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A WORD TO OUR READERS.

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IN presenting this, the first Number of the *Spiritual Magazine* to our Readers, we wish briefly to state that our object is to establish, if possible, a Periodical which shall be in every way worthy of the respectful consideration of the Public at large, and of the sacred and important cause it is intended to advocate.

Ours is peculiarly a labour of love. We do not expect nor desire to make the Magazine a remunerative speculation; on the contrary, we are prepared to sustain it by sacrifices both pecuniary and personal; and whilst inviting contributors from all parts of the world to help us in our task, we must be permitted to exercise our humble judgment in rejecting all matter which we may deem unsuited to the object we have in view.

Believing that "Spiritualism" inculcates no Sectarian prejudices, but that its facts and its teachings are needed by every denomination of religionists, and by all classes of philosophers, we especially deprecate and will endeavour to avoid all dogmatism.

We are aware that the subject may be viewed, even by those who accept its reality, from many points, and therefore we shall deem it a duty to give prominence to all communications of sufficiently literary merit, whether their tendency be to advance the spread of Spiritualism or not, feeling assured, that "if it be of God, ye cannot overthrow it."

## THE END AND AIM OF SPIRITUAL INTERCOURSE.

BY JUDGE EDMONDS.

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THERE is no topic connected with this subject less thoroughly understood than this, even by firm believers in the Intercourse, and even my conceptions of it, imperfect as they must necessarily be, can hardly be detailed within the limits of this paper. I can attempt only to refer briefly to a few of the more important considerations:

1. No man or woman has probably ever lived who has not at some time felt a yearning yet once again to hold communion with some loved one whom death has removed from sight; and this prayer, so instinctive and so universal with the whole family of man, is now, in the beneficence of a Divine Providence, answered more specifically and more generally than ever before known. And the first thing demonstrated to us is that we can commune with the spirits of the departed; that such communion is through the instrumentality of persons yet living; that the fact of mediumship is the result of physical organization; that the kind of communion is affected by moral causes, and that the power, like all our other faculties, is possessed in different degrees, and is capable of improvement by cultivation.

2. It is also demonstrated that that which has been believed in all ages of the world, and in all religions, namely: intercourse between man in the mortal life, and an intelligence in the unseen world beyond the grave—after having passed through the phases of revelation, inspiration, oracles, magic, incantation, witchcraft, clairvoyance, and animal magnetism, has in this age culminated in a manifestation which can be proved and understood; and, like every other gift bestowed upon man, it is capable of being wielded by him for good or perverted to evil.

3. That which has thus dealt with man in all time is not, as some have supposed, the direct voice of the Creator nor of the Devil, as a being having an independent existence, and a sovereignty in the universe of God, nor of angels, as a class of beings having a distinct creation from the human family, but of the spirits of those who have like us lived upon earth in the mortal form.

4. These things being established, by means which show a settled purpose and intelligent design, they demonstrate man's immortality, and that in the simplest way, by appeals alike to his reason, to his affections, and to his senses. They thus show

that they whom we once knew as living on earth do yet live, after having passed the gates of death, and leave in our minds the irresistible conclusion, that if they thus live we shall. This task Spiritualism has already performed on its thousands and its tens of thousands—more, indeed, in the last ten years, than by all the pulpits in the land—and still the work goes bravely on. God speed it! for it is doing what man's unaided reason has for ages tried in vain to do, and what, in this age of infidelity, seemed impossible to accomplish.

5. Thus, too, is confirmed to us the Christian religion, which so many have questioned or denied. Not, indeed, that which sectarianism gives us, nor that which descends to us from the dark ages, corrupted by selfishness or distorted by ignorance, but that which was proclaimed through the spiritualism of Jesus of Nazareth in the simple injunction—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it—Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

6. As by the inspiration through a foundling of the Nile there was revealed to man the existence of one God over all, instead of the many deities he was then worshiping; and as by the inspiration of Him who was born in a manger, there was next revealed man's immortal existence beyond the grave, of which even the most enlightened had then but a faint idea, so now through the lowly of the earth comes a further revelation, confirmatory of those, and adding the mighty truth, what is the existence in which that immortality is to be spent.

Throughout all the manifestations—in every form and in every language—whatever the discrepancies, uncertainties, and contradictions on other topics, on this of the nature of man's future existence, all coincide and harmonize. It comes in broken fragments of scattered revelations, here a little and there a little, part through one and part through another, but forming when gathered together a sublime whole, from which we can surely learn the nature and condition of the life on which we shall enter after this shall have ended.

This, as I understand it, is the great end and object of the movement, all else being merely incidental to it. But it has only begun, and its progress is slow; not from want of power to communicate, but from want of capacity to comprehend. Much that has already been revealed, has not from this cause been received even by the most advanced Spiritualists, and of course not given to the world. But the work is going on; more is added day by day, and it will not be long before enough will be received by all, to open to their conception a knowledge of our future

existence, whose value no man can calculate, whose effects no man can imagine.

7. Enough, however, has already been given to show that man's destiny is PROGRESS, onward, upward, from his birth to eternity. Circumstances may retard but cannot interrupt this destiny, and man's freedom is that he may accelerate or retard, but he cannot prevent it. He may hasten it, as did one whose life on earth had been devoted to doing good to his fellows, and who said to me that he had passed away in the full consciousness of the change, had found himself surrounded and welcomed by those whom he had aided while on earth, and had paused not one moment in the sphere of Remorse; or he may, by a life of sin and selfishness, retard it for a period long enough to satisfy the vengeance even of an angry Deity—if such a thing can be.

8. Our progress is to be alike in knowledge, in love, and in purity. Alike in all it must be. And any circumstance which causes us in any one of these elements to lag behind the advance of the others is sure to bring unfortunate consequences in its train, though not always unhappiness. So clear, so universal is this injunction to progress in all three of these elements, that the heresies which spring up among us from our imperfect knowledge of them need give us no alarm. While the command is "Love ye one another," so ever attendant upon it is that other, "Be ye pure, even as your Father in Heaven is pure."

Incidental to these more important points are many minor considerations on which I cannot now dwell. By a careful attention they will all be found consistent with these weightier matters. Distorted sometimes by the imperfection of the mediums through which the intercourse comes, and sometimes perverted by the passions of those who receive it, carefully considered and patiently studied until understood, I can safely assert, after nearly nine years' earnest attention to the subject, that there is nothing in Spiritualism that does not directly tend to the most exalted private worth and public virtue.

True, to some it is a mere matter of curiosity, and to others a philosophy; but to many it is now, and to all, in the end will be a religion,—because all religion is the science of the future life, and because it never fails to awaken in the heart that devotion which is at once a badge and an attribute of our immortality.

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"But we shall never marry, neither one or the other of us; we shall go on apart and alone, till the next world. Perhaps she will come to me then, I may have her in my heart there."—*John Halifax*, p. 167.

## SPIRITUALISM IN THE CHURCH OF THE UNITED BRETHERN.

By the Author of "Confessions of a Truth Seeker."

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THERE is much in the character and history of the Church of United Brethren, or Moravians, which, if considered, cannot fail to excite the interest and sympathy of earnest and thoughtful men, and especially of all those who profess the reformed faith, to whatever Christian denomination they may belong. Mr. Wilberforce, in his well-known work on Christianity, describes the Brethren as "a Body of Christians, who have perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends, by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

The ancestors of the United Brethren had been a church of martyrs for many ages before the Reformation. They gave their testimony against the evils and corruptions of the Church, and maintained it faithfully even unto death. They performed their church worship in their own tongue, and never gave the Bible out of their own hands. Their Church lays claim to Apostolical succession, and certainly exhibits many Apostolic virtues;—and their history proved that they retained many of the Apostolic gifts. Among their confessors and martyrs they reckon John Huss, and Jerome of Prague. So great was their reverence for the Scriptures, that when in the fifteenth century the bloody hand of persecution struck at them to exterminate them, they kindled midnight fires in the thickest forests, and assembled around them to read the Word; and in the deep and solemn silence offer up their heart-felt prayers to God.

About the year 1470, they availed themselves of the newly-discovered art of printing, to publish in the Bohemian language a translation of the whole Bible, Wickliffe's excepted—the first translation of it that we have upon record into any European tongue.

In the year 1722, the Church of the Brethren was raised, as it were from the dead, by a persecution intended to crush its last remnant in Bohemia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village called *Hernhut*, (signifying the Watch of

the Lord) which soon became the principal settlement of the Brethren. Their numbers gradually increased, and they have now various small congregations throughout Germany, as well as in Denmark, Sweden, Russia, Holland, North America, and Great Britain. They were the first Protestant Church to send out Missionaries to the heathen, and they have continued to be emphatically *the* Missionary Church. Such was the devotedness of their first Missionaries that they had determined *to sell themselves for slaves* in order that they might have an opportunity of preaching the Gospel to the Africans, should they find no other way to accomplish their purpose. In the same spirit, one of their first Missionaries to Greenland writes, "There was no need of much time nor expense for our equipment. The congregation consisted chiefly of poor exiles who had not much to give, and we ourselves had nothing but the clothes on our backs." These Missionaries to Greenland travelled to Copenhagen on foot, and when told that in Greenland they could get no timber with which to build themselves a house, "then," said they, "we will dig a hole in the earth and lodge there."

Such were the men among whom occurred the remarkable manifestations we are about to relate. As their historian tells us, "The congregation, of which the Church then consisted, had for its germ the choice of Bohemia and Moravia. A great part of them were witnesses who had resisted even to blood, and even to tortures; who had seen with joy the spoiling of their goods, and in whom the spirit of their ancestors lived again. With them were united other Christians, who had been previously attached to other Protestant Churches, but who had all felt the need of a more vital religion, and of a closer spiritual union." Of Count Zinzendorf, who subsequently joined them and became their bishop, and devoted his life and fortune to the service of the Brethren and the Church; he remarks that never, perhaps, did a candidate for the sacred ministry undergo, or challenge a more severe examination."

The work from which our examples are taken, is the Rev. A. Bost's History of the Church of the Brethren (the author, I believe, is not a member of the Brethren's Communion). He remarks, "as to the truth of the facts, I think that my authorities may be accounted most respectable. Not to mention that the German nation in general, to which I am indebted for them, as an established character for honesty and solidity; the Moravian Brethren in particular, and their writers, share the same character in the highest degree; and their writings possess every quality that can entitle them to it."

In a general description of the Brethren's Church, (1740) it is stated very simply that "in respect to church matters, there are

occasionally observed Apostolic graces, *miracles, gifts of seers, &c.* They are received in a child-like spirit, and there the matter ends." Again, in the same paper Zinzendorf declares, "I owe this testimony to our beloved Church, that Apostolic powers are there manifested. We have had undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances *which could not, humanly, have been discovered*:—in the healing of maladies in themselves incurable—such as cancers, consumptions when the patient was in the agonies of death, &c., all by means of prayer, or of a single word. We have seen hypocrites publicly unmasked, without anything that was the occasion externally;—visible signs, both of condemnation and also of recovery, in men who had offended with respect to the Church;—we have seen wild beasts stopped at the moment of their attack, by the word of the Lord, without any external aid, and without having themselves received any hurt, &c." Again, in 1730, "At this juncture, various *supernatural gifts* were manifested in the Church, and miraculous cures were wrought. The Brethren and the Sisters believed, in a child-like spirit, what the Saviour had said respecting the efficacy of prayer; and when any object strongly interested them, they used to speak to Him about it, and to trust in Him as capable of all good: then it was done unto them according to their faith." The Count, "did not wish the Brethren and Sisters to make too much noise about these matters, and regard them as extraordinary; but when, for example, a brother was cured of any disease, even of the worst kind, by a single word or by some prayer, he viewed this as a very simple matter; calling to mind, even that saying of Scripture, that 'signs were not for those who believe, but for those who believe not.'"

David Nitschman, one of the Brethren, wrote an account of his life, and "of the miraculous escape which the Lord vouchsafed to him." From this narrative we extract the following passage:—"When all this investigation was over, they shut us up again all together, chained two and two—I, however, was ironed apart.

"One Thursday evening, I told my brethren that I had thoughts of leaving them that night: 'And I, too,' instantly added David Schneider,—'I mean to go with you.' We had to wait till eleven. Not knowing how I should get rid of my irons, I laid my hand upon the padlock which fastened them, to try and open it with a knife; and, behold it was opened! I began to weep for joy, and I said to Schneider, 'Now I see that it is the will of God that we should go.' We removed the irons from our feet, we took leave of the other Brethren in profound silence, and crossed the court to see if we could find a ladder. I went as far

as the principal passage, which was secured by two doors; and I found the first opened, and the second also. This was a second sign to us that we were to go. Being once out of the castle, we hung our irons on the wall, and we crossed the garden to reach my dwelling, where we waited awhile, that I might tell my wife how she should proceed when I sent some one to fetch her."

There are some persons, we know, who will regard the circumstances of this deliverance—the sudden purpose of escaping expressed by both prisoners before the means of escape were known,—the deliverance from irons without visible agency,—and the finding the two prison doors open, as mere coincidences; and doubtless the earthquake, the loosening of the prisoners' bands, and the opening of the prison doors in the case of Paul and Silas, would admit of the same easy explanation at their hands. The Brethren, like the Apostles, thought otherwise; they regarded it as a manifestation of supernatural power in their behalf, and gave praises unto God.

A considerable portion of the spiritual experience of the Brethren consisted in *previsions*, *presentiments*, and *spiritual impressions* and *impulses*, and these were faithfully recorded and acted upon by them, with a great attendant blessing. We can give only one or two instances of each of these. When Zinzendorf was about to take, in his circumstances, the extraordinary step of entering into holy orders, he conferred with his wife upon the subject, "who, with astonishing distinctness, shewed and foretold him all that happened in consequence." On one occasion, upon hearing of an order of banishment, Zinzendorf declared that he should not be able to return to *settle* at Hernhut for *ten* years. Through interest in his behalf he was enabled at the end of a year to return for a short time, but through new intrigues was soon again compelled to depart under an order of banishment for life. This order was taken off at the end of *ten* years, when the Count returned and *settled* at Hernhut as predicted. The following account is given of a premonition or presentiment which occurred to Zinzendorf, and of the event which proved that presentiment to be well grounded:—

"In the course of this same journey, a very remarkable circumstance befel him;—having stayed, one day, with a Count of his acquaintance, and having according to custom continued the conversation very far on in the night, he prepared to retire to rest; but a singular presentiment impelled him instantly to continue his journey. Having thereupon consulted the Lord in prayer, he was confirmed in this feeling; he took his leave of the Count, had his horses put to, and had scarcely set out, when the ceiling of the room where he was to have slept, fell in! The Count, in whose



house this took place, retained a deep impression of the occurrence; and Spangenberg, who relates the fact, had himself seen both the individual and the room."

Again, one of their first Missionaries, Leonard Dober, when the perils of his missionary project were pointed out to him, and he was told terrible stories of the cruelty of the Cannibals, and of their rancour against Europeans, "used to answer that he himself was astonished when he thought upon his project; but that he could not help following the impulse which he felt, and obeying therein the will of God."

But, perhaps, the most singular custom among the Brethren—one clearly evincing their belief in Spiritual and Divine guidance, was "to refer the decision of doubtful cases, where opinions were divided, to the *lot*, or rather, under this title, to the Lord himself." For this practice they found Apostolical warrant and precedent in the New Testament. (Acts i., 24–26) It is to be remarked, however, that the decision of the lot was not enforced upon any one, for instance, in the case of a person so elected to any office, in opposition to his conscientious conviction to the contrary. Again, the lot was always required to be used publicly and by those who bore office in the Church, and by common agreement. It was never used when the subject was clearly decided in Scripture, or by a fixed rule in the Church, or when the will of God was distinctly marked out by Divine Providence; and never except as a religious act, and with all seriousness and due solemnity of preparation.

If, as the Rev. J. B. Marsden asserts, the Brethren attach no infallibility to the use of the lot, this would seem to indicate their belief that the Lord operates mediately by ministering and sometimes fallible spiritual agency, as they would never have attributed even a possible fallibility to the immediate and direct guidance of the Lord himself.

Sometimes, when a subject appeared to the Brethren more than ordinarily doubtful, and they had referred it to the lot a second, and even a third time, the original decision was again and again confirmed, and the blessing that followed in abiding by it, even when it was that which least commended itself to the natural judgment, was most marked and striking; for instances of this, we must refer the reader to the work already quoted.

Ministers and bishops in the Church were appointed by lot—Zinzendorf himself, was determined by lot in entering into holy orders. The same course was pursued by the Brethren in sending forth their first Missionaries. The very existence of the Brethren as a separate community, was at one time put to the decision of the lot. The Count, at the time referred to, was desirous that the Church of the Brethren should blend with the Lutheran Church.

Others; on the contrary, urged that their existing constitution and discipline had been attended with such a blessing that they could not abandon them;—ultimately “the Church agreed to refer with him, the decision of this so solemn question to the Lord himself, by the method of the lot. Thus the Church of the Brethren and all its future destinies—its continuation or its extinction, were to depend on a yes or no that should issue from the urn.”

“According to the ancient custom of the Brethren, they made two lots; on the first of which they wrote ‘To them that are without law, be as if you were without law; being not without law, since you are under the law to Christ; but in order to gain them that are without law.’ The other was, ‘Brethren, stand fast, and hold the traditions which ye have been taught.’ The Church prayed that the Lord would graciously reveal to his own the purposes of his wisdom; and we may suppose with what reverential expectation they saw a child, not four years old, bring out one of these two lots. . . . ‘Brethren, stand fast, and hold the traditions which ye have been taught!’—Such was the Lord’s decision.”

“Then, as one soul, and with a heart penetrated with thanks to God, the Brethren renewed in a body, their covenant with the Lord; and cordially promised him to abide from that time forth, without variation, in the same ecclesiastical constitution, boldly to employ themselves in the work of Christ; and to proclaim his Gospel throughout the world, and to all the nations to whom he should send them. The Count himself was charged with addressing the Church in a discourse upon the subject; and he did so with extraordinary power and copiousness.”

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#### THE SONG OF THE SURVIVOR.

Where is the form of girlish mould,  
Under the spread of branches old,  
At the well-known trysting tree;  
With the sunlight lighting her tresses of gold,  
And the breezes waving them fold upon fold—  
Waiting for me?

Where is the sweet voice, with the cadence deep,  
Of one that singeth our babe to sleep;  
And often turns to see  
How the stars through the lattice begin to peep,  
And watches the lazy dial creep—  
Waiting for me?

Long since those locks are laid i' the clay;  
Long since that voice hath passed away,  
On earth no more to be;  
But still, in the spirit-world afar,  
She is the dearest of those that are  
Waiting for me.

*Once a Week.*

MODERN SADDUCISM; OR HARD-SHELL CHRISTIANITY;  
OF THE EARTH EARTHY; A MOLE-EYED INSANITY.

*A Jeu d'esprit;*

By one who has seen

How ITT

really is.

MOLES don't believe in eagles, nor even in skylarks; they believe in the solid earth, and earth-worms;—things which soar up into the air, and look full at the noon sun, and perch on the tops of mountains, and see wide prospect of the earth and air, of men and things, are utterly incomprehensible, and, therefore, don't exist to moles. Things, which, like skylarks mount also in the air, to bathe their tremulous pinions in the living æther, and in the floods of golden sunshine, and behold the earth beneath; the more green and soft, and beautiful, because they see the heavens above them, and pour out exulting melodies which are the fruits and streaming delights of and in these things, are equally incomprehensible to moles, which having only eyes of the size of pins' heads, and no ears that ordinary eyes can discover, neither *can* see the face of heaven, nor hear the music of the spheres, nor any other music.

Learned pigs don't believe in pneumatology, nor in astronomy, but in gastronomy. They believe in troughs, pig-nuts, and substantial potatoes. Learned pigs *see* the wind, or have, credit for it—but that other Πνευμα, which we translate SPIRIT, they most learnedly ignore. Moles and learned pigs were contemporaries of Adam, and have existed in all ages, and therefore, they *know* that there are no such things as eagles, or skylarks and their songs; no suns, skies, heavens, and their orbs, or even such sublunary objects as those we call men and things. They *know* that there is nothing real, and that there are no genuine entities, but comfortable dark burrows, earth-worms, pig-troughs, pig-nuts, potatoes, and the like substantials.

There are occasional moments, like “angels' visits, few and far between,” when moles, in a sudden phrenzy, dash up out of the earth, but the hurry they are in to get back again shows that they look upon this upper world as a frightful vacuity; that their little pins'-point eyes, scorched by the light, see only deepest darkness, and though they may perceive dimly those objects which we term “men and things,” they are positively convinced that they are only illusions, delusions of the senses, hallucinations, and phantasmata.

When the mole was called up by Adam, to be named with

the other beasts, doubtless our great ancestor had scarcely time to say—"Mole!" ere the creature had disappeared out of this our phantasmal world into his *lower* and *real* one. When Adam said "pig!" that learned animal, undoubtedly, instead of gratefully receiving the appellation which should be his for all time, returned a conceited grunt, which, being interpreted, meant "gammon!"

The learned pig does not believe that, at his death, he shall be translated or metamorphosed into pork, bacon, spareribs, and sausages, which things, nevertheless, are undoubtedly true, but he ignores them; they don't and can't exist and realize themselves to him; and he is all the more serene for it. Wrapped in his comfortable carboniferous grease, and eschewing what is "too big to swallow, and too hard to bite," he passes his days in rest and quiet; and if there be a folly in man, it is to drag him out of his corpulent tranquillity. Once and once only did the devil get permission to torment the learned pig, and he did it by forcing upon his consciousness the presence of SPIRIT: and we all know the tragic result,—he and all his learned brethren ran violently down a steep place into the sea, and were—choked.

Why, then, I would tenderly ask Spiritualists, should they be so continually desiring to lead the learned pig into the same catastrophe? Why try to force the existence of spirit on his poor lardy brain, and pig-nut smelling snout, and get him choked in the vasty deep a second time? Good Spiritualist, let the learned pig follow his safe and unerring instinct; let him wallow voluptuously in the slough of theory, and feed amongst the troughs of materialistic faith, and don't drive any spirit into him, which must by nature and all her laws—choke him. The learned pig, in his own sphere and character, is a respectable and useful, if not always a shining character. Once I saw him taken for a lion, when attempting to escape from a show, where he had been teaching clowns their letters—he raised a dreadful roar, and a whole fair fled before him. But the learned pig is usually no lion, therefore let him alone in his sty, and don't choke him with spirit; and don't persist in dragging moles into this upper and phantasmal world. Neither when an ostrich sticks his sapient head into a hole, that he may not be convinced of things that will force themselves disagreeably on his attention, trouble yourself to pull it out of it.

Yet this is what Spiritualists are continually attempting to do. They will neither let learned pigs, moles, bats, nor ostriches alone. They think it most natural that because they see spiritual entities, these creatures should see them too, and they fret and worry themselves to convince them of the truth. But this, though it is natural to the spiritualist, is most unnatural and agonizing to the learned pig, for the more spirit you pour

upon him, the more he must be choked—and to the mole, for the more you show him the light, the more you blind him.

There is a grand old axiom which has flourished ever since the Flood, which would save spiritualists a world of trouble if they would only act on it, namely,—“There are none so blind as those who won't see.” Now, since the days of Hobbes, Tindal, and Hume, and all their continental herd of inoculated learned pigs, the Voltaires, Volneys, D'Alemberts, Diderots, and Rousseaus, their Strausses and Comptes, have made it unfashionable, ridiculous, and a mark of credulity, superstition, and imbecility, to believe in spirit and revelation. You might as well attempt to open an oyster with a spade, or shave yourself with a crosscut saw, as to persuade any of our genus Homo-Sus-Eruditus, or our Homo-Talpæus that there are any such things as spirits, apparitions, spiritual revelations, or spiritual gifts and power.

Compte is *positive* that there is no such thing. Hume is equally certain that no amount of evidence *can* prove the existence of a miracle, though he expects us to believe implicitly eight octavo volumes of assertions in his History of England, upon often very little evidence whatever. Michael Faraday tells us that we must not believe impossibilities; and, therefore, not a mole or a learned pig will believe their own eyes, much less yours, however much you may implore them to do so. You may never have been in the habit of mistaking posts for ghosts, or ghosts for posts; you may see tables go up to your ceilings, and rap out through the alphabet any amount of information and eloquence; you may see wonderful drawings and paintings by people who never drew or painted in their lives, may hear wonderful music by persons *who* never learned a note; may hear the most startling facts *regarding* yourselves or your connections, in this world or the next, answered by mediums who never knew you or yours, may see written the most wonderfully appropriate prescriptions by people without a particle of medical knowledge, and a thousand other things proving their own spiritual origin; but neither mole nor learned pig will ever see them to the end of time, for the simple reason that they are not in their natures. They have no faculties of that kind, any more than a clever dog has the faculties of a man. *Suum cuique.* You will never gather figs of thistles, nor grapes of thorns. “The natural man receiveth not the things of God, for they are foolishness to him; neither can he know them, because they are *spiritually* discerned.”

When Michael Faraday told us that we must first settle what is impossible, and then refuse to believe these so-called impossibilities, even though they stare us in the face, and run *boldly* against us, that was on a Farrow-day, when learned pigs were coming into the world. That he said as a learned pig; but

as a Sandemonian preacher, he goes into the pulpit, opens his bible, and preaches from this text :—" With God ALL THINGS are possible !"

Now, we have lately been wading through a considerable amount of the learned-pig mire, amongst it Hibbert's "Philosophy of Apparitions;" Boismont's "Hallucinations," and Madden's "Phantasmata:" all of which undertake to convince us that all the spiritual demonstrations since the foundations of the world—for their theory goes to that extent, if their pretensions don't, and wipes out the bible with all its phenomena of this kind as completely as possible;—are all illusions, delusions of the senses, phantoms, or diseases. Well, they have completely convinced me,—that Hibbert's theory is a spectral illusion; that Boismont labours under a violent hallucination, and that Madden is a Mad'un, and his "Phantasmata," of all phantasms mater.

These are your pleasant fellows of the true mole and learned pig school, whom the more evidence you give them, the more they are blinded and choked. Pleasant fellows indeed, most beautifully illustrating the old axiom of "there are none so blind as those who won't see." Pleasant fellows, and right philosophical, who set out in the search for truth with a patch over one eye, and a magnifying lens stuck in the other; who, therefore, honestly assure you that they can't see what you try to shew them, but see all on the other side five times the size of life. With stomachs that are turned at the slightest scent of an unwelcome truth, but with a Jack-the-Giant-Killer's bag, instead of a stomach for all that favours their preconceptions. Hot pudding, cold bones and stones, and sticks and dirt all go into it, and make a show, if they never are digested. Pleasant fellows are all these, with their heads set on hind-before, looking backwards, but neither around nor forward; knocking their blind occiputs against a hundred facts, and yet never perceiving them. Of all these the most pleasant is Madden, who wades on through two large octavos, dealing with all ages and nations, beautifully unimpressible by what such poets as Bacon, Milton, Sir Thomas Browne, Locke, Luther, Melancthon, and the like simple souls believed in, and yet at the end finds himself pulled up hard by the convulsionaries of St. Medard, and confesses that his philosophy is at fault.

A few weeks ago an incidental mention having been made by me of a captain's ghost, the *Times* astonished the inmates of the War-Office, by calling it "The Ghost at the War-Office," and the newspapers all over the country have been busily discussing this apparition, of which no authentic account whatever has been published. How very rational! In consequence, I have received an invitation and a challenge. The invitation was from a German gentleman, who, dating from

Eastcheap, merely asked me a moderate and modest request—to put him in the way of seeing a ghost, or the devil himself, which he intimated would be equally acceptable. I could only reply that holding no commission to furnish ghosts to order, I was afraid I could not accommodate him, but as for the devil, he might see him any day without going out of Eastcheap. To prevent any undue disappointment in the novelty of the interview, should he succeed, I reminded him of his countryman Heine's experience:—that desiring to see the devil, and seeing him, he found him a pleasant gentlemanly fellow—but merely an old acquaintance.

Ich rief den Teufel und er kam,  
Und ich sah ihn mit Verwund'rung an,  
Er ist nicht hässlich, und ist nicht lahm,  
Er ist ein lieber, charmanter Mann.

\* \* \* \*

Er frug: ob wir uns früher nicht  
Schon einmal gesehen bei'm Span'schen Gesandten?  
Und als ich recht besah sein Gesicht,  
Fand ich in ihm einen alten Bekannten.

The challenge was from Charles Dickens, to point out any haunted house within the limits of the United Kingdom, where nobody can live, eat, drink, sit, stand, lie, or sleep without spiritual molestation; with the assurance that he had a champion who would, he believed, try the effect in his own person. Though myself preferring a comfortable bed these cold nights, and leaving the ghosts to come to me, if sociably inclined, and promising myself no particular pleasure or profit from the most brilliant success of this shivering pneumatomoxos in search of a ghost, but rather shivering myself at the idea of his lonely watchings in windy and dilapidated old mansions, I have disinterestedly pointed out a few such places, and probably my readers can point out more. Especially I have recommended the far-famed house at Willington, near Newcastle, in the following encouraging words:—"The ghosts there who tormented Mr. Procter, a plain unimaginative Quaker, and his family for years, have been seen by numbers of people with whom I have conversed; people as wide awake as yourself or your champion. Though Mr. Procter has been compelled, for the sake of his children, to quit the house, the hauntings I hear, still go on. There your champion would certainly be successful, for one of the ghosts some years ago, was so obliging as to favour just such a valiant ghost-detector with an interview. Dr. Drury, of Sunderland, a valiant and self-confident man, like your man, said if Mr. Procter would allow him to make the experiment, he would soon solve the mystery. Procter said he would be much obliged to him. Drury went there armed with pistols, and accompanied by a friend. They

first explored the whole house, cupboards, cellars, garrets, and all, to make sure of no contrivances being played off upon them, though they confessed that Mr. Procter's character was a sufficient guarantee against any imposition. They took their stations, one in a chamber much frequented by the ghosts, and one on the landing to watch all movement on the stairs; with candles burning. About midnight, the well-known female figure issued from the closet near Drury, walked or glided slowly past him, and approached his friend on the landing. At that interesting moment when the champion should have collared or shot the ghost, he gave a most frightful yell, and fell on the floor in a swoon. Mr. Procter had to rush from his bed to his assistance, but he went out of one fit into another till three o'clock in the morning, and they began to think it was all up with him. He got through it, but was laid up for many weeks with the effects, and on his recovery published the account himself, which I have." Well, that is just the place for your man, who I hope will prove more staunch than Drury.

To the programme of operating laws, I appended a few remarks, which I also recommend to others who may form any too fond hopes as ghost-hunters:—"But suppose your Goliath does all, or any part of this, *cui bono*? If he sees nothing, his nothing can't set aside everything that thousands of people, just as sharp and sane, *have* seen. If he does see a ghost, that may satisfy himself, but would not convince *you*; for if good, substantial, unexceptionable evidence of apparitions be all that is wanted, that exists already and in superabundance. Your man's additional evidence would not amount to an infinitesimal fraction in addition to the vast mass already in existence, and would not be sensibly perceived by the world at large. Such phenomena as these, like all other matters in question, will not be decided by any individual case, but by the general accumulation of substantial evidence. Such evidence exists to any amount, accumulated through all ages, up to the present hour, and by men of all classes, and of the most clear and practical intellects:—Judges, statesmen, philosophers, lawyers, logicians, theologians, the brawny-minded thinker amongst the rest. By all kinds of people.

Now, if all this does not convince the world, is any experience of your friend's likely to do it? Not a bit of it. If even the miracles of our Saviour did not convince the knowing fellows of His day, is anything less brilliant likely to convince the clever fellows of our time? Are there half a dozen literary or scientific men in London, now, who had they lived in Christ's time, would have believed on Him? Certainly not! Had they been told there was an old carpenter at Bethlehem whose wife had a son supposed to be illegitimate, and that the old man gave



him out to be the Son of God, what would our clever fellows have said? "Bah!—blasphemy!" Had they *seen* his miracles, what then? They would have had a ready answer, as their clever congeners then had,—“Oh! that is the devil.”

Well, let us see what will come of this;—perhaps we may have to wait “All the Year Round;” but, no matter, let us wait. Whether an individual sees something or nothing, that makes no difference to us. We are of the same opinion as Dr. Johnson:—“There are no people, rude or learned, amongst whom apparitions of the dead are not related and believed. This opinion could become universal only by its truth.”

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### OCCASIONAL NOTES.

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THE *Spiritual Telegraph* has hitherto fulfilled the office of a record of some of the strangest marvels of which human nature or human experience are the subject. It has also in some measure discussed these marvellous things with opponents, and as a rule, made common cause with narrators. A page or two may now be profitably devoted to the exposition of principles, or rather to a consideration of the written Word, as the repository, perhaps, of divine wisdom digested into practical rules, by the observance of which the state of mind properly called “Spiritual,” may really be attained.

The earnest conviction of the writer, that a standard of this kind is indispensable—a conviction that has ever gained in strength and depth, as he became better acquainted with the phenomena of spiritualism, and the doings of spiritualists—has induced him to forward some preliminary observations on the character of Luke’s Gospel, which may, or may not, be followed by a particular elucidation of the history, as circumstances direct. At present, he only seeks to awaken the attention of spiritualists to the great fact, that *their guide is the Word*, and that no codex of principles will ever be compiled on another foundation. Not, indeed, a guide to the practice of incantations or other magical rites, but a treasury of that interior wisdom, the perversion and self-application of which becomes magical, and the right procedure of which is what it teaches, line by line, as it unfolds to human comprehension its marvellous order and beauty.

We turn to the Gospel of Luke for this order, especially, because we find that apostle writing under a deep sense of its importance. He remarks, in effect, that many distinct accounts

and declarations existed concerning Jesus, acknowledged the Christ, but a connected and full history was yet wanting:— (1.) “*Forasmuch as many have taken in hand to set forth in order a narration (or history) of those things which are (most surely) fulfilled in us.* (2.) *Even as delivered unto us by those who were eyewitnesses of the same, or by others who were the reporters of their accounts.* (3.) *It seemed good unto me also, having exactly traced all things from the very first, to write unto thee in (such) order, O excellent Theophilus, as that thou mayest know the absolute firmness of those words (or things) in which thou hast been instructed.*”

While affirming that Luke was moved by the Spirit of the Lord to set forth the narrative, as he says, “in order,” we do not attribute want of order to the other Gospels, but so many different perceptions of order. The narrations alluded to by Luke were of the same character perhaps, as the ill-considered reports which Papias mentions, who says: “I will not hesitate to set down in writing to you whatever things I formerly well learnt from the Elders, and well remembered, maintaining the truth about them. For I did not take pleasure like most men in those who spoke the most, but in those who taught the truth; not in those who quoted the commands of others, but in those who delivered the commands given by our Lord in the faith, and springing out of the truth. But, if by chance any one came who had followed the Elders, I examined the words of the Elders; what said Andrew, or Peter, or Philip, or Thomas, or James, or what John, or Matthew, or any other of the Lord’s disciples? As for instance, what Aristion, and the Elder John, our Lord’s disciples say, “For I did not consider that what came out of books would benefit me so much as what came from the living and abiding voice.”

On comparing these words with the above Preface to the Gospel of Luke, it will be seen that the same uncertainty in the multitude of narratives concerning the life of our Lord is alluded to. If it be supposed that his words, on the contrary, apply only to the other received Gospels, we must still understand that the order he perceived was complete and full as addressed to a certain state of the heart and mind, being that of the indwelling light as born in man after his purification. The greater fulness of Luke carries with it the absolute assurance that it contains the particular form of special doctrine that we seek. Even Papias, in another fragment, very curiously says, “Mark became the expounder of Peter, and wrote accurately whatever he delivered, not indeed in a regular order, such things as were either said or done by Christ. But afterwards, as I said, he followed Peter, who delivered his teachings as occasion served; but did not make a regular arrangement of our Lord’s words;

so that Mark made no error, thus writing some things as he delivered them. For he took forethought of one thing, not to leave out anything of what he heard, or to make a mistake about anything therein." . . . . "Matthew, he adds, in the Hebrew dialect, wrote the oracles, and each person interpreted them as he was able." (*Writings of the Early Christians, collected by the Rev. Dr. Giles*).

Papias convinces us that each of the Apostolic writers faithfully recorded so much of the truth as he knew, either by hearsay or experience, and this is all that we require in the external history. That the record in each case was overruled and inspired with the divine wisdom itself is what we may reasonably believe, and what would certainly appear if a complete exposition could be given.

The key to the interpretation of Luke is contained in the name itself—it is the Gospel of Light. If the example of the Mosaic books were followed, its title might very justly be written not *Luke*, but *Light*, from the meaning of the name in Greek. It is the light given in man, the things fulfilled "in us," that Luke was inspired to describe "in order." This at least, is what we believe and wish to affirm. It is the study of the eternal light, in the order of its genesis and procedure, until man is made spiritual, that we submit to all who devoutly believe in the reality of spiritual intercourse, and in spiritual influences.

By the Light of the Word, we understand a substantial thing—a power in the concrete—a something much more potent than the electric spark, as certain to grow in the regenerated nature and manifest the CHRIST, as the mere point of vitality in the ovum is to become a human being. John identifies the light with the creative and formative power, and then treats of it in its deepest sense as pure love, and as the very life of man. Luke, we have already observed, treated of it rather in the order of its procedure as the light of truth, or the eternal word; its everlasting procession, or its ceaseless flowing through soul and spirit, and body, being expressed in the historical figures of that Gospel.

The importance of this threefold distinction in the interpretation of the Gospel, may serve for the subject of a separate communication. One concluding remark, however, on the doctrine of representation—which at once veils over and reveals the existence of such an order in man's nature. If this doctrine be true, and its truth or falsehood must soon be manifest from the attempt to expound it, all the persons named in the history, all the events, must be regarded as celestial and spiritual expressions of an allegory having a divine meaning. Instead of many persons, one is meant—He in whom celestial light has its

birth. One speaking, and another speaking, going, doing, &c., are to be interpreted as figures of the soul's experience,—that is to say, of the procedure of perceptions, thoughts, and affections, good or evil, in relation to the birth of light. The historical record of the miraculous conception and life of Christ is therefore a sublime mystery, teaching us that He who came in the flesh eighteen centuries ago, is really ever coming as the Saviour of men—ever clothing himself with humanity, and bearing its sins—ever creating, or perfecting in those who receive him, a truer manhood than their own. This doctrine, which appeals directly to religious experience, is thus recognized by one of the most heart-searching of the genuine poets who still walk the earth in brightness.

“————— O God, take care of me!  
 Pardon, and swathe me in an infinite love,  
 Pervading and inspiring me, thy child.  
 And let thy own design in me work on,  
*Unfolding the ideal man in me ;*  
*Which being greater far than I have grown,*  
*I cannot comprehend.* I am thine, not mine.  
 One day, completed unto thine intent,  
 I shall be able to discourse with thee ;  
 For thy idea, gifted with a self,  
 Must be of one with the mind whence it sprung,  
 And fit to talk with thee about thy thoughts.  
 Lead me, O Father, holding by thy hand ;  
 I ask not whither, for it must be on.”

E. R.

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Mr. J. R. M. Squire, one of the editors of *The Banner of Light*, published at New York and Boston, has recently come to London, and will be happy to find Subscribers for that paper amongst the English Spiritualists. He is furnished with letters of introduction from The Hon. R. D. Owen and from Judge Edmonds, the latter of whom speaks of him as having been one of the most wonderful physical mediums he has ever seen. The power has, however, we understand from Mr. Squire, almost ceased for some time. Mr. Squire has given us an account of some of the manifestations through him, one of the most remarkable being that he was frequently lifted to the ceiling of the room, in the presence of large circles of friends, and that he remained there long enough to write on the ceiling, and so often, that the ceiling of one room in which this most frequently occurred was blackened with the marks of his pencil! This would be a difficult fact to account for by “the reflex action of the mind,” or even by Dr. Carpenter's theory of “unconscious cerebration.” The same wonderful phenomenon has also occurred to Mr. D. D. Home, both here, and in France and other countries.

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## ELIZABETH FRY.

RARE readers of spirit have some Quaker preachers been. Many times in their meetings have they been enabled to make hidden things in the hearts of those present manifest, to speak comfort to silent misery, words of rebuke to secret thoughts of sin, and words which were strength to souls in which heaven with hell was struggling. Even more markedly has this been the case in private ministry than public, when the preacher goes from house to house, visiting families and individuals, and after a period of silent waiting on the Great Spirit, he ministers to the states of those before him, having with such awful sanction and help, entered into their heart with no end but to work in them the Divine will.

Many are the cases which rise to my mind of such searching and revealing, and one connected with a celebrated woman let me relate. Mrs. Elizabeth Fry was a Quaker Preacher, and in one of her religious visits among the families of her sect in a northern city, she closed her duties by inviting to her inn persons not in membership with the Society of Friends, but who attended their meetings; so that she might have with them "a religious opportunity." Amongst these "outsiders," was a lady who went to meet Mrs. Fry, and together in her room they sat for a period in solemn silence. At last Mrs. Fry spoke. "My dear," she said, "I have felt much troubled whilst sitting with thee. I am afraid thy mind is not at peace with itself; that thou art trying to walk in two ways with thy Lord and the world, which can never be; that thou also art sometimes in vain company, and now art reading some profane book. Is it not so, my dear friend?" The lady struggled with surprise, and the sense of the awfulness of a presence that could thus pierce the secrets of her life. "Is it not so, my dear?" repeated Mrs. Fry. "It is," answered her companion. "I am at present reading *Paine's Age of Reason*, and my mind is filled with doubts and torn with cares." "I knew it was so," returned Mrs. Fry. I pray thee, my dear, abandon such reading; if the book is thy own destroy it—if another's return it, and beg the lender to do so." With some earnest words of spiritual counsel and sympathy, which kept their savour for many days, this curious interview ended.

Quakerism could render up thousands of such stories occurring all down its history of two hundred years. They are witnesses to Spiritualism—to Spiritualism, without which this world has never been; and when Spiritualism has its history written these testimonies of Quakerism must not be forgotten.

W.

THE REV. DR. MAITLAND ON SPIRITUALISM.

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No man is entitled to claim credence for his asseveration of the existence of seemingly impossible things out of the range of ordinary occurrences, and apparently at variance with the generally recognized laws of nature, until he has seriously and thoroughly investigated them, and has placed himself in a position to say that the conditions under which he has witnessed them place the reality beyond question.

On the other hand, it is only reasonable to say that no man, howsoever elevated his position in society may be, who has not thoroughly considered the subject upon which he ventures to pronounce a dogmatic opinion—who would set aside the serious and well-supported testimony of his friend and neighbour, pronouncing the thing impossible and absurd, because it passes his comprehension, is entitled to the slightest respect or consideration. Yet this is the too common condition of the human mind. Tell a man that you have witnessed a wonder—something marvellous in itself—and to him previously unheard of, or at least never seen by him—he will, without stopping to question his own deficiency in knowledge, or the value of human testimony, either commiserate your weakness, descend for the want of argument to ridicule, or pronounce it impossible, because it is plainly opposed to the laws of nature.

Ask this *savant* if he then is prepared to say that *all* nature's laws are known to him, and that anything beyond *his* knowledge cannot be—it is certain his self-sufficiency will vanish at once. Great truths have thus to struggle against the ignorance and educated prejudices of mankind; and it would appear that it is in the order of Providence they should be recognized in the first instance by a comparatively small number only, and of those so privileged it becomes a sacred duty to give the truth fearlessly to the world, and let mankind reject it if they dare!

Here and there, however, we do find men who are not enthralled by foregone conclusions, whose reason will not be led captive by explanatory philosophers, who cannot make up their minds to recklessly reject human testimony, and who can believe on faith! Spiritualism and its phenomena have found one at least, who, though knowing nothing from his own experience, has in bold and eloquent terms demanded a hearing for its advocates, and who mercilessly exposes the febleness of scientific explanations. Such advocacy is the more remarkable, coming as it does from a learned and orthodox divine, the Rev. S. R. Maitland, D.D., F.R.S., F.S.A.

The Rev. Doctor, in an Essay published three or four years since, makes the following remarks on a lecture delivered by Professor Faraday :—

The professor says very truly, " You do not hear of this as a conjuring manœuvre to be shown for your amusement; but are expected seriously to believe it; and are told that it is an important fact—a great discovery among the truths of Nature." We are indeed all this and something more. We are not merely called on to receive it as a truth of *Nature*. It is not content to be shut up in the cabinet of science, or only exhibited as a natural curiosity. It forces itself upon society as a manifestation of spiritual agency, as a revelation of unseen worlds, as a new religion that is to take the place of effete superstitions, remodel society, and regenerate mankind.

This is just where the shoe pinches. It must be met as a religious or an irreligious thing. It thrusts its religion in our faces, and is shocked at the idea of a conjuring manœuvre.

And again, Dr. Maitland, speaking of those who reject testimony, says :—

" It is, however, certain that not only in the higher mysteries of religion, but in the formation of opinion generally, 'faith cometh by hearing.' It is plainly the will of God that man should, by this method of testimony, obtain a great part of his faith—of that unmitigated faith which has the full acquiescence of all his intellectual faculties, so that he is no longer turning it over and scrutinising it as a cashier does a bank note; but has locked it up in the safe, and carried it to the account of what he calls—not faith, but knowledge. This knowledge I say—this accepted and funded faith in a great measure 'cometh by hearing;' and so it is that we have learned most of what we know; and this faith—I repeat that I am not speaking particularly of religious faith—which springs from testimony and ripens into knowledge, is not only much greater in the extent and variety of its objects, but also incomparably more intense and influential than sight.

" All this is consistent with—in truth it leads to, and demands—the most strict and searching enquiry respecting facts.

" Let witnesses be examined and cross-examined with rigour; but let it not be settled beforehand that if their testimony is not such as we would have it to be, we will denounce them, and all who listen to them, as knaves or fools, &c."

" But be this as it may, it is quite clear that an assertion which (as Professor Faraday says), " finds acceptance in every rank of society, and among classes esteemed to be educated," cannot be easily and at once got rid of. A man cannot step out and put his foot upon it as if it were a spider."

The learned Doctor does not, however, stand alone among those of his order. There are other clergymen (of course of the orthodox faith, as none other might find favour with many of our readers) who have given proofs of Spiritual enlightenment. When a goodly amount of such testimony is collected, it may give courage to the more timid men of God to investigate for themselves; and if the conversion of the infidel be their real aim, they may perhaps find their task much less difficult, by an open advocacy of Spiritualism.

C.

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## PHILOSOPHY AND SPIRITUALISM.

MR. J. D. MORELL'S TRANSLATION OF FICHTE'S NEW WORK.

PHILOSOPHY, if we are not misinformed, is usually understood to be an attempt on the part of rational man to discover and explain in accordance with the requirements of the human mind, certain facts, material or spiritual, and to show their necessary connection. If these facts be offered to the philosopher, his first business is, philosophically to ascertain whether they are facts, and indeed *the* facts which he requires, and if he finds that they are not so, it will be his duty to discover them for himself before he sets about philosophising respecting them. Now it must be confessed that this is no easy task with most of us. What with our little biases, and what with our eagerness to clutch great and brilliant results, we find this verifying and discovering of facts a very troublesome, not to say tedious, occupation; and hence arises the temptation on *subjectively* satisfactory grounds, either to select facts which will admit of a solution most compatible with our preconceived opinions, or else we turn discoverers ourselves and find facts where in reality they do not exist. No one need read far through the chapters of the *History of Philosophy*, to find these observations completely confirmed.

It would seem that the present is a very philosophic age, at least for England. There are Philosophies of Prayer, Philosophies of Religion, and so on, down I believe, to Philosophies of Brewing and Baking. But there has not yet appeared any thing like a Philosophy of Spiritualism. Spiritualism hitherto has received not a syllable of encouragement from philosophers. They have hitherto passed it by and ignored it, or tried to refute it, by suggesting how tables may be turned and raps produced by means entirely sublunary. We are, therefore, very agreeably surprised, and already begin to feel a little proud of our position by the discovery that quite lately a real philosopher, and moreover a speculative philosopher—and not least though last, a *believing* philosopher, has been kind enough to take notice of the so called Spiritual phenomena, in order, *if possible*, to explain them.

This philosopher is *Mr. J. D. Morell*, the well-known author of a valuable *History of Philosophy, &c.*, and of several other philosophical productions. The work in which his remarks on Spiritualism occur, is a translation from the German, of a small work of J. H. Fichte.\* Mr. Morell has premised to this

\* *Contributions to Mental Philosophy*, by J. H. Fichte. Translated and edited by J. D. Morell, A.M. — London: Longman, Green, Longman and Roberts, 1860.



little work a somewhat lengthy preface of his own, in which he gives an account of the character and the history of the book, with a view to create an interest in the reader in favour of the subject as well as of the manner in which it has been treated by the author. And here it is where Mr. Morell also touches upon the subject of Spiritualism, whose phenomena, he says, now almost (?) demand some share of attention from the mental philosopher! This attention, he continues, he has paid to these phenomena, "having had repeated opportunities of witnessing and examining the processes of spirit-writing, spirit-drawing, and all the methods by which the denizens of another world are *supposed* to communicate their thoughts through the instrumentality of those now living on earth." He allows, it would seem in consequence of these researches "that the arrogation of mediumship is not generally by any means a wilful deception:" and adds, "*Moreover, I for one am not prepared to deny that all spiritual communication between this state of being and other more developed ones, is IMPOSSIBLE. There may perhaps (?) be facts well attested, which are not accountable for on any other supposition ;* and it is but too easy for those who are tending to superstitious views to lay hold of *a few really valid facts*, and blindly carry out the analogy to cases in which other agencies, wholly different, are at work."

This is the passage from which we thought ourselves entitled to call Mr. Morell a *believing* philosopher, that is to say one who believes at least in the principle of Spiritualism—the possibility of a spiritual communication between this state of being and other more developed ones. Mr. M., as a philosophic writer, is expected to weigh the import and bearing of his words and the almost *odd* way in which he employs his "may's" and "perhaps's" is sufficient evidence that he has done so. Moreover, as he admits the reality of "a few really valid facts," we do not care much, for the present, about the compass of his belief. It is true we should have been glad to be informed of what nature these few really valid facts are,—to what kind of spirit-manifestations they properly belong—but Mr. Morell having withheld this information from us, we have no alternative but to make the best of his explicit statement that they are facts, which are not "accountable for on any other supposition," *i. e.*, on any other than that Spiritualism—or the actual spiritual communication between the denizens of the visible and the invisible world—is a reality.

With this belief in the general and fundamental principle of Spiritualism, however, Mr. M. combines a decided incredulity as to the spiritual origin of certain phenomena usually classed under this head, such as writing, drawing, and the like. In these cases the mediums are, if not deceivers, certainly deceived;

and deceived in consequence of their ignorance of the latest discoveries in mental philosophy, made by J. H. Fichte, for being thus ignorant of the real nature of their case, they are so much influenced by "the natural credulity of the human mind (?) which yearns for some sort of intercourse with the world of spirits;" they are so much beset by "the prompting of personal vanity which is flattered by the idea of being made a *special vessel* for spiritual communication;" that they necessarily prevent "the healthy suspicions of delusion, which from time to time arise in the mind from having their natural weight, or bringing the intellect back to a sounder state." And all this mischief is done because they do not know that the real cause of their mediumship is *preconscious* thought—we repeat it, *preconscious* thought—*preconscious* thought. What that means we shall presently endeavour to explain. For the present the reader, if he or she has the misfortune to be a medium, must consider that his or her state is not a normal, but an abnormal one; not so much as it would appear on account of the natural credulity of the human mind, and the promptings of personal vanity, which of course, does not look like very normal,—but on account of that unfortunate *preconscious* thought, which it seems must be generally allowed to sound very abnormal.

However, let us see whether we can understand what it means. Mr. Morell does not give a clear and precise definition of this "*preconsciousness* of the soul;—he states that the doctrine—that the regions of intelligence and of consciousness are perfectly co-extensive, has of late years come into deserved discredit. Sir W. Hamilton, many years ago pointed out the fact that there is a process of latent thought always going forward more or less energetically in the soul. Dr. Carpenter designated the same phenomena under the term, *unconscious cerebration*. Dr. Laycock has brought them under the general category of reflex action," &c. Then Mr. M. goes on to point out some instances of this *preconscious* state of the soul. There are first, the animals with their wonderful instincts where a certain law of intelligence is said to work blindly. (*i. e.* *preconsciously*).

Mr. M. then goes on to say, "If we turn from the instincts of animals to the structure of the human frame, here we meet with new evidences of a *preconscious* intelligence being in operation. Some intelligent principle *must* exist there from the first moment the formation of the human frame commences, or it could not be adapted from that moment, according to a fixed type, to the nature and exigencies of its after life. We cannot say here, either that it is a direct act of the Deity, which builds up every cell, disposes of every atom, and impels each individual physical process, any more than we can suppose it to be an act

of Deity which causes every impulse of the nervous system, produces every reflex action, and intervenes in every sensation." To which he subjoins, "The same preconscious region, however, penetrates much further than the mere physical processes above alluded to, even into the very interior of our mental life. We find it not only framing the organs of the body, but also guiding us to their proper use. It re-appears in all the various phenomena of reflex action, in the wonderful adaptability of the instincts, in the formation of habits," &c., &c.

These are bold assertions, which to establish properly one thing only is required, and that one thing is—proof.

This is not the place to enter into the labyrinth of questions which is opened to us by these assertions. We will for the present content ourselves with making one or two remarks.

*First*,—It does not seem to us at all evident how Mr. M. could bring this theory together, with the views either of Sir W. Hamilton, or Drs. Carpenter or Laycock. They do not assume a *preconscious* state of the soul in the sense of Fichte, but an *unconscious* one in connexion and contrast with one which is conscious, and we are almost sure that Mr. M. is aware of this circumstance.

*Secondly*,—Allowing that such a *preconscious* intelligent activity as described by Mr. M. were conceivable, we cannot see how that can apply to animals. How can the instincts of animals be called a *preconscious* activity of their soul when they confessedly never reach a state that could be called conscious. But is not the comparison of what is thus called the *preconscious* state of man with the instinctive performances of animal life altogether an *incongruity*. If the construction or formation of the human body is the result of the activity of the human soul in its *preconscious* state, it is only a legitimate inference to assert that the bodies of animals are the result of the *preconscious* intelligent activity of the souls of animals. Nor can we stay here. We shall by the same necessity of analogy be forced to believe that also every plant forms its own body in the same way, for surely if we cannot say in the case of the human physical organism "that it is a direct act of the Deity which builds up every cell, disposes every atom, and impels each *individual* process," we do not see the shadow of a reason why this same law should not exclude the operative and constructive power of the all-present and ever-working God in the procreation of the meanest worm or the most unseemly herb. This view of life, if any, would certainly involve us in a full-blown Pantheism, for it *must* end in our banishing the God in whom we live and move and have our being from His universe, and investing the aggregate of the souls of things with all the divine attributes. And this is a

subject which constitutes a life question in the present aspect of speculative philosophy, for the discussion of which we have no space here.

Finally, Mr. M. observes, "How the theory of unconscious mental activity is enabled to throw light upon the abnormal mental activity of the mind, is now tolerably obvious, and will become much more so if the following pages are attentively perused."

With a view to realize if possible, Mr. Morell's promise, we have fulfilled the condition under which the promise is made, and will very shortly report what has been our experience.

Turning to the work of Fichte himself, we find that he considers the human soul under a three-fold aspect. *First*, it exists as a mere "human monad" in a state of pre-existence, dating from all eternity. To think of it in this manner is necessary, because God cannot be conceived to add an atom to his creation or time. *Secondly*, as soon as the *material* of life and the outward conditions of its realisation meet together, the whole process of realization in time begins, first in the form of *incorporation* and then of *consciousness*. This latter is its third state. How and where these unconscious millions upon millions of human monads managed and now manage to exist in their first stage of pre-existence; how they happen to meet with the "material of life"—and that the right one—considering that they are quite unconscious of anything, even of their own existence, these and similar questions the author does not answer. Some of the older divines assure us that they were all of them located in Adam, by which ingenious assumption, they found it easy to explain the fact that all mankind were involved in Adam's sin and fall. But it is evident that this theological view differs somewhat from the philosophical one of Fichte.

The second stage of the "human monad" commences when it meets with its material of life and is incorporated. This state of the soul is described as "a dreamy unconsciousness," but at the same time also as essentially and specially a "process of *speaking*—without, however, its thoughts as yet touching the threshold of consciousness." However, when the soul has reached this stage of its existence without knowing that it is, or where it is, it begins to be intelligently active, and indeed with *intelligence which is not only superhuman*, since the most strenuous researches of the deepest and most acute thinkers have not yet been able even to master the rudiments of the wisdom and power displayed in this process, but with *a wisdom altogether divine*. Its object is to form a body fit for its wants. This object it accomplishes unerringly. It takes the proper gases, earths and metals, as they are required for the individual members. It plans

and puts together the brains as well as the stomach. It shapes and proportions the bones; it weaves the tissues, it places and fits the nerves; and all this it does without knowing the least what it does, with absolute intelligence. And so it goes on till it becomes conscious and normal in the growing man, and then if it would know what it has been doing to its body when in a preconscious state—it must go to the books which have been written by men in a normal state—and must be contented with what it can learn there. It would be comparatively easy to point out the fallacies which lie at the basis of this, we must call it, crude view of life. If the soul possesses this unconscious divine intelligence, how does it apply it to the production of that mysterious organic process which we call *life*, which the farther we trace it the farther it recedes, till it is lost in the Creator? It is useless to compare the results of the instincts of animals. They are *mechanical* not *vital organic processes*. A spider, for instance, spins the web just as man lifts up his legs if he wishes to ascend a staircase. The parallel would hold good if it were maintained that the spider, that is to say, the spider monad, deliberately though unconsciously constructed its own body, for there is certainly not only a higher intelligence, but also a very different kind of power displayed in this latter performance.

How such palpable objections to his view could have escaped Fichte is passing strange.

However, even such as Fichte assumes it, this theory is not a powerful instrument in the construction of his philosophical edifice. Its power is soon exhausted. The phenomena which he tries to explain from this view are: *dreams with their pictorial visions, deceptions of sense or hallucinations and memory pictures, fancies or reflections in a symbolical form, double consciousness in walking and in sleep, and religious madness*, but very little is said in explanation of any of them, nor are any illustrations given. Nor is there anything remarkable or wonderful about these phenomena as described.

With reference to phenomena which really touch the questions about which spiritualists feel a more immediate interest, Fichte makes plain and honest confessions and concessions.

For instance, with regard to second sight, he observes: page 59, "Clearly the previous grounds of explanation are here insufficient; a new series of operations and relations appear to begin. In dream-waking of the kinds before mentioned, it was still possible to explain all that was characteristic in them from internal conditions springing out of the preconscious, but special nature of the soul. This possibility now ceases; a prevision so peculiar, and entering so much into detail, cannot possibly spring from the preconscious region. It necessitates us to draw the

astounding but unavoidable conclusion, that a real and perceptive knowledge lies at the basis which consequently can have its seat only in the consciousness of a personal mind, and from this mind be carried over into the consciousness of the seer."

And again, page 60: "As our mind has its root beyond the world of sense so will it also stand, in a hidden and unconscious way, in mutual communication with the real existences of this higher region, and that too with those who, like itself, hold intercourse with the world of sense, as also with those who are already removed from it."

The remainder of the book is occupied with matter of a more formal philosophic nature which does not concern our main subject.

In concluding our remarks, we beg to remind the reader that we have merely quoted from Mr. Morell's translation, which as he states in his preface is rather free and in some instances abridged. How far this may have affected our comprehension of the leading points of Fichte's reasoning, and the completeness of our estimate we cannot say, but leave the verification of them to those who may be inclined to study its pages.

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## CONSIDERATIONS ON THE FORCES OF NATURE, AS CONNECTED WITH SPIRITUALISM AND THE PHILOSOPHY OF MIND.

BY DR. ASHBURNER.

SPIRITUALISM of the higher order in America, as well as in England, appears to insist on the same class of exalted principles. Whatever may be the modifications introduced by the real personal influences of the medium, provided his aspirations be ambitious in the direction of benevolence, the same Christian doctrines are inculcated—the same class of communications are made by the spiritual beings who have manifested themselves.

These observations appear to be a necessary introduction to the following views, because the vague fancies of many persons on spiritualism would lead them to think that the science had no basis, on account of the many apparently inconsistent reports that have been made on the nature of spiritual manifestations, and on the discrepant character of the resulting revelations. Judge Edmonds and others have had communications from spirits, which have exhibited the characteristics of various calibres of intellect. I may add an experience of six years' constant practice as a medium, in corroboration of the fact, that

unless the rules inculcated by the higher spirits be strictly adhered to, the nature of the communications will vary much; and the temporary possession of the medium will generally be by an inferior rather than a superior class of spirits. The rules I allude to are those inculcated by the Christian precepts; and most especially self-abnegation, and the habitual practice of self-control. To those who, in early youth, have not been accustomed to the discipline of self-control, the struggle for a victory over self becomes a very severe one. We may be assured that few have the courage to pursue it. There is no battle more difficult; none in which the probabilities of defeat appear more formidable. Without success in self-conquest, however, we are told that none of the higher rewards of spiritualism are open to us. What is this but a reiteration of the principle of carrying the cross of Christ? The highest aim of the real philosopher is success in the search of truth; and if we strictly analyse the meaning of these words, tied up as they are, with all our pursuits, we shall find involved in them all moral and physical science—all religious and mundane considerations.

The world has been too full of folly to look into our subject, except as an exciting pastime, or to furnish themselves with amusement from the scoffs and jeers of multitudinous atheists and pitiable bigots. The would-be scientific have been enemies to the cause, from the simple fact that their habits of self-glorification appeared to be in some danger of overthrow—and partly, perhaps, from a sordid fear of some interference with their money gains.

The whole subject of spiritualism is closely connected with magnetism. Here is one of the causes which retard the progress of holy truths. The so-called men of science have resolved to keep magnetism down to the level of mineral facts. They taboo vegetable and animal magnetism. The consequences of their conduct, in this respect, have been very seriously detrimental to the best interests of society.

Many times, in the course of our reflections on subjects connected with animal magnetism, have we decided on giving loose to ideas so grand and so sublime that we could have wished for the power of placing them at once on record. No ideas are, however, more stupendous than the universe, of which the earth we inhabit forms so small a portion. There are many men who cannot imagine that animal magnetism may possibly have a scope so vast as to belong to any system which shall embrace the forces regulating the whole of the mighty fabric of God's creation. When we survey the heavens with the telescope, we see thousands of worlds, and we know that they are each and all controlled by a law emanating from the *will* of God. This

expression is another form of producing an idea, with which only those can be familiar who have had the advantages of studying animal magnetism. It is not possible for any man to conceive of the force of the human will, unless he has witnessed the wonders that have been performed by it. I have demonstrated the fact that the human will is *a motive power*. (see note at p. 29 of the *Translation of the Researches of the Baron von Reichenbach*, Baillière, 1850) We are not now to enter on the arguments to convince men that our proofs are not to be controverted. We are sure that all the philosophers of England would not be able to disprove the facts.

We shall be asked, what is this motive power of the human will? Those who, like myself a while ago, have not gone deeply into the distinctions between matter and spirit, or force, will find it difficult to embrace the idea of entity or substance, which is not matter. No one can deny the position that all matter is inert. If it be inert, it requires a stimulus or a force to move it. Stimulus is not a right word, for it is applied to an object that has a desire to remain at rest, and would move if stimulated; now matter cannot move unless actual force be applied to it. Matter has no will or choice. It must, of a necessity, obey force. Matter has ponderable relations. Why? Because it must obey gravitation. Spirit, on the contrary, does not partake of ponderable relations. It has powers which enable it to form matter. Thus, there is really no end to the combinations of organic matter, which may be formed under the direct agency of forces that are brought to bear on the elements of matter. Muscle, sinew, and bone are the results of certain magnetoid or electroid forces. These are formed in months or years out of what—but of the materials furnished to the digestive organs by the previous accumulations of the elements of matter in an aggregated form? But what kind of form of aggregation? Nothing exists that is not subject to a law. The law that has regulated the forces, magnetoid or electroid, to deal with the matter in its elementary forms, has produced not only new aggregations, but new organisms. Every thing obeys a law of series—matter as well as force. No series of organic arrangement can take place under the operation of these forces without the result of organic substance. Will the advocates of positive philosophy ask us to meet them, in order to shew that they mean what we mean? No! there can be no mistake! We mean that matter is inert—thoroughly obedient to that law we may call the law of force. Force obliges the elements of organizing matter to assume geometrical arrangements. This is too much of a fact to be a supposition, or an imagination. Those who scoff at imagination, however, and boast of their logic, do not



reflect that every hypothesis is an imagination;—and they are apt to believe their hypothesis to be a sufficient warrant for the idea, fanciful though it be, for the geometric forms of matter to think. My ideas, or my will may have created a number of pencil drawings illustrative of geometrical propositions in dozens. They ought according to the positive philosophy to have reached some stage of the progress of arrangement which would enable matter to think; whereas, unassisted by mental explanation, they would remain inert matter, incapable of themselves communicating thought.

It is very true that as symbols they might create associations of thought. Letters are but symbols; and they are enough, when nicely combined, to make us think deeply. But all symbols obey a law of association, and here we re-enter the domain of spiritual and magnetic law. It would be as idle to try and teach our leaders of science that symbols acted upon the cerebral phrenological organs to produce ideas, as to teach them that the moon was made of green cheese. It is, however, a fact—and a magnetic or crystallic fact. It is a fact dependent on the existence of subtle forces, of which most of them cannot conceive. Language and the intercommunication of ideas by letters, or written and printed symbols are alike productive of ideas, from exciting magnetic forces in the brain, which would be impossible, but for a principle of consciousness which regulates every part of the organism, which receives impressions and emits ideas, according to a law of give and receive, or attraction and repulsion, analogous to the force of gravitation.

The laws regulating the universe may be said to resolve themselves into one great trunk force. This is the puzzle which has bothered the brain of poor Mr. Faraday. Loaded with such honours as the voices of his admirers could bestow upon him, he has lost himself in egregious vanity; and misunderstanding the simple propositions of England's pride, and the world's great astronomer, Sir Isaac Newton, he has ventured to compare his own mind to that of this extraordinary man. (In Mr. Faraday's Lecture on the Conservation of Force, at page 4 occurs this passage on Gravitation:—"The usual idea of the force implies direct action at a distance; and such a view appears to present little difficulty except to Newton, and a few, including myself, who in that respect, may be of like mind with him.") We should be sorry to interrupt the professor's self-complacency, were it not a duty to place him on a pedestal for the world's edification. Mr. Faraday, after writing and printing the words we have quoted, may be told that his great compeer was most remarkable for his *humility*. He was a Christian in every sense of the word. He was prone to fits of abstraction—and in these,

perhaps, he received the intuitions of his magnificent genius. We cannot compare the small but ingenious mind of the electrician at the Royal Institution to that of Sir Isaac Newton. We must be excused for saying it would be quite impossible that Mr. Faraday should venture to grasp such an idea as that of universal gravitation. We are far from disparaging Mr. Faraday's labours, but we have read his abstract of a lecture on the Conservation of Force, and we feel pity for the mind that could venture to publish such a farrago of confusion. There are other matters on which a man of powerful scope of mind might have distinguished himself. The late Dr. Hare, of Philadelphia, whose fallacies are not without their claims to severe reproof, was an example, nevertheless, to Mr. Faraday. Prejudiced, and at first intolerant on animal magnetism and its higher developments, he certainly never committed himself so foolishly on the matter of the forces, which are supposed to be operative in the once fashionable pastime of table turning. The phenomena, far above the capacity of Mr. Faraday's powers, were grappled with by Dr. Hare, and his solution of the difficulties was as simple and beautiful as Mr. Faraday's was childish and silly. Nevertheless, Mr. Faraday is backed by what is called the science of England, and unenviable is his position, notwithstanding. It is a great comfort in these days, to feel that one is not backed by weak flatterers, and still more superficial sciolists. One can think for one's-self, and care nothing for the maudlin sympathy of cliques.

Mr. Faraday is unable to understand Sir Isaac Newton's doctrine, and equal as he considers himself to that most wondrous mind, he confesses that the force of gravitation is too much for him. We now propose, therefore, to shew that this trunk force, as we choose to designate it, is no other than that which has been the severe trial of Mr. Faraday's wits for a number of years—and if the trial has produced a weakening of his intellect, we have no desire but to pity him. Still we are bound to go through with our duty.

The great trunk force takes its origin from the *will* of God. It is designed to co-operate with all other forces, and may be is the origin and modifier of each and every force in nature's wide domain. Having reflected much on this subject, we are at a loss to account for Mr. Faraday's difficulty. He has made out much that is vastly ingenious in physics, and it is strange that he does not, out of his own views on magnetism and diamagnetism, contrive to solve the difficulties which oppress his mind. These are of a nature to us unaccountable. How a man can have reflected on the diamagnetism of the electric current, and have failed to apply it to the process by which our earth receives its

magnetism from the sun, is difficult to conceive. It may be said, by the way, that Mr. Faraday's facts on the axial and equatorial bases, on which rest magnetism and diamagnetism, are neither new nor original. I have shewn in a note on the curious phenomena that have been observed for a long period of years, by philosophers as well as by peasants, to accompany the relations of a hazel twig or rod, to the organization of the human being, in my edition of a translation of the researches of the Baron von Reichenbach, that M. de Thouvenel discovered, prior to the year 1784, the principal facts on which Mr. Faraday relies.\* The use of knowing that other men have discovered what we believe to be original, is to share the credit of discovery with those who have been our predecessors. Mr. Faraday is so "sharp," to claim all he can, that it behoves us to shew he has not only not been original, but that he has not deduced all which could have been elicited from his pet facts. The science of magnetism considered as belonging to the explanation of the phenomena of the universe, is of the highest importance. It explains why, and how worlds upon worlds remain in their orbits. It explains the facts relating to the influence exerted by the sun upon the solar system. It explains the analogies between all the forces in nature. It varies our views according to the facts we are capable of classifying. It does all this, and a great deal more. We proceed to show how all the phenomena we have alluded to are brought about.

Let us try, first, to clear the way. It is strange that Mr. Faraday should be unable to comprehend the natural sequence of his own facts. He is, he flatters himself, the discoverer of M. Thouvenel's great truths. M. Thouvenel found that certain metals were arrayed by an invisible but constant law, in an axial direction in relation to the meridian of the earth. He found that certain other metals were arranged by a force he could not see, in an equatorial direction. What was this but the discovery of which Mr. Faraday is so vain? What was this but magnetism and diamagnetism? We are not now to insist upon unseen forces. Mr. Faraday would surely not be so ungenerous as some ignorant persons have been, to object to the indicating powers exercised by the hazel, because forsooth the force emanating from that peculiar crystallic vegetable arrangement of matter was not capable of being seen. He, who is so familiar with magnetic phenomena, would not venture to use such arguments. But let him beware lest the *non sequiturs*, in which he is so apt to indulge, may not lead some of his followers to be guilty of

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\* *Reichenbach's Researches*—Note, p. 98.

blunders as discreditable as declaring that animal magnetism is not science. This Mr. Faraday has himself said in my house in Grosvenor Street. This gentleman accompanied my friend, the late Mr. Andrew Crosse, to witness some experiments on living sensitive subjects, in which he saw the influence of the opposite poles of rock crystals in effecting sleep and wakefulness. The facts he witnessed were incontrovertible. He had not the philosophic patience I expected to find in him. There peeped through his manner a wilfulness which was not creditable. From that day it was clear to me that he was a much over-estimated character. It is impossible to class the man, so absolutely wanting in philosophical humility, with those who are deep thinkers. Vanity was his characteristic; and he has fully redeemed the conclusion I came to by comparing his own capacity of intellect to that which God bestowed on Sir Isaac Newton.

Engaged as we are in a pursuit which is very absorbing, it appears impossible not to bewail the obstacles which fall in the way of truth. Either our science shall be recognized, or it shall not. It is not to be obstructed by the vanity of man. It stands with its sponsor, sacred truth, on a solid rock, and it must be our task to shew that it has claims to the most serious consideration of really scientific men.

M. Thouvenel's discovery, established by the assistance of a hazel rod in the hands of a sensitive man, who was accustomed to find springs of water and metallic lodes in the earth, caused me to reflect rather more deeply on Sir Isaac Newton's force of gravitation, than Mr. Faraday seems to have done. Whether not being trammelled with the weight of many discoveries be an advantage or not, it is not easy to say. Mr. Faraday was in too great haste about table turning, and too confused about conservation of force. The idea, which led to a question of the axial and equatorial antagonisms, was based on the current or currents necessarily coursing from the great magnet called the sun to the minor magnet called the earth. We know that every magneto-electric current is accompanied, in its travels, by an equatorial, or what is the same thing, by a spiral current, which, in mathematical language, is said to be at right angles with the axial current. In other words, M. Thouvenel's east and west metals were placed at right angles with his north and south metals. In other words, the current was a marriage between magnetism and diamagnetism. The couple left Mr. Faraday's iode the sun, and arrived together at his cathod the earth. Here a separation of interests took place. Why? They were arrested in their course by a magnet. A reversal of polarity was the consequence. The earth's current rushed back to the sun, but not before the usual

requisite gyrations, which, necessarily, under the planning laws of the grand formula, impressed, on the earth's matter, the bearings and directions of that which we call the magnetic compass. A radiant force, one and indivisible, the trunk force of gravitation reaches the spheroid magnet, the earth; reaching the centre, its reversal is accompanied by a pinning of the globe on its axis, for in no time its polarity has been reversed. Iron and some other matters have, according to law, obeyed its axial force; other metals obeyed its equatorial tendency. When it has become a centrifugal or repulsive agent, it has impressed some metallic objects with an attractive, others with a repulsive force.

What we may now call the earth's current, has rushed back to the sun. But having been reversed, it is no longer an attractive current. "No!" says Mr. Faraday; "Prove that to us." Dr. Noad might have taught you this. But it is to be feared that that gentleman may be bowing to the clique which holds the influence in its hands. Dr. Noad does not dare to look at Mr. Rutter's magnetoscope; and is even, perhaps, afraid to ask for Mr. Faraday's permission to do so. Dr. Noad ought to know that, animal magnetism aside, there is no way of shewing the most important fact of the direct current being attractive and the inverse one being repulsive, except by the experiments first made by him with his single coil electro-magnetic apparatus, and by myself on my subjects influenced to sleep, and to become awake by the opposite currents. Dr. Noad's letter on this subject is appended in a note to my paper on the theory of sleep in the fourth volume of the *Zoist*. Animal magnetism shows that the direct current is an attractive force,—that the inverse current is a repulsive agency. What further proof need we to show how far seeing—how deep thinking was Sir Isaac Newton? He knew what he meant when he thought of centripetal and centrifugal forces. He was not so bother-headed as not to unravel the mystery of the sun's current and the earth's current. But then, the simple equal of the conceited author of conservation of force, he had not confused himself with the cross purposes of magnetism and diamagnetism. Nevertheless, his idea of God's great trunk force, involving the two antagonistic currents of attraction and repulsion, was quite sufficient to account for that important anticipation by M. Thouvenel, of what is considered Mr. Faraday's distinguishing discovery.

Enough has been said to show that our Royal-Institution philosopher need not have sneered so hastily at animal magnetism. He is powerfully patronised, and the world may continue its idolatry; but he may be assured that time will force upon him the very disagreeable truth, that humility is a virtue to be prized far above the blandishments of pride and vanity.

The reflections which arise in our mind upon God's great trunk force of gravitation are so numerous, that it becomes difficult for us to establish a starting point whence we can begin our considerations. Mr. Faraday need be under no apprehension that we propose to allow him a monopoly of credit in the matter of conservation of forces. If he will be so humble as to read what was written in an essay on the analogies between the mesmeric and magnetic phenomena, which appeared in the number for April, 1846, of the fourth volume of the *Zoist*, he will find the following sentences:—"Some of the most interesting as well as most important among the facts which have come under the observation of the cultivators of mesmeric science, relate to the analogies between the mesmeric and magnetic fluids. That these exist is an assumption, based upon the direction taken by certain currents of forces, and by the light emitted under certain circumstances, when particular arrangements of matter are attended by its evolution. Abstractedly considered, there is no proof that magnetic matter exists; and its entity is granted only to account for numerous phenomena which require explanation, and which can be accounted for only by a hypothetical reality. In the present state of our knowledge, the eagerness to carp at new facts, and the tendency to disputation, form the drag-chain to stay the rapidity of scientific progression; and it is only by such a cultivation of the mind of the masses as to permit the reception of new ideas, new trains of reasoning, the original thoughts of intellects wider than those of the common herd, that the vulgar opposition to truth can be overcome.

Assuming that electric and magnetic currents exist, we may infer that a fluid in many particulars analogous to magnetism may be proved. We may be led to infer from numerous observations, made at different times by numerous persons, that certain effects are produced by the operation of an influence from one living human being upon another. An endeavour will be made to show that this influence, indebted for its existence perhaps to psychological causes, operates by the agency of a supposed fluid, which producing physiological phenomena similar to those produced by the magnetic fluid, may be inferred to be analogous to it. Striking facts may be adduced, too, which may tend to the conclusion that the *exercise* of the faculties of the human mind, and particularly that of the will, is attended by the emanation of a fluid from the brain, from the fingers, seats of the functional extremities of nerves, or from some part of the person who may be exercising the mental faculties. I propose to show that the same series of events may be produced in individuals of a certain nervous diathesis, by the impingement of a fluid, evolved by the will of another,—or by manipulations attended by

the emanation of the same fluid,—or by certain emanations from magnets, or from some metallic wires, through which currents of electricity are passed; or from the direct application of certain metals. I do not attempt to establish the identity of these fluids, for the facts daily developing themselves tend to show, that the distinctive properties of these fluids are as various as the substances from which they emanate; and it may be that the great power, antecedent to all consequents, may ordain the simplicity and unity of one electric, and gravitating with centrifugal, force—evolving an infinite complication and variety of cohesive and repulsive agencies, the entire system emerging from the *volonté directing*  
*La Grande Formule!*

Under these circumstances, there can be no doubt as to who first thought of the conservation of force. Mr. Faraday may imagine that his original views are far superior to mine. There is this difference between our views,—that whereas mine, in 1846, were clearly stated—Mr. Faraday's, in 1858, are so confused, that I defy any one to comprehend them. I have defined the accordance of my views, without having had the presumption to differ from those of Sir Isaac Newton; whereas Mr. Faraday tells the public, their minds not being upon a par with his own, which is quite equal to that of Sir Isaac Newton, he is bound to tell them that the great astronomer was not quite clear about his meaning. This is pretty well for one who had made so egregious a blunder about the forces implicated in turning tables.

We do not mean to tease our readers with more details on the idle doctrine of conservation of force. We know that forces are in being. We know that, without creative forces matter would not now be existing. We know that animal magnetism has enabled us to start conjectures on the high probability that creative forces are analogous to what we are apt to call *genius* in man. Man creates, by God's permission, when he writes a fine poem. Shakespeare was a man of creative mind. Our great John Milton was another; James Watt, though greatly differing, in creative force was not inferior to either of them. They were all three moulded after God's own image. Gifted like Sir Isaac Newton, with creative force. It is fashionable to say with a creative brain. Why should we yield to the fashion, when we know, from the just conclusions, our strict logical trains of reasoning have compelled us to adopt, that brain can neither *create* nor *think*. When we speak of creative force, we must own we do not allow ourselves to believe in the absurdity of inert matter acting in any way. We are bound to acknowledge the existence of *an infinite series in the gradations of forces*. Minerals are subject to the lowest forms of force, and the highest is, as far as we know, that which we call God's will,—a creative power which produces not only

all which we see and feel around us, but much that we can neither feel nor see: much too, that is so far more refined than anything we can conceive of, that our vulgar tastes lead us to conclude nothing can exist, which we cannot comprehend as some form of matter. This is the great stumbling-block of modern philosophy. This is the natural child of the absurd doctrines we derive from the schools of the metaphysicians. These men have bewildered themselves in a maze of verbiage, and hence refuge must be sought in something *tangible*—or, as the modern *slang* goes, in *positive philosophy*.

Sad are the inferences we are obliged to draw from the texts of the positive men. We cannot rest upon any conclusion they arrive at, simply because they are for determining on finality. Their philosophy is false, if for only this great flaw, that in all nature there is only change and progression. All that is conservation is opposed to change. All that is retrogressive is destructive, like the wave, that in the ship's wake, recedes into the fathomless abyss. We prefer to look forward, and to exert all our forces, mental and bodily, in looking through nature up to nature's God. There we know there is no fear of receding. All nature is progressive, and we look there in vain for a substantial basis on which to build our fanciful theories of thinking matter and creative brain.

The mind is too subtle an essence or entity to be comprehended in our present state of existence. We cannot grasp here much that we shall know hereafter. We can, however, reason from facts. We can draw our inferences. We can arrive at conclusions. We cannot always persuade our neighbours that our conclusions are correct. They may be strictly so; but they may not be met in a confiding or in a philosophic spirit. There is a reason for all this, but the reason is itself too recondite for those who cannot accept facts, unless they tally with their own limited experience. We are not warranted in urging our neighbours to adopt views they can neither believe nor comprehend. We may leave them to become more enlightened.

Few subjects have been so much discussed as that which now occupies our attention. The matter, however, which most presses upon us, is, the welfare of mankind. All objects, compared to this, appear trifling. We have no idea of the importance of our own efforts in endeavouring to ameliorate the lot of our fellow beings. The great majority of us are led away by the impulse of the moment—the meaning of which is, that we are creatures of impulse.

Impelled by what means? Do we know what impelled us? A motive, no doubt. What motive? We do not understand mesmerism. We have not studied the subtle philosophy of the



human will. We have yet to learn that the will is a motive power—consequently, a motive. We can now suppose that the philosophy of Gall is not so frivolous. But that deep in the recesses of our brains are organs influenced to action by motive forces, which impel us to act as we do. Whence do these motive forces reach us? They arrive from the concentrated will of spirits. This, we shall be told, is a madman's idea. Dr. Haslam published a remarkable book on what he termed *Illustrations of Madness*. It contained a single case of a wretched maniac, who was teased perpetually by evil spirits. Nobody would believe the poor man, when he made his statements, that he could see the agencies set in motion to produce what he called lobster cracking. Years of reflection on the facts of clairvoyance—much experience of the operations of the mind among the insane—have convinced me that poor Matthews actually saw what he described. If my readers do not give me credit for being a madman, instead of a deep thinker, they will ask "To what are you leading us?" No wonder that ideas so new are startling. But my good friends may be assured that they are led only to reflect on the necessary consequences of the establishment of certain truths. Not one of the statements now advanced can be refuted. If they could, there would be nothing in nature to be reasoned upon. If our philosophy were false, we should be at a loss to know where to look for the truth. But we are sure of our ground. *The human will is a motive force*. This position cannot be controverted. The ignorant may sneer. The vain and conceited may use their common, but very silly weapon of ridicule. We are not to be biassed or bent by such weak forces. We rely upon facts; and when once our opponents can detect a flaw in our facts, we will yield them the palm of victory.

Many considerations impel us to reconsider the subject of the human will. We are engaged in proving that animal magnetism derives its chief importance from the illustrations it bestows on the philosophy of the mind. Our readers must divest themselves of all the trash which even such able writers as Dugald Stewart have included amidst the real philosophy in their books. It is sickening to read, in many of the best polemical divines of our church, such quantities of false reasoning—such heaps of erroneous conclusions; because they are based upon propositions unsupported by a sufficient foundation of facts. The facts were not wanting, but a preconceived judgment had completely obfuscated some of the clearest intellects. We may thus call much of our accepted erroneous philosophy hereditary, for we have inherited it from those who have preceded us. Not to be outdone in error, we persist in regarding obvious truths as fallacies, and wallow in the mud of our own obstinate wilfulness.

Man, we are told, is the reflected image of his Creator: he is so, with the exception that the image is easily defaced. We cannot imagine a more melancholy consideration, than the idea of a reflected image of a perfect God being submitted to the spoiling process of a mischievous mutilation by a miserable fiend. We hear of fine altar-pieces in churches, painted by the artists who reflect a glory on their country, being destroyed by some wretched being impelled by fiends to an act of barbarity; but this is only the type, or rather copy, of the mutilation we allude to. God's image would necessarily be holy, if the will be vouchsafed to that image had been properly cultivated—if the organ of Concentrativeness had not been allowed to be weakened by wrong training—if, in fact, due *self control* had been cultivated from the earliest period of life. Men may rail at this new philosophy; men may fancy themselves wonderfully gifted with old facts, and with invincible powers of reasoning: they must succumb to the truth—there is no way of escape from the cogency, and the wisdom, and the absolute correctness of the mode of reasoning here adopted. We are apt to recur to our former convictions, notwithstanding the truth is against us: we are as bad as the Hindoo, who refuses to be converted. There is, however, in the end, no escape from just conclusions. The world may lag behind for a time; royal societies may become old and decrepid; we may all be sure, however, that time does not stay for the indolent, the lazy, the ignorant, and the obstinate.

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A HAUNTED HOUSE.—At the Glasgow Small Debts Court on Thursday last, a very singular case was heard. This was a claim restricted to £13, being rent of a furnished house at Strone. The defender served a counter claim on the pursuer, which amounted to £33 1s., being damages sustained by the defender. One of the items in the account was as follows:—"That the house let to the defender was under a bad name, and no person that knew it, would live in it. That the pursuer did not inform the defender of this although he knew well that the house had the name of haunted ever since his brother hanged himself, and was stretched on the kitchen table. That the defender obtained a lodger, and from a fright he got from a vision in the night, he became deranged, and went and drowned himself. To loss sustained on not being apprised of the character of the house, £20." The counter account was not entered into, as there was a wrong date in the original account, and the Sheriff dismissed the case.—*Perthshire Gazette*.

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## Correspondence.

### PERSONAL EXPERIENCES IN SPIRITUALISM.

*To the Editor of the "Spiritual Magazine."*

SIR,—In compliance with the request of several friends, I have much pleasure in placing at your disposal a few of the phenomenal facts I have recorded during my investigation of the deeply interesting subject of spirit intercourse, and in the first place permit me to say to your readers, that I am not learned in the laws of physics. I am a plain practical man of business, and I believe an ordinarily sagacious observer. I have gone through all the phases of doubt, and exhibited the usual amount of ignorance, free however from bigotry and dogmatism. I have read much, and heard almost everything that could be said upon the subject, either in denial or explanation of the facts, and am at length forced to admit, that (as all other solutions entirely fail to explain the phenomena,) I do accept the one claimed for them of "spirit manifestations," and I now most implicitly believe that the disembodied spirit can and does manifest its existence to man on earth.

It is now about four years since I first witnessed the manifestations at the house of a neighbour, where Mr. Home, the American medium, was then residing. The occurrences so opposed to my pre-conceived ideas were indeed startling, and sufficient to satisfy the mind of any rational man that something—call that something what you will—more than natural agencies was at work. Among other wonders witnessed by me at that time, an accordion, brought from one end of the room to the other by no mortal agency, placed in my hand, and held by me apart from any one, all around having their hands visibly placed on the table, was played upon in the most beautiful manner, and the particular air I asked for executed; there being no possibility of any one touching the keys of the instrument. At another time the table around which seven persons were seated, rose slowly from the ground and ascended nearly to the ceiling, out of the reach of all but myself, descending steadily, and returning to the floor with no more force than if it had been a feather's weight. To talk of such things being delusions, or effected by a well-contrived trick of any kind is simply ridiculous.

I compared notes at that time with Sir David Brewster, who in company with Lord Brougham, had also witnessed phenomena differing somewhat from my experiences, but not less marvellous. Sir David admitted he could not suggest a solution, but said emphatically, "Spirit, sir, is the last thing I will give in to." It might I think be fairly asked if biblical history is to be relied upon, why spirit should not be the *first*. Some time after, when Sir David Brewster saw in the London journals a paragraph copied from an American paper (to which Mr. Home deceived by the apparent frankness of Sir David had sent it) announcing "the conversion of Sir David Brewster and Lord Brougham to the belief in spirit rapping," he wrote a letter to the *Morning Advertiser*, denying the statement in the strongest terms, and heaping ridicule and contempt on the whole subject. The result was a correspondence between Sir David and myself, and, when pressed by me to say what he had really seen, and to give if he could, an explanation of the plain matters of fact submitted to his senses, this philosopher made the following remarkable statement, which, as it might be doubted, I beg to say is an extract from a letter addressed to me, dated October 9th, 1855, published about that period by Sir David Brewster in the *Morning Advertiser*, he says:—

"At Mr. Cox's house, Mr. Home, Mr. Cox, Lord Brougham, and myself, sat down to a small table; Mr. Home having previously requested us to examine whether there was any machinery about his person; an examination which we declined to make. When all our hands were upon the table, noises were heard, rappings in abundance; and finally when we rose up, the table appeared to rise from the ground. This result I do not pretend to explain," &c.

We have here the assertion that the table really did rise from the ground, or rather that it *appeared* to rise, and Sir David could not explain how; if it did, we may allow Sir David to reconcile such a statement to the satisfaction of Professor Faraday, who about the same period, in a lecture delivered by him at the Royal Institution, said, in effect, that the man must be a fool who asserted that a table in subversion of Newton's law *could* rise from the ground. However, upon this point, Professor Faraday may very easily be satisfied, as among other scientific "impossibilities" he can see a table, or a chair rise from the ground and float mid air, without any human support whatever. It is a fact witnessed by me and many others frequently, and, therefore, Professor Faraday, without over-riding Newton's, may add to his well-stored mind another law which he has not yet recognised. Will the Professor accept the invitation? *Dare* he? Let me remind him that the Faraday of America, Professor Hare, examined the phenomena, declaring they were explainable by known natural laws; but in the course of his investigations he converted himself to the belief in spirit power, and, as a natural consequence to the belief in a life hereafter, which he had previously been unable to accept, and with a candour which reflects the highest honour on his memory, he had the boldness to make known his conversion to the world.

After the departure of Mr. Home for the continent, where he was well received, and his remarkable powers recognised at almost all the courts of Europe, and especially by the Emperor Napoleon the Third, I lost the opportunity of pursuing my investigations by practical tests, and had to content myself with reading and hearing what others had to say, regretting that when speaking of occurrences I had witnessed, I had no means of satisfying the natural curiosity of those to whom my statements appeared too marvellous to be readily credited; and, notwithstanding I could appeal for corroborative testimony to many friends, and to a mass of well-attested facts of similar phenomena recorded as having taken place in France and America—yet they were met by many wise people with a shrug of compassion, and no doubt—out of my hearing by some remarks not very complimentary to my sanity, if not in strong condemnation of my venturing to impose on their credulity by a wicked fabrication of what they *knew* on the authority of "scientific philosophers" to be wholly impossible.

However, after the lapse of a year or two, I met with two humble individuals, Mrs. Marshall and her niece, Mary Brodie, in whose presence I have witnessed phenomena almost as remarkable as any on record, and thus I have found the means of demonstrating to the sceptical, the undoubted reality of a super-mundane agency. I may here explain, for the information of the uninitiated, that the so-called "spirit power" is manifested in various ways, and only in the presence of "media," male or female; sometimes by rapping sounds, or by a rocking movement of the table, at others by hand-guiding, &c. It is not my intention to trespass on your space, or the patience of your readers, to whom many of these things are familiar, by recording messages purporting to come from the spirits of departed friends and relatives, many of which are highly interesting and instructive, but I shall confine myself to a recital of a few of the most remarkable of the physical manifestations I have recently witnessed.

In the month of May last, I was residing with my family at M— House, Malvern, kept by Mr. W—, his wife and daughter, who had on a visit with them, a Mr. M— and a Miss L—. Mrs. Marshall and her niece had come from London at the request of several of the members of Dr. Wilson's establishment, and having a spare afternoon, Mr. W— asked them to spend it with his family and friends. They formed, as I was told, "a circle," and soon obtained many manifestations that greatly interested them; and in reply to the questions usually put to the spirits, it was intimated that Mr. W— and his daughter were both mediums.

The Marshalls left the house early in the evening, and after their departure the family and their friends sat round a good-sized breakfast table, trying if they had any power to produce the raps and movements. I knew nothing of this at the time; but about eleven o'clock, Mr. W— came to my sitting room begging me to go down stairs, as he really did not know what to do; he seemed distressed and excited, and explained that they had been trying to get the

table-movements, and had succeeded beyond their wishes, as, after answering their questions, the table began moving about without *any one touching it*, and "Now, sir," he said, "I don't know what to do, for we cannot stop it." I went to their sitting room, and as I entered, the table, much to my surprise, made three *skips* and a *bow* (no one being near it), as if to welcome me. I walked up to the end where two of the females were screaming hysterically, and the table *whirled* round and followed me.

I succeeded first in calming the females, and then in bringing the table to a stand still. Mr. M. then assured me that the table had been answering their questions and moving about for more than an hour without any one touching it. Now let me pause to ask Professor Faraday and his disciples how they will reconcile this fact to their theory of "involuntary muscular action."

I have in my possession several messages *written* by the unseen agencies in a *legible* hand on paper with a lead pencil; I have frequently obtained writing (in the presence, of course, of the media, having no power of myself), both on a slate and on paper, sometimes whilst the paper was laid on the floor, at others whilst held in my own hand; the movement of the pencil being distinctly felt, though the agency was not visible.

As a further test of the existence of an independent intelligence, I have placed a closed book on the floor, all hands being on the table, and have requested that some specified page might be turned down. All present could hear the book opened, the leaves deliberately turned over as if by human fingers, the book closed again; and on taking it up I have found the page indicated turned down lengthways. I have repeatedly seen a table raised from the ground and suspended in the air, while those around were standing, all hands as usual being on its surface. I have seen, in fact, more startling phenomena than most of your readers will be prepared to believe—I mean more startling even than those I have here spoken of, and too extraordinary I am sure to be accounted for by any other than a super-ordinary agency of *some* kind. I think however I have said enough to show that there is in this much-derided "Spirit-rapping" more than is usually thought by those who have not investigated the subject; that as the facts are capable of direct and immediate proof, there is no necessity to dispute longer about what is possible or what is impossible; that the serious asseverations of men like myself, who pretend to no more than to give a truthful record of what they have seen, should be treated with the respect due to serious investigations; and that the last and most feeble of all oppositions is the attempt to destroy such testimony by descending to deal with it in an unreasoning tone of banter and ridicule. An avoidance of the whole subject on the ground of conscientious religious scruples is perfectly fair, and I think entitled to all respect. That state of feeling however implies an admission of a *reality*, which is all that believers in spirit manifestations desire in the first instance to enforce. The *cui bono* so constantly asked is answered in the unquestionable fact, that thousands have within a few years been converted by these manifestations to a belief in a future life, and when we so constantly hear the clergy of all denominations assuring their congregations that the safety of even one soul brought by their individual efforts to a state of repentance would be an ample reward for a lifetime of earnest endeavour, may we not rejoice that spiritualism opens the way more readily to a recognition of divine truths.

Let those whose vocations place them in the position of guides and instructors of the human family reflect on the significant fact that many master minds, after a due and calm investigation of the subject, have written volumes in support of their new-born convictions. Among these are the Howitts, Ashburners, Wilkinsons, and others, of London; and of Judge Edmonds, Governor Tallmadge, the Honorable Robert Dale Owen, Professor Hare, and the Rev. Adin Ballou, of America. To this let me add the fact that a catalogue has been recently issued by Mr. George Bumstead, of seven hundred works published at different periods during the last three centuries, all more or less bearing upon the same subject, and recording facts on facts. How can all this testimony be ignored by attributing (as is too frequently done), to these authors gross delusions, or the practice of a deliberate fraud on the credulity of their fellow-creatures? Let me in conclusion admonish these *savans*, in the words of an orthodox and learned divine, the Rev. S. R. Maitland, D.D., F.R.S., F.S.A., who, in a clever

little book, "Superstition and Science," published by Rivington, says, "Knowing that I am liable to be misrepresented, I will repeat that I am not writing with a view to maintain that clairvoyants see all or any of the things they profess to see, or that any rapping or tapping, or table turning, is done by one thing or another, by spirit or by matter; but I do most earnestly say, that whether with reference to this or any other subject, broad, sweeping charges of fraud cast about at random, unsupported and unauthenticated, are in a high degree injurious to the morals and the happiness of the human race. They go directly to destroy the faith of mankind in God and in one another, and they tend to promote in those who are simple enough to listen to them, a general, stupid, unreasoning scepticism.

"Explanatory philosophers when they find their explanations laughed at as less intelligible than the mysteries which they are brought to explain, seem to think that they have no alternative but to fall back on wholesale reckless denial, as they 'must admit any solution rather than a miracle,' so they must make any shift rather than confess ignorance.

"At the same time these modest philosophers expect us to believe whatever they tell us. They demand from us a credulity as stupid and unreasoning as their own. They really require a baser and more degrading abnegation of understanding. Their explanations are, to say the least, as incredible and unintelligible as the mysteries themselves."

I am, sir, your's obediently,

INVESTIGATOR.

*P.S.*—Although I have not subscribed my name to the foregoing, you are at liberty to give it to any serious inquirer who may think it necessary for a fuller corroboration of the facts of which I have spoken.

We have received from Judge Edmonds a most obliging letter, from which we are enabled to make the following extracts:—

"It seems to me now that the most acceptable topic for an article from me would be a history of the rise and progress of the Cause with us, and a statement of its present condition.

"Mr. Owen's book will be out in December, I perused a copy of his MS. here at about the same he was reading the original to you in London; and I was so much pleased with it, that I wrote a notice of it for one of our papers, in which I spoke of it as one of the best of the works in our field.

"I was particularly struck with one feature in it—where he quoted from many writers of old, their views—because I had just been doing the same thing, and making the same quotations. When his book comes out he will be in danger of the charge of plagiarism, or I shall. But that can hardly be, for I published my lecture before I saw his MS., and he wrote his book before I prepared my lecture. To the world outside it may be deemed at most a coincidence, but we can readily understand how the spirits can impress two or more minds with the same train of thought, at about the same time.

"I send you a copy of my lecture, as well as others of my tracts, which may interest you—and I will add that, if they can be of any use to the friends in London, I can supply you with any number without any expense except transportation."

## Notices of New Books.

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*Spiritualism, and the Age we Live in.* By CATHERINE CROWE, Author of the *Night Side of Nature, etc. etc.* Newby.

The expectation excited by the announcement of a work on Spiritualism by the author of the *Night Side of Nature*, has not, on the whole, been disappointed on a careful perusal of the book itself. Without subscribing to all the opinions therein expressed, we cannot but commend the earnest, out-spoken, yet modest way, in which it is written.

The author reviews the present state of thought and feeling in relation to the highest questions which affect humanity. Religion, she regards as being, practically, all but inoperative. Theology is more and more tending to formalism, and science to materialism. Men do not live by faith. They hold it: it does not hold them. How is religion to be made a living power instead of a dead formula? Has God withdrawn himself from the world; or, is it that the world is withdrawing itself from God? The author believes in continuous revelation. God is ever revealing himself, in nature—in science—in art—in history—in literature, and in human life. But He never at once and fully reveals himself. He sheds his rays of light into the hearts of those who are prepared to receive it; and though men may despise, and hate, and persecute those who accept it—the light itself they cannot extinguish. But men have to be fellow-workers with God. He requires that they should exert the faculties He has given them to follow out these divine glimpses and suggestions. Not only must we bend our ear in reverent expectation to catch the faintest whispering—the least syllable of the divine utterance; but we must watch and labour as well as pray. *Laborare est orare.* And if, working faithfully by the light we have, we need and seek more light, then assuredly more light will be vouchsafed. God's revelations come to us through human and therefore imperfect media; we must learn to separate the human imperfection—the possible error from the absolute truth which can alone emanate from the All-perfect. Practically, men do so in all departments of human thought except the highest. Here, they accept or reject *in toto*. Why should this be so? Why should this alone be treated as an exception to the universal rule?

But revelation by voice and pen being now all but universally scouted, how are our religious convictions to be strengthened and deepened? How is modern sadducism to be met? How are the powers, prerogatives, and destiny of the soul to be re-established? How is the pride and self-sufficiency of men to be effectually humbled? How?—Just in the old way. "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty." God speaks to us by facts as well as by words; and in the facts of spiritual manifestation—to the reality of which Mrs. Crowe gives the weight of her personal testimony; we, with her, recognize, at least, one of the means, by which, and in a great measure, through the doubt denial, and conflict which such manifestation necessarily encounters, is demonstrated the realities of the spiritual world; and both the possibility and the fact of a continued intercourse with the departed fully established. The extent to which this must operate upon the conscience and the life in those who are the subjects of this conviction is, we believe, scarcely to be estimated, especially by those who have had no experience herein.

There are many interesting speculations, inquiries, and suggestions started by the author, concerning which the reader must consult the book itself. We cordially welcome Mrs. Crowe as an avowed fellow-labourer in the spiritual vineyard, and we hope she may be encouraged to augment still further the thoughtful literature of spiritualism. The argument of the book is so closely connected throughout that we have thought it better to attempt to give the reader some idea of the spirit of it, than to select paragraphs for extract; the cogency of which must necessarily be weakened by detachment.

*Footfalls on the Boundary of another World.* London: White, Bloomsbury-street.

This Work, from the pen of the Hon. ROBERT DALE OWEN, is daily expected in England, and we cordially recommend it to our readers.

From the careful and personal scrutiny of the author, the wonderful instances it contains may be entirely relied upon. Many of them were read to private audiences in England; and unbelievers, we hope, will save themselves trouble by accepting them as true. It will then only remain for them to meet Mr. Owen's arguments upon philosophical grounds, founded on the facts he adduces; and if they can find a better theory than his, they shall have every opportunity we can afford them, of bringing it before the world.

That such a mind as his has accepted these facts, involving as they did his construction of a philosophy entirely opposed to the ideas of a lifetime, is of itself a criterion of their truth. In our next number we hope to give a review of the work.

## Foreign Intelligence.

### FRANCE.

Paris now boasts of two excellent journals devoted to Spiritualism, each commanding a large circulation; one is entitled *The Revue Spirite*, conducted by M. Allen Cardec, formerly of the College of Jesuits; and the other, *The Revue Spiritualiste*, the editor of which is M. Picrart, a gentleman of no ordinary ability, and conspicuous for the great interest he takes in spiritual matters. From a recent number of the latter journal we extract the following letter, from M. P. F. Mathieu, of Montmatre, recounting an interesting case of direct spirit writing; he says:—"Mdlle. Huet (a medium) dined yesterday with my wife and family at Montmatre; the meeting was a friendly one, and no manifestation of her power was expected. During dinner I casually asked if she thought we could obtain direct writing from the spirits; she replied that she did not know, but that we could try. I therefore, when the table was cleared, took out of my pocket-book a sheet of note paper, on which the words "Faith in God" had been previously written by the spirits in the church of Notre-Dame-des-Victoires, and begged Mdlle. Huet to ask that something else might be written upon it. I placed the sheet of paper, folded in four, by my side upon the table; Mdlle. Huet, who was sitting on my right, placed her left hand on the paper and breathed a mental prayer. A few minutes afterwards we found the word *God* followed by the sign of the cross written upon the exterior fold of the paper which faced the table. This new word appeared to have been written as the previous ones in pencil, but much darker and more firmly impressed. I was astonished at the great facility with which Mdlle. Huet obtained a result which two hundred years ago would have rendered her in the eyes of the world a saint or a sorceress."

### GERMANY.

A friend residing near Frankfort on the Maine, who has promised to act as our Special Correspondent, informs us, that in that city several spirit circles have been formed, and that in one family known to us numerous communications have been received by means of the *Planchette*. He adds that now Spiritualism is more openly discussed in society than formerly. We anticipate with much interest further letters from our esteemed correspondent.

### HOLLAND.

Major Revius, of the Netherland Army, at The Hague, states that since Mr. Home's visit in 1857, numerous spiritual societies have been formed in Holland, he himself being a member of one of them: he mentions that his son has become a powerful medium, and that they daily witness very interesting instances of spirit manifestations; we intend to insert in an early number, an account of some very remarkable instances of direct spirit writing furnished by the Major.