time, these elements will coalesce into a mighty opposition, in which biology will take the place of theology; in which sanitary science will displace doctrines; in which the personal devil will disappear before the devil of disease and pain; in which there will be no negation of a Divine Father and a future life; and in which the myths, inventions, fables, brought down from the childhood of the human race, will be supplanted by a vital religion, which, confined to no corporations, will be free as air, and will reach and elevate every member of the human family.

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#### J. M. PEEBLES ON ROBERT OWEN.

THIS philanthropist and great social reformer, while showing at New Lanark, Scotland, that he was a clear-headed business man, proved himself at the same time a genuine humanitarian. If a dreamer, he dreamed grand and golden dreams, and, what was more praiseworthy, sought to realise them. As the friend of man, he frequently said to English society, "If you want the poorer classes to become better men, place them in better circumstances—raise the wages

of labourers, diminish their hours of hard work, increase their food, improve their dwellings, expand their range of thought, let science serve them, culture refine them, and, above *all*, help them to help themselves. Though emperors and kings had listened to Mr. Owen, and though distinguished statesmen had been his associates, he never forgot the crowning ideal principle of his life—*communism*.

Rising from the miry plains of selfishness to the mountain tops of equality and "good will to men," and it is clearly seen that communism is the voice of God through Nature. Light and air, rain and sunshine, are common. The prince and the pauper child, at the hour of birth, are equal and common. Death is common to king and subject. And the laws of the universe are common.

A disorderly "*Paris commune*" aside, Mr. Owen meant by communism that state of society in which the common fruits of industry and the common results of science, intellect, and a sincere benevolence should be so diffused that poverty would be unknown and crime quite impossible. Though a Theist, contending that "theology was a disease," though loathing pious cant and churchal superstitions, he was nevertheless a religious man in the best sense of the term. Non-immortality did not satisfy the wants of his soul. Investigating the spiritual manifestations in the later years of his life, he became a believer in a future existence. He died, or rather went up one step higher, a Spiritualist. Robert Dale Owen is the worthy son of such a sire.

Many are the pleasant hours that I have wiled away listening to Elder Frederic W. Evans's descriptions of memorable occurrences transpiring in the life of the large-hearted Robert Owen. It may not be generally known that Elder Frederic—one of the prominent Shaker elders at Mt. Lebanon, N.Y.—was one of the Harmonial brotherhood, settling with Mr. Owen upon the thirty thousand acres purchased of the Rappites in New Harmony, Ind. This great and good man, a communist and spiritualist to the last, passed to the world of spirits Nov. 17th, 1858.

"They made him a grave too cold and damp  
For a soul so warm and true."

Looking with thoughtful cosmopolitan eye at the state of society in different countries, considering the poverty of Peking, the beggary in Constantinople, the infanticide in Paris, the political corruption in New York, and the fifty thousand thieves, one hundred thousand prostitutes, and one hundred and sixty-five thousand paupers of London, is it strange that noble souls in all lands yearn for social reconstruction? Are not mediæval methods already dead? Are not present political and social systems falling to pieces? What mean these panics, strikes, internationales, trades' unions, and co-operative fraternities? Does not Whittier, writing of recurring cycles, say,

"The new is old, the old is new?"

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GIRL WITH A REMARKABLE MEMORY.—A Kentucky paper, the *Lexington Gazette*, says there is a negro girl in Brucetown, about nine years of age, whose memory is truly marvellous. Her wonderful powers were first brought to the notice of a white man who keeps a grocery in that part of the city about two weeks ago. He had been reading aloud in her presence the day before and accidentally heard her repeat, word for word, what he had read from the paper, though twenty-four hours had intervened. After this he tested her memory frequently, and has found her capable of repeating thirty or forty lines from a book after hearing it read once over. Her intellect in other respects does not seem at all above if equal to the average. Such instances of memory are not very usual.