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1864.—ALL HAIL!!

“THE King is dead! Long live the King!” is a salutation with which we may hail every New Year as it enters on its reign, and more appropriately than it could ever have been addressed to the members of any royal dynasty. For what rule is so ancient or so strong—what sway so wide—what succession so certain as that of Old King Time? And so 1863 is gathered to his fathers, and 1864 reigns in his stead! The holly is yet green on the grave of the Old Year, as the bells, which toll his death, with merry peals ring in the new. Every one wishes him happiness; and all who can, hail his accession with rejoicing and festive sports. Here, in our editorial arm-chair, we bid him welcome. May his reign be less troubled than that of his predecessor! Under it, may philosophers grow wiser, and critics more modest, and readers multiply, and thoughtfully digest what they read!

But, though sorely tempted, we are not going to begin the year with a homily. In the New Year which has dawned, we anticipate for our Magazine new contributors and new readers, and to retain the old ones. Considering the obstacles we have had to contend with, it is something that we now enter upon our fifth year, and are able to mark how, all around us, as the years have rolled on, prejudices have subsided, fallacies have been exposed, sophistries refuted, an ever-increasing body of facts accumulated, books multiplied, and converts from scepticism and materialism have continued to join our ranks.

It is true that death has taken from us some friends, but we know that the spiritual world gains by the loss of this. We indeed sadly miss them in the common ways and walks of life, but, though invisible, we know they are often with us,—that their ministrations have not ceased; that they have but changed their form and those special characteristics which attach to the life of earth.

And so, in the assurance that our faith is a true and a consolatory one, which the world needs, and the more that it is not

sensible of its need—that we, however inadequately, deal with a class of facts, and represent a philosophy, which has no other organ in the periodical press of this country—and that our humble efforts have not been without some good result, we again gird up our loins for the labours of another year, which we hope may be not less fruitful than the past. If, during it, we bring but to one soul a conviction of the great truths of a life beyond death—of a spiritual world—of his consequent duties and relations, and of the blessed company of immortals which, even in this life, the pure in heart gather around them by holy aspirations and loving acts, sure we are that such an one, and we also in the knowledge of the fact, will abundantly realize what we wish to all our readers—A HAPPY NEW YEAR.

SPIRITUAL SPHERES AND ATMOSPHERES.

II.

BEFORE entering upon an enquiry into the nature and mode of existence of spiritual emanations or spheres, which is my special object, I will venture to mention yet a few other of the many phenomena which seem to me to suggest their operation. And in doing so, let me repeat, that I do not pretend to be offering evidence. I speak of facts which come within the range of every one's observation, and in stating them I wish only to group them together, as phenomena springing from the operation of the same laws.

I have frequently observed that a friend or acquaintance will make a call, just when one has been thinking about him, as though his approach were perceived before he arrived in person. Doubtless, also, in many cases, the friend is at that moment thinking of the person he is about to call upon. Sometimes, however, one thinks of a person just before meeting him unexpectedly in the street. Probably in most of these cases there is a feeling of the person's approaching sphere, of which the external consciousness takes no note.

Sometimes two friends, who are together in the same room, or walking together, is each silently pursuing his own train of thought. The thoughts of one of them will wander to something entirely unconnected with any previous conversation or with any business on hand, and immediately the other makes some remark on the same subject; showing that, without any outward suggesting cause, the thoughts of the one have followed the other's thoughts to the same subject.

I have long observed that every town has its own special

influence on the nervous or spiritual susceptibilities of a visitor. That of a trading or a manufacturing town, is very different from that of a cathedral town, or of a county town in an agricultural district. How different, again, the moral atmosphere of an important sea-port from that of a capital where there is a Court. The difference is perceived, not merely in the manners and wealth of the people, in buildings, streets, and institutions, but in the very atmosphere. One thinks and feels differently oneself, and cannot help doing so. We are susceptible of the interpenetration of the vast mass of influences silently proceeding from the living action of the whole people.

This circumstance opens a wide field of thought. It is evident that no individual man can be separated in his spiritual progress from his fellows, by an interval exceeding a certain limited extent. Differences may become greater, notwithstanding, as society becomes more complex. Still, it must remain true, that when an individual has advanced beyond a certain limit in his own progress, it becomes needful that he be transplanted from this state of life to a higher. I am not alone in the perception that, in most great cities, the stranger who observes his sensations, is aware of a feeling of anxiety. And this depressing influence grows with the growth of wealth and importance, stamping itself more and more upon the faces and physique of the inhabitants. In this view it is not a good sign that modern civilization fosters the growth of great towns rather than of a rural population. The evil, moreover, is not to be corrected by pleasure-taking. Never, since the fall of the old Roman empire, has there been so much of that as at present. Life is too much alternated between depressing care and that demoralizing thing which is called pleasure, which is itself only an excitement of an opposite kind. The over-strained bow cannot be made strong by a strain in the contrary direction. The soul needs a certain admixture of calm with its activities, and cannot be healthy without it. But quietude is what, in these days, we seldom get, and have almost lost the taste for. We rush from one unhealthy excitement to another, and call it enjoyment. But it is still as true as it ever was, that to be sound, happy, and wise men, we need sometimes to be alone with God and Nature; and sometimes to "commune with our own hearts and be still."

Two people who have lived many years together,—as, for example—husband and wife, who have been married young and have become old together—often grow very much alike in features, and especially in expression. It seems to me the most probable explanation of this fact that they have lived in a common spiritual atmosphere—their natures have blended together in the emanations proceeding from both, which have

formed a compound sphere around them, and at length they have become, in thought and feeling, almost one. From this comes the similarity in expression and feature, for the soul thus grows out into the body. To arrive at this unity, however, there must necessarily be an original sympathy between the two natures, or they would become mutually more repellent, as I think.

Probably it will occur to many readers that they can remember several cases in which two persons, who have lived long together, decay simultaneously, and die almost at the same time. I have known a number of such instances. In one of them, husband and wife had both been long ill, and for some time almost unconscious. They were confined in separate rooms, and neither knew the state of the other. Yet they departed within a few hours of each other. Such cases are, I think, far too numerous to be accidental.

I believe it has not been an uncommon thing for persons dying, and in a state of wavering consciousness, or of entire unconsciousness of the external world, to call out loudly the name of some acquaintance or friend, who has died shortly afterwards. Two instances of this kind I witnessed, in aged relatives of my own, a few years ago. In neither of these cases did there appear the slightest probability of the death of the person called for, so far as any of the persons present were aware. In one of them, the person whose name was called was a brother of the dying person, and was in perfect health until the day of the funeral of his aged sister, but was taken ill that day and died in a few hours. In the other case also, the one who was called died on the day of the caller's funeral. In these instances, it seems to me that a permanent *rapport*, of a spiritual nature, must have existed, by which the departing spirit communicated with those whose spheres it had once united with, and by means of that spherical *rapport* it perceived facts respecting them, not apparent to outward vision.

Most reflecting people will have observed how many diseases, which are not usually looked upon as contagious or infectious, will yet frequently seize upon two or three persons in the same family. Medical men have begun to recognize, indeed, that a vast number of diseases have a tendency to become epidemic. Sympathetic persons, living in the same house, very frequently each feel the pain the other happens to be suffering from; and sometimes this is the case where the sufferer has not even named the temporary ailment or pain. The community of feeling arises from some cause quite distinct from that moral sentiment which we call sympathy.

And here we are upon the verge of the obscure subject of the origin and mode of communication of diseases, respecting which

medical men entertain so many various opinions. Previous state of health, food, air, and dwelling, often appear to be in their influences, quite subordinate to some hitherto undiscovered, and perhaps unsuspected conditions. An important paper on infectious diseases, just read before the Social Science Association, at Edinburgh, fully acknowledges this, and abandons the idea that they originate in foul air or bad drainage. Plague, typhus, and cholera often pass over the filthy and half-starved wretch that sanitary science tells us is exactly prepared for them, and seize on the healthy, clean, and well-conditioned person who has taken every possible precaution against them.

And why is it that these deadly diseases do not sweep away the lower animals as well as man? Each creature is subject to its own kind of contagious or infectious maladies. Does not this indicate that diseases are not affections merely of the gross material frame, or poisons floating in the natural atmosphere, as is generally supposed, but that they originate in the vital, that is, the spiritual nature of each being? There are, indeed, certain diseases of the lower animals which are sometimes communicated to man, such as hydrophobia, glanders, and the cow-pox. But in these cases the disease is communicated only by actual puncture of the skin, and by the deposit of the poisonous substance among the absorbent vessels of the body, exactly in the same way as the poison of a serpent is inserted. These things prove nothing more than must be universally admitted, namely, that there are gross elements in man's nature, which he possesses in common with these lower animals, at the same time that it contains higher elements which they possess not.

It is a remarkable circumstance that almost all the terrible pestilences that have decimated Europe have originated in the remote East, and have swept, in slow-moving waves, towards the West. Even small-pox was unknown to the aborigines of America, the West India Islands, and the islands of the Pacific, until carried there in recent times to sweep away myriads of inhabitants. The east was the cradle of humanity, the nurse of all the arts, the seat of the ancient great empires; thence we have our religion and the germs of all the sciences, and thence also have come the most destructive plagues. It is as though the motion of the earth from West to East, making the Eastern regions always foremost, symbolized the spiritual conditions of the earth. In consequence of the earth's revolution from West to East, there is a constant grand current of the natural atmosphere in the contrary direction—from East to West, with the sun. It would seem that the currents of the spiritual atmosphere are in the same direction. Is it not probable also that there is a spiritual revolution of humanity, constantly going on in some

mode correspondent with that of the atmosphere, from East to West? Doubtless every natural fact must be founded on some spiritual cause.

I believe the whole of the phenomena I have enumerated belong to the same class of laws as those startling phenomena of Spiritualism which have lately called forth such strong expressions of incredulity; and they are closely allied to those of mesmerism, which twenty years ago was as little believed as Spiritualism is to-day, but which has now obtained the recognition even of scientific men. I know of no theory which can satisfactorily account for these facts except that of spiritual emanations or atmospheres. It is now considered as an established truth that every material substance has its own atmosphere or sphere of emanations, that in many instances these emanations are powerfully penetrative of other substances, and that they manifest, in most cases, remarkable and mysterious powers of attraction and repulsion. It seems therefore in perfect accord with sound reason to suppose the same law to prevail with regard to spiritual things and beings. If, only, we admit the existence of spirits and a spiritual world, there is no difficulty. If we do not yet believe in a spiritual world, I think there are already sufficient facts to convince a mind not shut up against conviction.

There is still, however, before beginning to build upon our facts, another and more comprehensive series of phenomena to be referred to. Every human being has a special disposition which we speak of as his character. An observer of character may often be struck with the singular power which some men have of finding out, and possessing themselves of such ideas and things as their peculiar disposition leads them to value. It was a saying of Goethe, that "what a man most desires in youth, he possesses abundantly in old age." Some men have an omnivorous desire for knowledge, and it seems as though the knowledge they wished for came to them of its own accord, as particles of dust and light substances are attracted to a piece of amber when it is electrically excited by friction, so extraordinary does their almost universal intelligence seem to one of a different genius. We ask with surprise how they can possibly have gathered and stored up, in the unlikeliest circumstances, so many things of which we never heard. Some men have a love of animals, or plants, or the sea, or travel, or mathematics, or languages, or trade, or law, or medicine, or painting, or mechanics—and they seem, while boys, to enter into the arcana of these things, and to have a magnetic attraction, or instinct for finding out all the knowledge existing respecting them. Some men have an attraction for gold, and it flows to them—they almost realize the fabled gift of Midas. Some are fortunate in all their under-

takings, and others are almost certain to miscarry in everything to which they put their hand.

With a man whose genius in any special direction is decided, depressing conditions only make his progress the more notable and illustrious. This has been seen in a thousand instances. And it is most of all remarkable that, however crippled and hampered by toil and poverty, the genius, in his boyhood, seems to gain, almost at one bound, the position of the eminent men of the past. While yet a shepherd boy, Giotto, in his play, sketches a sheep with chalk, upon a stone, which draws forth the admiration of the great master, Cimabue. And by some strange fortune, which looks like accident to the unbelieving—but like pre-arrangement to the man who believes in spirits and guardian angels, the great master, Cimabue, has left his studio in Florence, and is walking among the mountain pastures, just at the moment when Giotto makes his sketch. It is the decisive moment of Giotto's life—and decides, who knows how much more than Giotto's life? for it influences, through him, all Italian and European art. Cimabue takes him to his own house and fosters his wonderful talent. This is but one of the thousands of instances recorded. Such things are to be accounted for only by the belief that each human being has his own special sphere of emanations, which attracts all other spirits of like genius, and repels those of opposite genius—and that there is, thus, before any external connection has taken place between two men of like tendencies, an internal and spiritual connection; because each of them is associated with disembodied spirits of similar genius, who bring them into a *rapport* of which they are outwardly unconscious, and often even into an external connection, by means we know nothing of. And the probability is, that most of those discoveries and inventions which have been made by two or three men, simultaneously, in different countries, and which have caused, sometimes, much debate and angry feeling, have been communicated from one to another by such spiritual agencies. Or perhaps they have descended from the same centre in the spiritual world, into the minds of two or three men simultaneously, who have been in communication with that spiritual centre, they being the only persons then living who were prepared by genius, culture, and position, to receive them.

It is worthy of remark that men of genius have the most perfect reliance on the spiritual power of which they are the manifestations. Their faith is unflinching, even in the lowest extremities. In the inmost of their nature they have an intense and overpowering impulse, welling up from the unfathomed depths of the spiritual universe. This impulse seizes and makes use of every other impulse, every faculty and opportunity. Each

step of life is a step towards the one end. This intense purpose makes a fervid atmosphere about them, so that those with whom they come in contact are unconsciously drawn into the same great design. They are spiritually infected with it. Of such men history gives multitudes of examples, and our own age furnishes two prominent ones—Garibaldi and Louis Napoleon. Of the good or evil tendency of their lives I do not now speak, but of the fact that they illustrate the subject we are discussing. History gives many instances of men who have become rulers, not only of their own, but of following ages. They have stamped themselves upon the institutions, ideas, and laws of their age. These institutions, doctrines, and laws have endured long afterwards, and by means of them they have still reigned on earth, though they had left the outward vision. Such men were Menu, Zoroaster, Moses, Plato, Aristotle, Cæsar, Charlemagne, Luther, Calvin, Napoleon, and many others.

I have said that these men governed in the world, long after they had passed away. Every one will admit that this is true in the way I have indicated. But there is another view, not so common. The works which these men left behind them were their creations—the results of their spiritual action. These works—thoughts, inventions, institutions, laws—whatever they may be, continue to exist only by virtue of the life which is in them, and that life is the life of their creators. Each thought is a veritable spiritual *thing*, and subsists only from the life of its *thinger* or *thinker*. (Our Saxon word gives this spiritual fact in its etymology.) The maker still lives in his works, though he has left his earthly body, and these works subsist only as a part of himself. They are, in fact, a part of his life sphere, and contain his vital essences, his active forces. So long as they exist—so long as history speaks admiringly of him—and so long as men live who have sympathy with his thoughts or works—so long he himself has access and power of control, or of influence among men, though he is no longer seen of them. Whether he have risen to the highest heaven, or sunk to the deepest hell, there is still a telegraphic wire, if I may use the figure, along which he can flash currents of influence. He is yet *en rapport* with the world below. Like a monarch who has retired into the inner recesses of his palace, and is invisible to the crowd, he reigns, though unscen.

And here, I think, we gain a glimpse of a great law of progress. The spirit of a great teacher, or law-giver, when he has risen far above our lower region of thought and feeling, into a glory unspeakable, and into light and wisdom which would be darkness to our dim eyes, may still infuse his own influence into his works. And hence, those works may become the means

by which a higher and purer influence can be communicated in each succeeding age. The hard, natural outlines continue the same, but who can estimate the spiritual influence communicated from these externals? No two men receive the same spiritual impress from the same work of art, even if they stand side by side to view it. Does any one suppose that Shakespeare saw all that has since been seen in his works, at the time he wrote them? Spiritual influences depend on two great conditions—the tendency of our own being in receiving them, and the quality of the spirits with whom we are in communication. And I think that, sometimes, when one stands before a picture of one of the great, devout, and truly inspired old painters, one may see in the work, thoughts which we can hardly suppose possible to have been present to the consciousness of the artist himself when he painted it. The master painted “better than he knew”—perhaps he painted forms which he then understood not, or understood dimly; but now, having entered into the knowledge of those forms, he can teach us, through them, more than he knew when on earth. And, in this sense, “though he rest from his labours, his works follow him.”

It must necessarily result, also, that the works of a bad man are infernally inspired, and become vehicles for his pestilential influence, when he has himself become a disembodied spirit; but, happily, evil is shorter lived than good, and the bad man's works sink into the oblivion and spiritual death which have overtaken their author. The wicked man's curse may endure to the third or fourth generation, but the good man's blessing descends to the thousandth generation. It is thus, that in the Divine government of the world, evil shall finally cease, and the good prevail. At length, the spiritual kingdom of the Divine Man, Christ, will come, even in the earth; for, as good is stronger than evil, the greatest good is the strongest. And so, Christ himself becomes the highest illustration of the law I have stated, and His own words the supreme exposition of spherical influence: “And I, if I be lifted up, will draw all men unto me.” His sphere is the magnetism of the spiritual universe.

I will not endeavour to follow a strictly inductive method in stating what I conceive to be the true doctrine respecting spiritual spheres and atmospheres. Space, and probably the patience of my readers, will not permit more than a rapid glance thereat, and this, and all other theories, must stand or fall by their application to life. If this seem to me to be the truth, that is no reason why I should be dogmatic, or endeavour to force it upon others, nor even is it a reason for my elaborately fortifying it according to the most approved principles of logical engineering. I am not an army besieged therein. If I have explored a new region, or

have followed another explorer, and others think I have only dreamt it, my discovery cannot be other than a dream to them, and however I may be disconcerted, I can only say to them, "You, and I, and heaven, and earth shall pass away, but truth shall stand."

But why do I speak as an explorer? I have to speak of the oldest belief of mankind. I explore only as he explores who digs among ruined cities. The doctrine of spiritual atmospheres and spheres is as old as human language. Like those everlasting columns of porphyry and marble, dug from the temples of ancient Rome, and made to serve again in its modern churches, there are words which we now use, every day, gathered from the ancient languages, which tell as plainly of this ancient belief, as an altar tells of sacrifice.

I need hardly tell my readers that the Hebrew *ruach*, the Greek *pneuma*, and the Latin *spiritus*, are all of this class. These words have each a double signification—the first in the material world, and the second in the spiritual world. They signify, first, the air of the natural world, and secondly, the spiritual atmosphere. With the ancients the idea seems to have been distinct and clear, not confused and cloudy, as with us. The air of the natural world was the outer clothing, and at the same time the symbol, of the inner atmosphere. We have distinct words to express the two, and it might, at first sight, seem to be better they should be thus distinguished. But the fact is, that by disconnecting the idea of *spirit* from that of *air*, which is its symbol and counterpart in the world of nature, we have almost entirely lost the true notion of spirit. We suffer in this as in many other things, from the curse of Babel—the confusion of tongues. In consequence of this divorce, of inner from outer ideas of things, of the souls from the bodies of words, there is inextricable confusion in our understanding of the Bible, of the world, and of ourselves. And until He who alone is able, shall "turn a pure language upon us," and send to us again men with seeing eyes, we may flounder in vain.

Let me illustrate this point. Take the first chapter of Genesis. It has long been observed, that throughout this chapter, and the first three verses of Chapter II., the Divine Creator is called simply "God." In the first chapter the name "God," occurs thirty times; but in verse two, only, we find the phrase, "*The spirit of God.*" Now, in reading this, in our English translation, we are apt to look upon this word "spirit" as vague in meaning; and upon the phrase "spirit of God," as simply equivalent to the word God, as used in every verse of this chapter. But we may be sure that no word here is without meaning. In the original, the phrase is, literally, "the air of God," or "wind

of God." It signifies the Divine atmosphere or emanation, which here first moved upon the chaotic mass. And the word "moved," signifies fluttered as with a tremulous motion. As we go through the chapter we read of successive volitions and thoughts of God, issuing in progressive states of living manifestation. Each of these is introduced by the words, "and God said." But the operating influence which executes these Divine fiats, throughout the whole, is this, "God-wind," or "God-atmosphere," moving upon the deep. Hence we find nothing expressed here of that popular notion that God modelled and fashioned one thing of a kind and set it to reproduce others. The words are (v. 11.) "Let the earth bring forth. (v. 20.) "Let the waters bring forth." (v. 24.) "Let the earth bring forth living creatures, &c." And the earth and the waters brought forth, we are told; not single specimens, but "abundantly."* They began to swarm with life. I suppose, if we, reader, had been standing by, and had seen this creation in the very act, we might have taken the creation as a matter of course, as we do the continued existence of the world of to-day. One man would have said, it was simply the operation of the laws of the universe, which made organic life a necessity. Another would have attributed it to nature, constantly at work. A third might have coolly admitted, that there was a Divine element operating, and have immediately fallen to speculating on the rate of increase of life, with a view to appropriating its productive and enriching power to his own purposes. Such are the manifestations of Pantheism, Naturalism, and religion of the present day.*

This creative power of the Divine Aura or Sphere is constantly operating; but it is manifested once again in the Divine Word, in the very central fact of the world's life, viz.:—the Incarnation of Christ, in Matthew i. 20, and Luke i. 35, the Divine Man-child is said to be conceived in the womb of Mary by the overshadowing operation of the "*Pneuma Agion*,"—the "*Holy air*," "*Holy breath*," or "*Holy Ghost*," as our translation has it. (*Pneuma* is the word from which we derive *Pneumatics*—the science of the air.) As all men were corrupt, death was inevitable, and the race

* The followers of Swedenborg generally say that the first chapter of Genesis has no relation to the natural world, but only refers to man's spiritual formations. In this they contradict their great teacher. In the *Adversaria* (very little known among them) the whole is applied to the natural creation—but in the *Arcana Coelestia* the spiritual sense only is given. If Swedenborg's principle of correspondence of natural with spiritual be true, it must apply to both, because the natural is based on, and springs from, the spiritual. In the *Adversaria*, in explaining those words "the spirit of God moved on the faces of the waters," he says, "*per Spiritum Divinum intelligitur aether, sicut ex compluribus sacrae Scripturae locis constare potest*," &c. When we rightly understand Nature and the Bible, there will be no need to give up one jot or tittle of the latter as unscientific.

was sinking to perdition. But a new Divine creation was grafted on the spiritual trunk of the poisoned tree, and hence comes healing.

Recurring to the Hebrew word *ruach*, which is translated *spirit* in Genesis i., 2, I will mention that this word occurs again in Genesis iii., 8. Adam and Eve had fallen into sin, their eyes were opened to this fact, and they sought concealment, because they were ashamed and afraid. It is said in our translation that "they heard the voice of the Lord God walking in the garden in the *cool* of the day." The word here given as *cool* is the same word, *ruach*, which is rendered "spirit," in Genesis i., 2. A true literal translation would be "they heard the voice of Jehovah God going from Himself in the garden, in the air [spiritual atmosphere] of the day." They were still keenly sensitive to those spiritual auras to which we are so callous, and they felt and heard in this air which their spiritual lungs breathed, the condemning voice of Jehovah. They felt that the sphere around them was changed; and any one conversant with the facts of Spiritualism will well understand this.

It is not my province or intention to enter into theological controversy. But I will express my belief here, that by the Divine mercy we are on the eve of a new revelation of the will and the word of God, and of this world and the next world, and to a great extent by the help of spiritual facts and phenomena. It is true the manifestations we have yet seen are very undignified, according to our notions, but it is God's way, to confound the wise with foolish things. And if we rush into these manifestations unbidden, we run into great dangers. But if they are carefully and reverently observed as they come, we shall find them to be chinks and loop-holes in our mortal tabernacle, through which we gain glimpses of the eternal light.

To me it seems that the view we gain of the Holy Spirit, by the help of this knowledge of spiritual spheres, is one which will in the end establish itself in the whole domain of theology. It is the idea of the Bible. There will be no longer any need to impose upon us the doctrine of God's tri-personality as a mystery to be believed without understanding. We can well see, in this light, all that is said of the Holy Spirit in many parts of the Sacred Writings to be perfectly philosophical, if we may use the word without irreverence. We can see how this Divine creative and redeeming sphere of God, His own active essence, may be heard as a voice, or as thunder in the air (Matthew iii. 17, John xii. 28, 29); how it may be seen in the form of a dove, lighting upon Jesus in baptism (Matthew iii., 16), or in the form of cloven tongues, as of fire (Acts ii. 3,) how it may come with a sound of a mighty rushing wind filling the house (Acts ii. 2,) or

be breathed out by Jesus upon his disciples, after His resurrection (John xx. 22); and be communicated by the apostles afterwards by the laying on of hands. We can well understand also, why the Holy Spirit appears in other forms, but never in the human form. Jesus is the only divine-human form we can ever see. According to varying modes of operation, will be the varying manifestations of the spirit. These things we may understand, but let us rather seek to have this living, Divine spirit revealed in its transforming power. If our knowledge lead not to this, it will be but profanation. It will be an entering, with unhallowed feet, into the holy place. Can we not see that our unholy controversies about these holy things have prevented our knowing them? In mercy we have been blinded, and have sought in vain the door of the temple, lest we should touch the ark and bring down swift lightnings.

The reader will perceive that we enter upon a vast field of new thought, and if he will accompany me in a future paper, we will endeavour to explore it together.

LIBRA.

SPIRIT DRAWINGS AND PHOTOGRAPHS.

Is a discussion recently delivered in Dodworth's Hall, New York, and reported in the *Herald of Progress*, Andrew Jackson Davis said:—

In one circle, in the city of New York, on many different occasions, most beautiful transient *flowers* have been chemically and artistically formed out of suitable elements which ever pervade the atmosphere. The specimens of spirit-workmanship were presented to members of the circle. Each flower thus placed in the hands of an investigator was perfectly *palpable* to the senses. The odours were distinct to the sense of smell. And the stems and leaves could be *felt* and held in the hand. On one occasion a spirit-flower was placed on the mantel according to directions, and the member who did it went back to the table; then the eyes of each investigator were fixed upon the flower, and in the course of twelve minutes the whole plant totally vanished!

The following is an account of a spirit photograph in 1861, taken from the *Revue Spirite*, Paris, edited by M. Kardec:—

A well-known photographer, on the *Boulevard des Italiens*, was sent for by a widower, the master of a chateau, a few miles from Paris, in order to take a likeness of the front of a chateau, with its master on the terrace, and his children grouped on the flight of steps below. When the photograph was taken, the artist was astounded at finding in his picture a female figure standing beside the widower; the latter being still more astounded, on examining this extra figure, to recognise in it the perfect portrait of his deceased wife.

PROFESSOR TAYLOR OF THE COLOSSEUM.

MR. TAYLOR is well known to the London public, not only as one of the oldest ministers to its amusement, but as still the leading conjuror of the metropolis. For many years, up to a recent period, he has had a constant engagement at the Colosseum, and he has made use of his respected position there to introduce amongst his entertainments, some which partook of instruction also, and which the public would not have received at the hands of a more serious person than a conjuror is supposed to be. Amongst these were some of the more marked and interesting phenomena of clairvoyance, mental rapport, and thought-reading. In these he was for several years assisted by the remarkable powers of Mlle. Prudence, who was daily exhibited in the magnetic state before a wondering audience. Perhaps she was one of the very best clairvoyant and thought-reading mediums who have ever been before the public, and through her means and the very interesting manner in which the subject was handled by Mr. Taylor, a large acquaintance with the spiritual phenomena was acquired by the mass of the public. Under the head of mesmerism they went down very well amongst those who were not too bigoted to take that modified form of Spiritualism, and Mr. Taylor had this advantage, that being by profession a conjuror, any of the more obtuse sceptics, who could not digest facts of clairvoyance, had the opportunity of attributing them to conjuring skill; and so all parties left the Colosseum in a happy frame of mind, and well pleased with the amusement or instruction, in whichever light they chose to view what they had seen.

Mr. Taylor, during all this time, was a believer in mesmerism, but in nothing beyond, and he entirely disbelieved all spiritual phenomena, so-called, and considered them impossible and decided imposture. Wisdom, however, is a difficult thing to acquire, and he had not arrived at a belief in mesmerism even, without going through a very severe discipline. For many years during the battle which mesmerism had to fight for its very existence, Mr. Taylor was profoundly convinced that it was an imposture. He had seen many exhibitions of it, and looking at them with the eyes of a conjuror, he thought, first, they *could* be simulated by his art; and, secondly, that they *were* thus simulated. Fired with a noble ardour, and to prove, especially to that part of the medical profession which had begun to accept the phenomena as true, how foolish they were, he advertised a course of lectures at Southwark Hall for experiments in mesmerism. The advertisements were addressed to the medical profession. Mr. Taylor had at this time a boy who was exceedingly clever and apt for his purpose, and with him he organized a series of simulated mes-

meric phenomena, which the two practised to perfection. This was his stock-in-trade, and together they went successfully through the lectures, and obtained the unanimous verdict of their medical audience to the truth of the phenomena. At the last lecture, Mr. Taylor got up, and told them, to their great disgust, how they had been hoaxed by him; and he warned them solemnly against believing in such absurdity for the future.

It happened that shortly after, he was with some member of his own family who exhibited some of the magnetic phenomena which he had derided, and being a serious searcher after truth he watched these with attention, and finally the full truth of clairvoyance, thought-reading, and others of the highest developments of mesmerism, was demonstrated to him in the most unmistakable manner, in the midst of his own family. Subsequently, in a long experience conducted by constant tests, he has followed out his experiments to as great a length as perhaps any other inquirer.

But he was now in the position which as an honest man he could not maintain, having been the innocent means of misleading those who attended his lectures into a belief that mesmerism was not true. He did not hesitate what he should do, but at once issued advertisements for a lecture in favor of mesmerism at which he was to make his recantation and they were to listen to his plain unvarnished tale of what had befallen him. To his great grief, and surprise too, they would not come. Having been once hoaxed they were too clever to be un-hoaxed, and so they stayed away and preferred to believe as he had wrongly taught them. All this happened about ten years ago. It is remarkable that Mr. Taylor, during his next ten years' acquaintance with the subject, in the course of which he has seen repeated instances of phenomena which we consider quite beyond the scope of what is called mesmerism, should have so resolutely opposed all travelling towards Spiritualism. Five years ago there appeared in the *Spiritual Telegraph* under the heading of "Spirits in the Flesh" a very marvellous account of what happened in his own house, and which was only one of a long series of occurrences which we could only call spiritual, but with Mr. Taylor there was nothing but mesmerism; and that word which really means nothing as pointing to causes, was, nevertheless, satisfactory and all-assuring to him. These occurrences shewed us however, and so we told him, that he or some one in his family was a medium, but Mr. Taylor was incredulous, and though believing as he has always done as a good believer in the Bible that angels and spirits are about us, yet he refused to recognize any external manifestation of their presence or action in this world. He made it his special business therefore to deal with what he considered as a base infringement upon his rights as an eminent prestidigitateur before the British

public, and to expose the imposture in every way he could. His profession as a conjuror gave him great opportunities for this, and all that he wanted was to witness the sort of things which the fraudulent mediums put forward. So he went to Mrs. Marshall's and saw the whole range of her achievements, and with his foregone conclusion well preserved in his mind, he says, "How cleverly she managed the whole performance." Upon being asked by her if he were convinced by what he had seen, he made the somewhat evasive reply of "How could I be otherwise." Poor Mrs. Marshall little dreamt with all the aid of the spirits, what was in store for her! In a few days Professor Taylor had made all his arrangements for a grand *exposé* of Spiritualism, and of the blasphemous tricks of the mediums. A certain Mr. Bly from America, of doubtful fame, who was exposed by us, after having imposed on Mr. Oxenford of the *Times*, who publicly indorsed him in that flagrant journal, had sought out Mr. Taylor, and shewed him how the raps were produced in a roomy boot, and how the writing on the arm was done by his friends Foster and Colchester, with the aid of chemicals. Thus fully equipped Mr. Taylor obtained the ready acquiescence of Mr. Bachoffner of the Colosseum to introduce the entertainment. Mr. Bachoffner is a sceptic of the fine old school, who in spite of what he had seen daily for years, could not get even as far as believing mesmerism to be true, and so he was quite consistent in promoting the exposure of Spiritualism.

All that Mr. Taylor wanted for his lecture was to prepare his materials, which consisted of an electric battery of considerable power, which was worked by his wife in a room upstairs, and a concerted system of signals which he passed to her; a table properly prepared and adjusted with wires, and a series of wires also attached to bells and to the other objects to be moved or operated upon, and for decyphering the names on pellets, a considerable practice in his manipulation of them. Then his arm required the previous application of the chemicals by means of which the writing was to appear. Altogether he had, he supposed, an apparatus chemical and mechanical exactly similar to that ordinarily carried about by Mr. Home and all the mediums in whose presence these phenomena occur, excepting the lady who worked the battery and who is supposed to be supplied gratis at the house where mediums are found. The absurdity of the whole idea never seems to have struck Mr. Taylor, and of course Mr. Bachoffner, and the gaping public were not likely to be more exigent than he. So all was ready, and attractive hand-bills were published about the exposure of spirit-rapping and the public exposure of the mediums.

This attractive and very foolish lecture was carried out

actually for several years at the Colosseum, and thousands of foolish *gobemouches* readily believed in its pretensions, which, in themselves, were *à priori* more impossible and unlikely to be true than the manifestations they were intended to disprove. They were highly approved by the nobility, and even the Duke of Wellington availed himself of Professor Taylor's services to instruct a distinguished party of his guests at Apsley House in the true causes of alleged mediumship. That our readers may see the extent of the ground covered by Mr. Taylor's experiments, we subjoin a copy of one of his recent cards:—

WESTBOURNE HALL,
WESTBOURNE GROVE, BAYSWATER.

MONDAY, JUNE 8, 1863,

PROFESSOR JAMES TAYLOR,

(Late of the Royal Colosseum,)

Illusionist, and Original Exposer of Spirit-Rapping,

Reading, and Mysterious Manner of producing the Name of any Person (apparently written in blood) on the Arm, such as is done by those pretended Spiritual Mediums who have been the means of filling our Lunatic Asylums with their poor deluded victims, has the honor to announce to the Nobility, Gentry, and the Public generally, that he intends giving his New Entertainment in Magic and Mystery, at the above Hall, which will consist of

M E C H A N I C A L M A G I C

Of great complication, connected with Chemistry and Electricity, and

SLEIGHT-OF-HAND TRICKS WITHOUT APPARATUS.

Amongst the New and Novel Experiments, Professor TAYLOR will introduce his Wonderful Illusion, entitled

THE GHOST, OR INVISIBLE DRUMMER,

And also

THE CLAIRVOYANT BELL,

He will also give an

EXPOSITION OF SPIRIT RAPPING, &c.

Mr. J. TAYLOR has received hundreds of Testimonials from the Nobility and Gentry, *as well as from Scientific and Literary Men*, one of which is from His Grace the DUKE OF WELLINGTON.

London, April 10, 1862.

"The Duke of Wellington is happy to be able to inform Mr. Taylor that his performance last night gave great satisfaction to the Duke's Guests."

Professor TAYLOR attends private Parties, *and teaches Gentlemen the Art on the most reasonable terms.*

Private Address.—7½, Bowyer Place, Cumberland Road, S.

We have no doubt that the scientific and literary men who sent testimonials of their high approval to Mr. Taylor, would be glad, after they become acquainted with what is to follow, to get back the documents; and the gentlemen who have been taught the art on the most reasonable terms will be very chary in exhibiting their proficiency before their friends.

Many of our readers have at intervals written to us complaining of Mr. Taylor's exhibition, and urging us to take up the subject; but we felt that, beyond a short notice on the cover, it was better left to itself, to see whether it or the real facts would live the longer. The end has come in a remarkable way. For, a few days ago, the Professor called upon the writer, whom he had not seen for five years, to announce that he thanked God he had found out that Spiritualism and its phenomena were true, and that he was grieved to think that he had ignorantly misled thousands into the opposite belief. He made no half recantation, but a whole and honest one; and professed his earnest intention of repairing, by the most public announcements, the injury he has done. We were bound to tell him that we admired his frankness and honesty, but that we doubted the public believing him, now that his experience made him a witness against their prejudices. He will, however, do his best; and it is in pursuance of his wish that we have written this account, the greater part of which has been previously approved by him.

It appears that in the month of November last most striking phenomena have occurred in his own house, and through members of his own family, which he and many others have tested in every way. Tables and other heavy articles have moved about of themselves in the presence of several persons. Loud raps and other noises have been heard, through which intelligent answers have been given, direct writing has been obtained, spirit-hands have been both seen and felt, and nearly the whole range of the physical phenomena has been gone through, and the same are proceeding still while we write. On the 14th of December, the writer witnessed some of these, and can personally vouch for the unmistakable facts.

Mr. Taylor is keeping a diary of what occurs, and promises to give the full account in the Magazine for the benefit of the public. We hope we are not asking too much of the newspapers who have lauded his counterfeit presentment, that they will now give their readers the benefit of the truth. In particular, we would urge upon Mr. Hepworth Dixon, the editor of the *Athenæum*, to ponder these things. He is just now in the very abyss of Taylordom, having just discovered, and indorsed the scientific discovery of a Mr. Manning, whom he patronizes as the coming man, as follows:—

SCIENCE v. SPIRITS.—Mr. J. Manning, an ingenious optician, who exhibits his

cunning work at 24, Regent Street, has constructed an instrument, by means of which the spirits which are now haunting the several theatres and singing-rooms may be seen and heard to yet greater advantage. All sorts of writing on the wall and rapping under tables can be done by Mr. Manning's spirits, with an appearance of reality which might deceive the quickest eye and ear. A hand appears on the canvas; it writes a word and rubs it out again, but the spectator feels for it in vain, for neither the hand which writes nor the written words can be found by actual touch. Only the phantom can obliterate what the phantom has written. The experiment is very strange and startling, but real science, after all, must beat the conjurors. We undertake that Mr. Manning and his fellow opticians will drive the Homes and Fosters quite out of the field.—*Times*, December 9, 1863.

The *Times*, which was hoaxed by Bly, so highly approves of this paragraph that it introduces it to that wide publicity, which its editor, Mr. Delane, refused to Mr. Cobden's inconvenient letters. Mr. Hepworth Dixon, who has a grievance against Mr. Home for declining, at Florence, the honour of his acquaintance, never lets slip an opportunity of writing against him, and of deriding spiritual manifestations as impossible, although he has the evidence to their truth of Professor De Morgan in the preface to the recent work, *From Matter to Spirit*, the most learned and logical of the contributors to the *Athenæum*. To such shifts are such as he driven by their prejudices and infidelity to facts; and the banging-on to "ingenious opticians" will not long save him from the fate of all those who kick against the pricks, and of whom Professor Taylor is the latest and most honest example.

SPIRITUALISM IN BIOGRAPHY:—
LOUIS CLAUDE DE SAINT-MARTIN AND
BARON KIRCHBERGER.*

LOUIS Claude de Saint-Martin, termed *Le Philosophe Inconnu*, was born of a noble family at Amboise, January, 1743. Educated for the magistracy, he applied himself to the study of the natural basis of justice, rather than to jurisprudence. In order that he might have more leisure for study and to improve his knowledge of mankind, he, when 22 years of age, abandoned his destined profession for the army, and became an officer in a regiment in garrison at Bordeaux.

When at school he had been greatly impressed, and his mind directed to spiritual themes by Abadies's work on Self-Knowledge

* *Selections from the Recently Published Correspondence between Louis Claude de Saint-Martin, and Kirchberger, Baron de Liebistorf.* Translated and edited by EDWARD BURTON PENNY. Exeter: Roberts, Broadgate. London: Hamilton, Adams, & Co.

Saint-Martin, 'Le Philosophe Inconnu,' sa Vie et ses Ecrits, d'après des Documents de Inédits. Par M. MATTEU, Conseiller Honoraire de l'Université de France. Paris.

(*Art de Reconnoître Soi-même*), and at Bordeaux, his love of spiritual philosophy was strengthened by his acquaintance with Martinez Pasquale. This distinguished man and his friends held regular mesmeric and spiritual *séances*, and were called "Martinezists."

After the death of Martinez this school of philosophy was transferred to Lyons. Its proceedings closed in 1788, but it was reopened in Paris in the Society of the Philalethes, professing the doctrines of Martinez and Swedenborg. At the invitation of this association, in 1784, Saint-Martin joined their meetings, though not fully participating in their proceedings. Mons. Gence, in a notice of Saint-Martin and his writings, published 1824, says:—"The manifestations of an intellectual order, obtained by a sensible mediumship, in the Martinez *séances*, disclosed to him a science of spirits: the visions of Swedenborg of a sentimental order, a science of soul."

In Paris, Saint-Martin became acquainted with many of the most distinguished men of the time, with Bailly, Lalande, the Marquis de Lusignan, the Maréchal de Richelieu, the Duc d'Orleans, &c. Entering, as he had done, into profound investigations of philosophy and religion, through the door of mediumship, he naturally found the Spiritualism to which these studies conducted him too elevated for the spirit of that corrupt age, and soon felt it a duty to actively combat its Materialism and the atheistic theories of D'Holbach and the Encyclopædists. He gave up the military service that he might wholly devote himself to the sort of spiritual ministry to which he felt himself called.

Travelling to improve his knowledge of man and nature, and to compare the judgments of others with his own, he visited Strasbourg, where he became acquainted with the works of Jacob Böhme, and so highly did he esteem the writings of this celebrated *illuminé*, that, at an advanced age, he studied the German language in order to read and translate them into French for his own use. In 1787, he visited England, where he studied the publications of William Law relating to Böhme's theosophy, and formed a friendship with the ambassador Barthélémy. In 1788 he made a journey to Rome, in company with Prince Galitzin, who, speaking of him to M. Fortia d'Urban, said:—"I am really a man only since I have known Saint-Martin." On returning from his travels in Italy, Germany, and England, he was complimented with the order of Saint Louis.

Through all the tempests of the Revolution, Saint-Martin pursued the even tenor of his way, holding anarchy and despotism in equal horror. Though his rank and opinions exposed him to danger he did not emigrate with the *noblesse*, and only left Paris in 1793 to devote his care and render his last duties to an infirm

paralytic father. At the same time, notwithstanding the straits to which his very limited fortune now reduced him, he, as one of its citizens, contributed to the public wants of his own *commune*. On his return to the capital, being comprehended in the Decree of Expulsion issued 27 *Germinal*, an. II. against nobles, he submitted and left Paris. This, however, did not enable him to escape a *mandat d'arrêt*, on the occasion of some pretended religious conspiracy denounced to the Revolutionary Tribunal. The 9th *Thermidor* saved him. In a letter written about this time, he remarks:—"I have numerous proofs of the Divine protection over me, especially during our Revolution, of which I was not without indications beforehand."

As one of the *Garde Nationale* he was on guard in 1794 at the Temple, when the son of Louis XVI. was confined there. Being appointed to draw up the catalogue of the books of his *commune*, he was greatly interested by the discovery of spiritual treasures in *La Vie de Sœur Marguerite du Saint Sacrament*.

Towards the end of the same year, notwithstanding his nobility which legally disqualified him from residing in Paris, he was elected by the district of Amboise as one of the professors to the normal schools for training teachers for public instruction. After consulting his Guardian Spirit, Saint-Martin accepted this mission, in the hope, he said, by God's assistance, and in the presence of two thousand hearers, to develop a religious spirituality, and combat successfully the prevailing pseudo-philosophy.

In 1803 he had a presentiment of approaching dissolution. This, however, caused him no anxiety, he considered himself as advancing towards the great joys which had been so long foreshadowed to him. He said Providence had always taken too much care of him to leave him cause for anything but thanksgiving; and in his last conversation with his friends he exhorted them to place their trust in Providence, and live together like brethren in Gospel love. He then prayed in silence, and departed without a struggle and without pain, on the 13th October, 1803.

Saint-Martin wrote much, but anonymously, as *Le Philosophe Inconnu*: he sought to create not partizans, but friends—not of his books only, but of each other. With an humble air and simple exterior he combined profound knowledge and exalted virtues. The intelligence, the candour, and "the atmosphere of beneficence which seemed to spread around him, manifested the ~~age~~ the new man formed by philosophy and religion." He loved mankind, and esteemed nothing his own when others needed it. He lived simply and abstemiously, not caring for wealth: he said he thought himself rich when he had a *louis d'or* in his pocket. His acquisitions were of another kind. He esteemed himself rich in *rentes d'ames*. A biographer speaks of him as

“hungry for truth.” He specially delighted in researches into the spiritual ground of the forms of material life, of those underlying realities of the interior invisible world which form the continent and basis of temporal visible nature.

It was during the most stormy period of the French Revolution (1792—1797) that Saint-Martin and Baron Kirchberger, a member of the Grand Council of Berne, carried on the correspondence with which, in an English dress, Mr. Penny has presented us. It has no relation whatever to the stirring and great events which absorbed the minds of their contemporaries, but to their own studies concerning spiritual things and the inner life, and chiefly in relation to the writings of Böhme, Lead, Bourignon, Swedenborg, Law, and other theosophists.

Kirchberger, like Saint-Martin, was a Christian Spiritualist, with considerable knowledge and personal experience in spirit-manifestations, which, in the words of Mr. Walton, “far exceeded in strangeness and interest to the educated classes of society, those which are ordinarily reported in the Spiritism (Spiritualist) publications of the present day.” Kirchberger was interested in these to the full, more even than Saint-Martin, and throughout their correspondence there is a vein of inquiry and information concerning them which will be interesting, and for the most part, new, to the readers of to-day.

First, as to those of a mesmeric kind, with which both correspondents were fully conversant. Kirchberger gives an account of a lady whom he knew, who under magnetic treatment of a physician of his acquaintance for cure of tumour, went into the magnetic sleep. Kirchberger obtained permission of the physician to be present on one occasion when she was to be magnetized by him. He says:—

s She had this singularity, that, every time she fell into the magnetic sleep, he thought she was at the foot of a mountain, and it was only her magnetizer's efforts that enabled her to climb this mountain. And, when she reached the top, she had the manifestation of some Virtue, (Spirit) of whom she asked questions relating to anybody's sickness. She there received the answers. When she asked questions of mere curiosity, the object of which had no relation to the treatment of a patient, she obtained no answer. I did not fail to be at the rendezvous. The patient arrived shortly after me, accompanied by a Madame de Créqui, a French lady, who suffered from some chronic attack, and was being magnetized. As there were still some members of the doctor's family in the room, which was a large one, and the day began to decline, I observed that the somnambulist did not notice me, and therefore that she had not seen me. The doctor began to magnetize her; and, after some minutes she fell, as usual, into a deep sleep. As soon as she was asleep, I came near her, and requested the doctor to put me in *rappor*t with her. He did so. I took his place, and began to magnetize her. I at once saw that my magnetic fluid distressed her, probably because it was stronger than that of her usual magnetizer, who was older than I. However, she gradually became tranquil. I asked her how she felt, and where she was. She told me she was a little better, and that she was at the foot of a mountain; that she was trying to get up it, but met with obstacles. I continued to magnetize her, and at the end of some time she said she hoped to

get to the top; at length she reached it; and immediately she saw her 'Virtue' at her side, whom she described very well to me. I begged her to ask him what must be done to relieve a person in whom I was interested, and who occurred to my mind at the moment. The answer was that a decoction should be used, made from the root of an herb, the name of which I cannot now recollect, but which I can find again at Morat, if it interest you. As she gave the technical name, I saw, at once, that this answer was beyond her reach: on going home again, I turned over an old botanico-medicinal work by Zwingner, which is in repute with us; I found my herb perfectly well described, with the properties indicated by the somnambulist. I administered the medicine, which gave relief, but did not cure. Here we have a somnambulist, who, with the help of her magnetizer, obtained a manifestation.

In his reply to the letter giving this account, Saint-Martin observes:—

As to all the magnetic and somnambule details you give me, I say little about them, because *these things are so frequent and common amongst us, that I doubt, whether, in any part of the world, they have been seen so singular or in greater variety*; and as the astral (lower or mixed spiritual) has so much to do with it, I should not be surprised if a spark had fallen into our revolution, which may account for the complication and rapidity of its movements.

Many clairvoyants and profound writers on occult philosophy have been deeply impressed with the mystic and spiritual significance of numbers. There is a good deal on this in the correspondence of Saint-Martin. Kirchberger writes to him concerning their friend Eckhartshausen:—

He looks upon numbers and makes use of them as steps by which to climb higher. They appear to me, in his hands, to be an intermediate instrument to communicate with the *virtues*. He quotes them in his book for the solution of all kinds of problems; I believe even, that, by them he receives articulate answers which he translates into our vulgar tongue. He does not the less, it seems, from time to time, enjoy some more direct favours; he sees, without any intermedium, into the pneumatic world, which corresponds to the second principle of friend Böhme. This he calls, in one of his letters, the "raised curtain." Then the language and ideas have no longer any resemblance to our common ideas and language.

And in another letter he writes of this friend:—"He asks questions to which he obtains answers, which he considers as coming from a high source." The following is from a letter of Eckhartshausen, enclosed by Kirchberger to Saint Martin:—

During some months past I have received several instructions from Above; and, since the 13th of March, these have become daily more remarkable. I possess no words in our language to explain how this happens; for the secrets of the World of Spirits cannot be conceived by the understanding unless they be seen also. Man thinks commonly by a comparison of ideas; but in the World of Spirits there are new ideas and languages, new objects, new labours; but inasmuch as all is founded on the purest reason, you may convince another by means of facts, for here all is full of power and truth. All that I can do is to impart to you the instruction which I myself have received. . . . I feel a higher presence. I am permitted to ask, and I receive answers and visions.

One of the most curious relations in the volume is that concerning General Gichtel, who, it appears, saw a spirit-hand, which placed his own in that of another person, while "he heard at the same time a strong, clear voice," which directed him what to do

in a particular matter. He speaks also of "a central language, without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue."

Kirchberger tells us: "There is a spiritual sensible which many people are now running after;" and he explains that "by this kind of sensible, I mean that Spiritualism which offers such piquant attractions to our age, the subaltern marvellous, the external physical manifestation of powers, whether produced with or without mediums." The good Baron, with all his interest in spirit communications and the manifestations of a physical kind, was not free from the difficulties which perplex so many, now-a-days. He writes:—"I look upon them as particular favours, well qualified to leave profound impressions in our souls, and to be of immense advantage to us in our onward course. It is only on account of the danger that attends such subjects, that I am reserved in speaking of it; you know how much might be said about it. It would be an unspeakable advantage, if this way could be kept free from all intervention and imitation from the lower region." No doubt, and if only people would be honest and truthful in this world, it would also "be an unspeakable advantage." Should we not be in the millenium?

In his next letter to Saint Martin, Kirchberger seems to see his way a little more clearly, for he writes:—

Pordage, in his *Angelic World*, insists strongly on the use and importance of physical communications, the great point being to avoid the shoals. As for me, I look upon manifestations, when they are real ones, as an excellent mean for advancing our inward work; and I believe that a lifting up of the soul to the Supreme Being, adherence to the active and intelligent cause, purity of will which desires only to approach more nearly, and unite with, the source of all light, without any return to ourselves; and the Name of Names,—are infallible means of receiving these gifts without mixture or illusion.

From Saint Martin's replies to the notes and queries of his friend, I take the following observations:—

To facilitate as much as possible our union with the intermediate agents who are our friends, helps, and guides, I believe we require a great degree of purity of body and imagination, a separation from everything that might tend to degrade our organism, a great sobriety, physically and morally, such as every man of sense would make habitual with him; whilst, on the other hand, a prudent use of the things of nature probably enlarges our faculties rather than otherwise. . . . I have always thought that the natural elementary light might perhaps become the envelope of beneficent Agents, in some of their manifestations; but on this I speak with hesitation. You will, if you think proper, give me your opinion on the matter. Besides these physical considerations, there are habitual qualities of the soul which make up the disposition most essential for entering into relationship with the beneficent beings who, since man's fall, have become so necessary for his restoration. First of all, a profound self-annihilation before the Being of beings, seems to me necessary; retaining no will but His, surrendering ourselves to Him with a resignation without limit, a confidence without bounds; having but one only, unique, inextinguishable desire, that of surmounting every obstacle between ourselves and the light.

I have had the honour to tell you that I did not doubt that there have been, and still are, some privileged men who have had, and still have, perceptions of the *great work*. I do not doubt that my first teacher, and several of his disciples, enjoyed some of these favours. But to assert this will not help you much. Yet how are we to make such facts evident to a third person, and authenticate them to him? The story which we might relate might excite his curiosity for a while, without convincing him. I return therefore to principles, which I prefer, advising you to dive into them till you are surprised, not that such facts are sometimes, but rather that they are not universal, such being the rights and elements of our nature. There are, however, innumerable degrees in the distribution of these favours; those I have known enjoyed them only partially, as the fruit of their own labours.

The soul leaves the body only at death; but, during life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united to their centre, as our bodily eyes and all our organs correspond with surrounding objects, without ceasing to be connected with their animal principle, the focus of all our physical operations.

Concerning the manifestations of that period, Kirchberger relates a remarkable instance of what occurred at the consecration of the Egyptian Masonic Lodge, at Lyons, about 1784, and also informs us, that at Bâle, there was a school of exactly the same kind as this at Lyons. On the occasion referred to, he tells us:—

The labours lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared, and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this apparition; gradually, he ascended again, on this cloud, which, from the moment of its descent from heaven to earth, acquired a splendour so dazzling that a young girl, C., who was present, could not bear its light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval.

As Cagliostro, though not present, was the institutor of this lodge, and ordained the ceremonies, Kirchberger thinks these forms must have been assumed, and asks Saint-Martin, “Are there visible manifestations which come from the centre? (‘interior of the soul’) or, in other words, the centre being open, are we still in a position to receive visible communications?” In answer, Saint-Martin refers him to this passage from Jane Lead:—

Of all manifestations, the safest is the intellectual and divine manifestation which opens in the depths of the *centre*. Nevertheless, that does not mean that we should suppose that we ought always to remain glued to this point and advance no further, for there is another centre, still deeper, in which the Divinity, divested of all figure, and without image, may be known and seen in His own being, and in all His simplicity. This manner of manifestation is the purest, and, without exception, the least subject to error, in which our minds may repose as in their centre, eternally, and enjoy all the joys of angels, even before the throne of the Eternal.

Saint-Martin adds: “You have equally well answered it yourself, in saying that everything depended on the one thing needful, the birth of the Word within us. I will add my own opinion, *viz.*, that this deep centre, itself, produces no physical

form; which made me say in '*L'Homme de Désir*,' that true love was without form, so no man had ever seen God. But this inward Word, when developed in us, influences and actuates all the powers of seconds, thirds, fourths, &c., and makes them produce their forms, according to the designs he may have in our favour: this, in my opinion, is the only source of manifestations. I will not, however, therefore, say that all which do not come this way are assumed forms, for *every spirit produces its own form, according to the essence of its thought.*"

Concerning the "physical communication of the active intelligent cause," of which Kirchberger had inquired, Saint-Martin writes:—"I believe it possible, and so do you, sir, like all other communications. As for my personal testimony, it would not have much weight, as this sort of proofs should be personal—our own—to obtain their full and complete effects. Nevertheless, as I believe I speak to a man of moderation, calm, and discreet, I will not withhold from you that in the school through which I passed more than twenty-five years ago, *communications* of all kinds were *numerous and frequent*, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now, you know the Repairer, and active Cause are one. . . . I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious." He adds:—"I know that Germany is full of these initiations; *I know that the Cabinet of Berlin is guided, and leads its king by their means*—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself, I do not give them my confidence. I can assure you I have received by the inward way, truths and joys a thousand times higher than those I have received from without."

Kirchberger gives particulars of manifestations at the Court of Copenhagen of a character at least equally remarkable. In a letter dated 24th December, 1793, he writes:—

I found some old acquaintances at Bâle, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which has just occurred to a celebrated ecclesiastic of Zurich, whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a Northern Court; not the one you mentioned in one of your letters, *whose cabinet would not move a step without physical consultations* (Berlin, *Tr.*); the one in question is further north (Copenhagen, *Tr.*) Lavater arrived there last summer; he met with men of education engaged in public business and living in the world—occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some

time ago, will, through his medium, enter their society. . . . These men tell him that, when they are assembled, and even some of them when alone, they receive, at once, answers to questions they ask; at least a *yes* or *no*, which leaves no room for mistake; that often, even without preliminary enquiry, they receive communications and revelations by which several important matters have been cleared up. They tell him also, what is very remarkable, that whenever they are together, they have a most intimate experience of the truth of the promise, "When two or three are met together in My name, there am I in the midst of them;" since then, a cloud, white as snow, descends, and for about half-an-hour, rests upon them.

In a letter from Båle, 30th April, 1794, Kirchberger writes:—"I have received a quire full of details of the experiences at Copenhagen." We learn that at these *séances* there was visible a light of a whitish phosphoric colour, and that in answer to questions this light gave out the sign *yes* or *no*.

Sometimes they see a star, by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask "Dare it remain there?" According to the answer, *yes* or *no*, the scholars order, the star obeys. They sometimes put questions on points of doctrine; for instance, they ask: "Is there a passage in Scripture which indisputably proves the metempsychosis? *Yes*, and *No*." Some understand this to mean that such passages may be found in the Old Testament, and they again ask: "Is there any in the New Testament? *Yes*. In the four Evangelists? *Yes*. In St. Matthew? *Yes*. In the 1st chap.? *No*. In the 2nd? *No*. In the 4th? *No*. In the 11th? *Yes*. . . . In the four first verses? *No*. In the four next? *No*. In the 14th? *Yes*."

These communications seem not to have been confined to a *yes* or *no*, for we learn that "several predictions which appeared to them very improbable have been accomplished;" and that "they also receive a sign of benediction when their oracle is pleased with what they have done, or proposed doing."

In all this there may have been much folly and fanaticism, but its importance is not in whether the members of these societies had a right understanding and estimate of the facts, but in the facts themselves. Here, in this long buried correspondence, we have evidence that three-quarters of a century ago, among the educated classes on the Continent, and in the Northern Courts, manifestations were as rife as in various countries at this day. I do not enter now upon any questions growing out of this; it would be useless to do so till the reality of the facts testifying the existence and operation of spiritual powers are recognized as a basis of further discussion.

We have to thank Mr. Penny for bringing these facts to light. At the same time, I feel bound to protest against the introductory remarks in the Preface, on modern Spiritualism, by Mr. Christopher Walton, not only for the ignorance they display, but for their coarse and offensive tone, so discreditable that I should hope it was only by an oversight of the editor that they were not expunged. However Mr. Walton may in other respects have benefited by his theosophic studies, they do not seem to have improved his taste or refined his manners. A *catalogue raisonne* of the works

of Saint-Martin is given in the Preface, from the Biographic Notice of him by M. Gence, in 1824. We learn that Mr. Penny is engaged in translating Saint-Martin's *Le Ministère de l'Homme-Esprit*. It is to be hoped he will not be encumbered with such unlucky help as he has received from the writer of the introductory remarks in the Preface to the present volume.

T. S.

CLAIR-AUDIENCE.

PERHAPS this form of mediumship is as little understood as any other, and I propose presenting a few thoughts upon it. Having, during the past year, been favoured to experience something of this, it was very natural that I should ask questions of those, who, being enabled to speak audibly to me, would be supposed to know more of the laws which govern this peculiar phenomenon. My first experience of this kind was about nine years since, when I heard my name called distinctly. I was riding, and so plain was the sound that I stopped my carriage and looked around in every direction, but could see no one. A peculiarity in this call was, that the word "Henry" was used. I had been practising medicine some fifteen years and was universally called "Doctor." I was puzzled to understand this, and a few days after, being with a medium, I received a communication from a dearly loved spirit-friend, in these words: "Did thee not hear me call thy name the other day? I called thee Henry that thee might know it was me." This loved one had gone to the spirit land before I was a physician, and was accustomed to use this familiar term in addressing me. I have occasionally heard sounds since—sometimes musical notes, but nothing so striking as this until within the last year, when I have held many conversations with spirits with as much freedom as I converse with friends in the outward form. I asked my most intimate friend in spirit-life to give his views on this subject. They are as follows:—"The number of sounds in any given place will not increase the tone of the loudest one, except in so far as they belong to the same key-note, several of the latter will, however, add to the intensity of the sound; that is to say, discordant sounds are not cumulative, but are lost without adding to the sum total of the noise produced. If this were not so, the din in many places would make it impossible for any distinct sounds to be heard. Science is at fault in the declaration that sounds are produced by the vibration of the atmosphere, though in a large majority of cases they are accompanied by, and perhaps increased by these. Sounds are produced by the disturbance of the electrical

currents of the bodies from whence they emanate, and as each substance has an electrical condition peculiar to itself, so each has its peculiar sound. All sounds heard by the external ears proceed from bodies whose electrical condition is more or less in affinity with those ears, and the force and distinctness of the sound is governed by this affinity, and varies in different individuals, so that no two hear precisely the same, and persons who have much difficulty in hearing will occasionally meet with sounds that are clear and distinct, and thus make them open to the charge of being able to hear what they desire to, or, rather, what others do not wish them to hear.

“Mankind have spiritual ears, and there are electrical conditions which produce sounds that are in affinity with these ears, and those spirits who understand the mode of setting these electrical currents in motion in a proper manner, can at times produce sounds which will reach the spiritual ear and be heard more or less clearly. In order that this may be done the ear must be trained and developed by spiritual magnetism, and this form of mediumship requires a very considerable amount of culture on the part of the spirits, and co-operation by the individual in the directions given for mediumistic development. This is by no means a new phenomenon. In all ages of the world, under favorable circumstances, spirits have spoken to mortals. The well-known instance of the child Samuel and the Prophet Eli, is an illustration. The story of Baalam’s ass speaking is probably another of these cases, Balaam being undoubtedly a medium. The repeated instances of conversations of the ancient prophets and seers with the ‘Lord,’ and ‘the angels of the Lord,’ wherever they occurred, were instances of spirits speaking, and it remained for modern Spiritualism to explain these facts, and bring them to the credence of thousands of intelligent minds whose faith faltered before the mere declarations of history, without some analogy in the present day. That mankind are rapidly growing into a condition to realize this as well as other forms of mediumship there is no doubt. As the human system becomes properly and harmoniously developed, each step brings us into more intimate *rapport* with the higher world of causes, and opens avenues between the two worlds more clear and positive, and as generation after generation grows into this condition, it will become one of the common and fixed realities of human life to hold free intercourse with the interior world.

“When those, whose physical systems are highly developed on the various mediumistic planes, pass into the interior, they are better prepared to labour in the various fields in which their peculiar mediumship has led them, and from these will come an extension of mediumistic powers such as the world has never

yet known, although we believe the rudiments of these have always existed."

There, Mr. Editor and kind readers, you have the results of an hour's conversation with one who was an earnest worker here, gathering knowledge from all around, and who was called as we all thought, too soon to leave the fields in which his richly stored mind had laboured so successfully in gathering gems of truth and beauty, but now we know that he is the same earnest worker, the same devoted and loving friend, and, that still as he dives into the ocean of truth and brings up pearls, he gathers them not for himself alone, but to adorn the brows of all who are ready to receive and wear them. Yours truly,

HENRY T. CHILD, M.D.,
634, Race Street, Philadelphia, U.S.A.,
Sept. 1863.

REMARKS ON MR. PENNY'S TRANSLATION OF
THE CORRESPONDENCE OF SAINT-MARTIN
AND KIRCHBERGER, BARON DE LIEBISTORF.

By WILLIAM HOWITT.

"Jusqu' à présent, pour nous la *raison pure* ne résume que le vague d' un mot : la *raison expérimentale* est le flambeau d' une preuve positive."—Dr. CLEVER DE MALDIGNY.

MR. PENNY, in his Preface, is anxious to let his readers know that Saint-Martin, though a Spiritualist of the highest order, had nothing in common with Spiritualists of to-day. Here is his protest:—"And here, in passing, we may just allude to the boasted pretences of modern Spiritualism, which *seldom* elicits anything more lofty in intelligence than answers, as it were, from intellectual elephants or 'learned pigs,' and then only after much obsequious coaxing—that it is a Divine institution or dispensation, to prove the being of God and the immortality of the soul, and as such has worked wonders of conversion, 'far beyond all the evangelical labours of all the Churches of Christianity put together, from their first institution down to the present time.' But without inquiry into the real character of these alleged 'conversions' examined under the light of the *Gospel*,—for a mere alteration of an opinion makes a man no more a disciple of Jesus Christ, and regenerate child of heaven, than his wearing a new hat,—we would simply reply, that the *being of God* and the *immortality of the soul*, are truths which no more require a revelation from heaven for their proof to rational intellects, than a revelation is required from 'the sperrits' to prove that we are flesh and blood," &c.

It would, perhaps, be difficult to produce a passage even from the most stupid and distorted of all the foolish criticisms which have appeared on Spiritualism, which condenses so much Egyptian darkness of ignorance or wilful misrepresentation, as this single one.

I should be glad to conclude the whole as ignorance, but the quotation regarding the conversions is clearly drawn from Mr. Turbeville's deliberate garblings of my own words regarding these conversions, in the "History of the Supernatural," which I duly exposed, and which exposure was widely read. The original assertion was, that Professor Hare, of Philadelphia, stated, that more than twenty-five thousand atheists and deists, in his time, in America alone, had been converted to *Christianity* by Spiritualism. To this I added, that numerous cases of a similar nature were known to myself and other Spiritualists. Mr. Turbeville took the liberty of leaving out the word *Christianity*, and then exclaiming, in affected pious wonder—that mere conversions to the idea of the immortality of the soul were very far from conversions to *Christianity*. Mr. Penny, notwithstanding the exposure of Mr. Turbeville's dishonesty, coolly copies it, and again moralizes on the difference betwixt conversions to belief in God and the immortality of the soul, and to discipleship in Jesus Christ. Had he admitted the plain fact, according to the original statement, both of Professor Hare and myself, there would have been an end altogether of his argument. A Spiritualism which converts men to a knowledge and faith in Christ must be a true and good Spiritualism, and, therefore, admits of no denial. But, adds Mr. Penny, "the being of a God and the immortality of the soul are truths which no more require a revelation from heaven than," &c. If this be true, how happens it that the far greater portions of the civilized world of to-day believe neither in God nor immortality. Has Mr. Penny ever gone amongst the millions upon millions not only in this country but all over the Continent, especially in Germany, France, and Spain, who are the most confirmed and positive of Materialists, denying altogether immortality, and, for the most part, a God? If there need one thing, therefore, more palpably than another, after nearly two thousand years of Christianity, and above four thousand of Judaism, it is the necessity of proofs, present and existing proofs, of these things, which modern Spiritualism alone supplies.

All these good people who flatter themselves that these great truths were sufficiently demonstrated one thousand eight hundred years ago, must have a wonderful faculty of going about the world in which they live without perceiving its real condition. They tell us that such men as Saint-Martin, having got up into the higher regions of Spiritualism, all mere physical or lower

manifestations of it are needless. This is a partial blindness, to which not merely the most cloudy mystics are liable, but even those who have themselves ascended from the lowest step of the great Jacob's ladder to the highest. It is thus that Harris, having ascended through all the physical and psycho-physical degrees, kicks down the ladder by which he ascended. All these good people imagine that because *they* are satisfied of the immortality of the soul, of the being of God, and the truth of Christianity, everybody else must be, or ought to be. But God's wisdom is not Penny-wisdom nor pound-foolishness. To those who are creeping about in the slimy swamps of Materialism and Sensualism, He puts down the foot of his Jacob's ladder, that they may get upon it and look up, and see that its steps ascend to heaven; that the angels of Divine ministration are ascending and descending upon it, and that God Himself stands at the top and beckons all men, even the lowest, the most debased, the most blasphemously denyant of His very existence, to ascend, through the many and purifying gradations of that great ladder to Himself and to the regenerated of all times. Once there, once on the higher steps, they will no longer need the lower steps, but the unfortunates at the bottom, the blind, the debased, the philosophically poisoned and petrified, will need the very lowest step just as much as ever. It is modern Spiritualism which shows the wisdom and the necessity of this ascending scale. It shows that there is no way of jumping either into heaven or into the highest regions of spiritual purity and grace all at once. As in all creation, God works in this by a process of gradual growth and development: it is not by a sudden flight, but by an ascending and laborious scale, that the dwellers in the sensual swamps of time, heavy-laden with earth's mires and deceits, must raise themselves; and in vain will fancied saints who are got up, not into heaven's clearness, but into the clouds, call on God to pull up His ladder. So long as there are men little better than reptiles on this earth, so long will the foot of His Divine ladder—which is the ladder of Him who is no respecter of persons, and who came to seek and save all that are lost—be left standing on the very lowest spot of earth, that the very lowest of His creatures may lay hold of its foot, and raise themselves by His mercy and grace to a place amongst the highest.

There is, however, a certain difference betwixt the modern Spiritualism and that of Saint Martin, which all true Spiritualists will desire to see demonstrated. Saint Martin was not only Spiritualist but Mystic. Both he and his Swiss friend, Kirchberger, were enthusiastic Böhmmists. They believed Jacob Böhme to be "the greatest human light that had ever appeared." The deeper they plunged into his fogs the more light they

thought there must be in him somewhere: the less they could understand him, the more they admired him. They were arrived at that pitch of mysticism in which they invested abstractions with imaginary substance, and grew wildly enamoured of their own dreams. Yet it is curious all through the correspondence, to see how Kirchberger waits for Saint Martin's dictum before he allows himself fully to believe anything. He is always proposing some idea to Saint Martin. Half the ideas that the *Philosophe Inconnu* had, appear to be derived from the Swiss councillor's suggestions; but Kirchberger always waited in anxious suspense to learn whether the French Mystic adopted them. If he did, they became corner-stones of faith with him; if he did not, he threw them to the potsherd. At length they met with a third person, to whom they both bowed in thorough Oriental humility—this was a certain General Gichtel, of Amsterdam, who seemed to plant or uproot their fondest beliefs at pleasure.

The two correspondents were wonderful admirers of Jane Lead. Their letters were for a long time deeply freighted with this marvellous Lead. Kirchberger sent long extracts to his friend, from the transcendental sublimities of Jane Lead, adding, "You see how truly sublime a woman this Jane Lead was," p. 90. Saint Martin is eager for more knowledge of Jane Lead, and gets another long extract. See p. 97. Saint Martin says, "I cannot tell you how much good you have done me with that passage from Jane Lead; it is of the purest gold, and I dare say quite new in quality, although the same truths are found in other good theosophists; but nowhere else have they affected me so much. Oh! how much enjoyment I expect from the rest of the work," p. 102.

Fired by this encouragement, Kirchberger lavishes fresh praises on their spiritual idol. "Jane Lead had the Divine Sophia: she describes this communication at large in her *Fountain of Gardens*." He would like to translate for him Jane Lead's account of her first external communications with Sophia; but Pordage, he says, will do it better, and Pordage was the friend of this sainted woman, and of Thomas Brown. But anon, they fall in with the Dutch General Gichtel's writings, who assures them, to their consternation, that Jane Lead belonged only to the astral regions, that is, the regions of the air, where the Prince of the Power of the Air has great sway, and Jane Lead drops with leaden ponderosity from her seventh heaven of saintship, and is heard of no more, or only in astral estimation. Before this fatal shot at Jane by the Dutch general, even Sœur Margarine du Saint-Sacrament could not "rise to the elevated regions," in the opinion of Saint-Martin, in which Brown, Lead, and above all, Pordage had their dwelling habitually," p. 157. But after this, alas! poor Jane!

And who was this potent Gichtel, who drew saints from their heaven of glory as Satan drew the third part of those regions after him. He was a German, of Ratisbon, who had fled from persecution, to Amsterdam, and there edited some of Böhme's works. How much Saint-Martin and Kirchberger could believe, and how much Mr. Penny can believe and admire, who can not believe the facts of modern Spiritualism may be seen from the following extract:—"His residence at Amsterdam was replete with a crowd of events in the sublime theosophic order. . . . He formed acquaintance with a widow, a worthy woman, though enormously rich. After she had come to know him well, she frankly expressed to him her desire to be united to him indissolubly. He esteemed her, and felt even a sort of inclination towards her, but he gave no answer." He had a vision, in which he saw their hands united, and was assured that he was to have her. Still, "women of all classes sought his acquaintance and his hand;" but he was destined for a still higher bride. Can the reader guess who? No other than the Divine Sophia, that is, the Divine Wisdom. The Divine Sophia actually assumed a human and bodily shape, and came and made an open marriage with him:—"Sophia, his dear Divine Sophia, whom he loved so well, and had never seen, came on Christmas Day, 1673, and made him her first visit; he, in the third principle, saw this heavenly, shining virgin. On this occasion she accepted him for her husband, and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal felicity: that she would never leave him, neither in his crosses nor in his poverty, nor in sickness, nor in death, but that she would always dwell with him in the luminous ground within. She assured him that she would abundantly recompense him the sacrifices he had made in having giving up for her an alliance with any of the rich women who wanted to have him. She gave him to hope for a spiritual progeniture" (I suppose the translator means progeny). "And for dower, she brought him essential, substantial faith, hope, and charity into his heart," p. 174.

She seems to have brought him besides a more matter-of-fact dower. "The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodgings, a good-sized house, at Amsterdam, though he had not a farthing capital of his own, nor undertook anything to make money, nor even asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them." Yet his not asking either for himself or any one else, does not appear correct, for, at page 176, we find one Raadt complaining of poverty, and "Gichtel procured him 2,400 francs miraculously." Though it was miraculously done, I imagine he would not get it

without asking for it, such being the general mode of "procuring" such things either in this world or in the world of miracles. This Raadt, after getting the money, turned out a great scamp, which shews that the person at the head of Gichtel's establishment, though calling herself the Divine Sophia, certainly was not the Divine Wisdom. What was worse, about thirty selected saints, all selected under the guidance of this lady calling herself Sophia, went together by the ears, and then dispersed, proof enough that neither Sophia nor Gichtel had much insight into character. It is worth while to quote from the book itself the evidence of this: "The devil walked round the thirty like a roaring lion, seeking whom he could devour. He succeeded too well. But the details of this event, and the means the enemy employed to circumvent these people, would be beyond the limits of a letter. Raadt, among others, the most advanced of them, after passing happily through his work of preparation, failed in the fire of purification; his vacillating mind wanted gravity, meekness, love, and perseverance, to stand the trial. And then he became Gichtel's enemy. The others, who wanted only the sweets, left him." (They had not got 2,400 francs). "Some men called Gichtel a magician. The end of all these people was tragical and frightful," p. 128.

Sophia, however, seems to have remained the constant and visible mistress of Gichtel's *menage*. She smiled on Gichtel's, as it turned out, not very creditable *entourage*, and like such people, they presumed. The account is curious:—"As Raadt perceived that his married state was an obstacle to his advancement, he took upon himself, with his wife's consent, spiritual circumcision. Sophia received Raadt, and all who came to see her spouse with good intentions" (as it would seem towards themselves) "very well: that is as I understand it, she allowed some rays of her image to fall on the earthly qualities of their souls, which our friend Böhme calls *Tinctura Solis*. This reception made a noise amongst Raadt's acquaintances; they all praised the sweet condescension of Sophia, and all would adopt spiritual" (but, as it would seem, not physical) "circumcision; so that in a short time Gichtel had about thirty adherents," (the precious fellows just mentioned) "who all promised wonders. On this occasion Gichtel observed, in a remarkable degree, how the astral spirit is desirous of the nuptial couch of Sophia; these simple folk, notwithstanding all that our champion could say to them, believed that they had only to kiss and take!" p. 176.

I think we are greatly indebted to Mr. Penny for warning the British public that modern Spiritualism has no resemblance to this. God forbid! If there be a specimen of diseased, blasphemous and sensual Spiritualism, this surely is one! To certain unbecile minds, it may seem to have an inner and Divine mean-

ing; but to readers at large it has a husk which more resembles that of an apple of Sodom than that of one of the tree of life. It is a style of semi-mystic madness calculated to bring everything of a truly spiritual nature into just contempt, and which could only emanate from gross and most unspiritual souls.

As to physical manifestations, however much Mr. Penny professes to despise them in things of to-day, he swallows all such facts in Saint-Martin, Kirchberger, and those whom they patronize, most complacently. Pordage, with his most startling manifestations of a most objective kind—his battles in his bed room with a fiery dragon, and with a giant armed with a torn-up tree—his window panes and stove-tiles on which the devils had engraved pictures, which could not be destroyed except by smashing the panes and tiles with a hammer—are all orthodox with Mr. Penny, because they were so with Saint-Martin and his coterie. At p. 110 Kirchberger says, "Pordage shews me the importance of physical manifestations:" and a whole host of very curious ones is given in this correspondence between the two friends as stated by Lavater, as exhibited in a Spiritual Society of State Ministers, &c., at Copenhagen, and in different Lodges of Freemasons.

After all this, it was an act of especial folly in Mr. Penny to kick at modern Spiritualism and Spiritualists. It would be impossible to draw a line betwixt the physical manifestations recorded and approved in this volume, and many of those of to-day; but it is a very happy circumstance that so wide a one exists betwixt the spiritual manifestations of our time, and those of the admired Gichtel and his thirty ragamuffins. It is the glory and the strength of modern Spiritualism, that in the language of the worthy Major Revius of the Hague, and of M. Jobard, the late witty and profound Secretary of the Museum de l'Industrie of Brussels, that it gives "*des faits, toujours des faits,*" for it is on these alone, and not on the heated visions of mere Mystics that the truths of the Gospel are again to be reinstated in the soul of Europe. Let Spiritualists ascend as high as they can towards inward and heavenly purity and development, for this is the true tendency of the dispensation, even in its most rudimentary steps: but the man who despises the simplest physical manifestations of spirit-life, has failed to comprehend the needs of the age, and the Divine adaptation of the remedy to the cosmical disease—a mode of action which still remains, "to the Hebrews a stumbling-block, and to the Greeks foolishness,"

As I have read none of Saint-Martin's works, and desire to read none of them after this correspondence, I do not pretend to pass any opinion on his doctrines as contained in those works, whatever they may be.

LIFE: ITS NATURE, VARIETIES, AND PHENOMENA.*

WE welcome a third edition of this book, as a sign that there is a growing number of minds who seek the solution of some of the great problems of existence, outside the sectarian ring fences, and who discover their need of broader fields of thought and "pastures new." We do not mean by this, that a theological "taster" would readily find heterodoxy in the book, easily as that is sometimes discovered. Neither can we, on the other hand, affirm that it is in all respects orthodox. It recognizes the fact that the truths we need lie outside the limits already enclosed, and it reaches out for something beyond the appropriated facts, whether of science, history, or theology. There is in it an evident feeling that we have not arrived at the *Ultima Thule*, or rather that beyond our *Ultima Thule* there are boundless oceans, with new continents and palm-growing islands.

We have referred to theology and theologians, not because this is specially a theological book, but because theologians seem to keep so watchful an eye on all kinds of thoughts and things, that an unlucky philosopher discovering some new law of nature, or a chemist finding out some new fact, finds that he has been "prospecting" on forbidden ground, and has brought some heterodox truth into public notice. This book of Mr. Grindon's, however, has not, that we are aware, been smitten by any ecclesiastical thunders. We are not sure whether we may not award to it the rare merit of exploring new regions on the borderlands of theology, without offending old prejudices—of being scientific without materialism—of being philosophic without obscurity or dogmatism—and of treating upon the deepest and most important subjects without either technicalities or mysticism.

We beg the reader to understand that it is not that Mr. Grindon is supposed to belong to *our* sect, that we consider him to be unsectarian. We do not gather from his book that he has any experimental acquaintance with "spiritual manifestations," and his casual mention of them is in a sneering tone. His book has nothing to do with the new facts, which are now exciting so much attention. We have no wish to put our mark upon him, and to say that he belongs to our sheep-fold. We value his treatise because we believe it to be a very useful contribution to the *philosophy* of Spiritualism, which is the only rational philosophy of this universe in which we dwell. It labours, and we

* *Life: its Nature, Varieties, and Phenomena. Third Edition.* By LEO. H. GRINDON. London: F. PITMAN, 20, PATERNOSTER ROW.

think with success, to show, that the current materializing philosophy, which persistently ignores anything beyond or above what comes within the limits of physical science, is a philosophy worthy of gnomes and not of men; and that its result will be to choke and destroy all spiritual progress, and necessarily to sap the foundations of religion, and of society itself. It is an attempt to gather up all the best and noblest thought of past ages, and to bring the newest facts of modern science, in illustration of the great truth, that all life is from the spiritual world. In the preface Mr. G. says:—

The object of this work is two-fold. First, it is proposed to give a popular and succinct account of the phenomena which indicate the presence of that mysterious, sustaining force we denominate Life, or Vitality, and of the laws which appear to govern their manifestation: secondly, will be considered, those Spiritual, or Emotional and Intellectual States, which collectively constitute the essential history of our temporal lives, rendering existence either pleasurable or painful.”

Mr. Grindon's definition of the term life cannot be complained of on the plea of narrowness. It seems to us to cover the ground.

Life, in its proper, generic sense, is the name of the sustaining principle by which everything out of the Creator subsists, whether worlds, metals, minerals, trees, animals, mankind, angels, or devils, together with all thought and feeling. Nothing is absolutely lifeless, though many things are relatively so; and it is simply a conventional restriction of the term, which makes life signify no more than the vital energy of an organized, material body. “The life which works in your organized frame,” said Laon, “is but an exalted condition of the power which occasions the accretion of particles into this crystalline mass. The quickening force of nature through every form of being is the same.” (Hunt's *Panthea*.)

In brief, according to this meaning of the term, as Mr. Grindon says, “There is no place where life is not present, and there never was a time when life was not.”

To one who has not given much thought to the subject, this definition may seem too wide. We are so accustomed to think of the great mass of things about us as dead, and of life as being an exceptional phenomenon, that we cannot at once admit that all things live—each with its own kind of life. But every step that science has made, for ages past, has gone in the same direction. Every new discovery, great or small, leads us a little nearer to the perception that in this wide universe nothing is dead. Not only are earth, air, and ocean filled with the most marvellous varieties of animal and vegetable life, but the very rocks have a life of their own—distinct, indeed, from vegetable life, as that is from animal life. Mr. Grindon says:—

Has not this inorganic nature sympathies and antipathies in those mysterious elective affinities of the molecules of matter which chemistry investigates? Has it not the powerful attractions of bodies to each other, which govern the motions of the stars scattered in the immensity of space, and keep them in an admirable harmony? Do we not see, and always with a secret astonishment, the magnetic needle agitated at the approach of a particle of iron, and leaping under the fire

of the Northern Light? Place any material body whatever by the side of another, do they not immediately enter into relations of interchange, of molecular attraction, of electricity, of magnetism? In the inorganic part of matter, as in the organic, all is acting, all is promoting change, all is itself undergoing transformation. And thus, though this life of the globe, this physiology of our planet is not the life of the tree or the bird, is it not *also* a life? Assuredly it is. We cannot refuse so to call those lively actions and reactions, that perpetual play of the forces of matter, of which we are every day the witnesses.

Our limits for bid us the attempt to follow Mr. Grindon consecutively through his great subject. We can but touch upon here and there a point which seems to us more likely than others to interest our readers. Those who wish to follow closely his argument, will not, we think, regret obtaining the book, and carefully reading it. We pass on to the chapter which begins the examination of the spiritual life of man. Mr. Grindon argues from reason as well as from Scripture, that the soul of man is not, as has been conceived by some, a cloudy, unorganized, and formless essence; but as the Apostle Paul calls it, a "spiritual body."

Thus, that the soul is no "will-o'-th'-wisp in the swamps of the cerebrum," but an *internal man*, a body within a body; "a life," as Aretæus says of the womb, "within a life;" in the material body as God is in the universe, everywhere and nowhere; everywhere for the enlightened intellect, nowhere for the physical view; no more in the brain than in the toes, but the spiritual "double" of the entire fabric. All the organs of the material body have soul in them, and serve the soul, each one according to its capacity; yet is the soul itself independent of them all, because made of another substance.

A little further on, he says:—

Spiritual substances are none the less real because out of the reach of chemistry or edge-tools, or because they are inappreciable by the organs of sense. Indeed it is only the grosser expressions of matter which can be so treated, and which the senses can apprehend. Heat and electricity are as truly material as flint and granite, yet man can neither cut nor weigh, nor measure them, while the most familiar and abundant expression of all, the Air which we breathe, can neither be seen nor felt, till put in motion. As for invisibility, which to the vulgar is proof of non-existence, no warning is so incessantly addressed to us, from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substances is real in relation to the world it belongs to;—material substances in the material world; spiritual substances in the spiritual world; and each kind has to be judged of according to its place of abode.

Pursuing the same subject, he says, a little further:—

That the soul or spiritual body is a form in exact correspondence with the external material body; that it possesses a similar series of parts and features; and that it undergoes no change in these respects when it casts off the material envelope, and enters the eternal world, unless to acquire infinite access of beauty or distortion, according to its governing principle of conduct, good or evil,—is involved in *ghost-belief*; a belief, which, when *rightly directed*, has infinitely more truth in it than the dogmatic nonsense which describe the soul as a mere "principle." How often do we find men's actual secret faith ahead of their spoken Creeds and Articles! The former comes of the truth-telling intentions of the heart; the latter are the manufacture of the less trustworthy head. Every one knows that there is such a thing as *feeling* a proposition to be true, though the understanding may be unable to master it. The feelings, it has been well remarked, are famous for "hitting the nail on the

head." Unlike the conclusions of the intellect, which are shaped more or less by education and country; their voice is no solitary sound, but the utterance of essential and universal human nature. It is to our *feeling* rather than to our *thinking*, that all the sublimest arguments in the universe are primarily addressed. Where logic works out one truth, the heart has already realized twenty; because love, which is the heart's activity, is the profoundest and nimblest of philosophers. All things that live and are loveliest, are born of the heart. Hence the value of the fact, that in all ages and nations there has existed an intuitional conviction that the spirit of the dead *immediately* enters the eternal world, carrying with it an unmistakable corporeal personality; and that it can re-appear, under certain circumstances, to the survivors. It is obvious that the re-appearance of the dead requires, as a necessary condition, that there shall be a spiritual body, perfect in form and in feature, as in the case of Moses and Elias. Unfortunately, the actual, solemn truth of the matter has had so much that is false and foolish heaped upon it, as to be in itself well-nigh smothered. Rightly understood, ghosts are no mere offspring of vulgar, ignorant superstition and credulity. *All human beings are at this very moment ghosts*; but they do not so appear to you and me; nor do you and I, who are also ghosts, so appear to our neighbours and companions, because we are all similarly wrapped up in flesh and blood, and seen only as to our material coverings. Literally and truly, the ghost of a man is his soul or spiritual body; and in order that this may be seen, it must be looked at with adequate organs of sight, namely, the eyes of a spiritual body like itself. We *have* such eyes, every one of us; but during our time-life, they are buried deep in flesh and blood, and thus it is only when specially opened by the Almighty, for purposes of His providence, that it is possible for a ghost or spiritual body to be beheld.

So far Mr. Grindon endorses the popular belief that spiritual beings may be seen by men yet in the flesh. But the one step further which the popular faith would lead him, he hesitates to take. He says:—

The popular or vulgar notion that before a spirit can be seen, it must assume our material nature, so far, at least, as to reflect the light of this world, is exactly the reverse of the truth; which is that the change must be made in *ourselves*, i. e., by opening our spiritual sight."

We prefer the popular notion even in this matter, and to believe that both modes of manifestation exist. Sometimes, as Mr. Grindon says, a spirit may be seen simply by the opening of our own perception to its presence, while it is purely an unclothed spirit. But the records of Spiritualism have furnished multitudes of instances in which spirits have been able to make themselves manifest by clothing themselves first with the subtle electrical or odylie emanations proceeding from one or more of the persons present. This has been frequently explained by the spirits themselves, who have described the *modus operandi* of their manifestations. A highly electrical condition of the atmosphere has also been supposed to facilitate spirit manifestations, and therefore it is that America has been specially signalized by the rapid spread of Spiritualism. Its atmosphere is, ordinarily, much more highly charged with electricity than our own.

It is yet far too early to say what is or is not possible. We are but just awaking to the vast capabilities of ourselves and of the visible universe about us. We confess to a credulity which can suppose that man possesses latent powers, in him and around

him in nature, by which he will ultimately be able, even while on earth, to hold communication with every part of this universe of God, spiritual and natural—with highest heaven, deepest hell, and remotest star in the stellar immensity. And we think there will be, not one, but many windows and doors also in our dwelling. The infinite desire of knowledge which God has implanted within us, is itself a sure prophecy of this. No want is given us by the Divine mercy, for which provision is not made that it shall be satisfied. Rather, therefore, than say that any special mode is impossible by which we may gain light from the land which lies beyond the mist of our ignorance, we would heartily join with Mr. Grindon in another expression :—

There is every encouragement to hope and strive. When we speak of the "laws of nature," and define miracles, as we suppose, by means of the contrast, we do no more than speak of some few laws that lie on the surface. Familiar with a certain number of them, we are prone to look upon ourselves as admitted into the sanctuary of the temple, when in reality we are only in the porch. When science shall be able to explain the miracles, it will be time, and not before, to catalogue the "laws of nature." . . . How small a part even of the ordinary laws of nature is yet open to the profoundest philosopher! and yet how clear are the ideas already attained from the index which that small part furnishes! How many wonderful processes are going on in secret which we know nothing of! How many are there which this age was first acquainted with; how many that we are ignorant of will be discovered when our memory shall be no more!

For the same reason that gunpowder was not allowed, by a merciful Providence, to become known to men, until they had become, to some extent, amenable to higher laws than those of mere selfishness—for the same reason that we are still, doubtless, kept in ignorance of many powers of nature, which may be made into terrible agencies of destruction—are we also shut out from that too open communication with spirits which would be destruction to us. It is for beneficent purposes that we are clothed with this flesh which veils from us the spirit-world, and which, sometimes, we despise, as a clod. The dark masses of cloud which spread above us, and hide from us the heavens, shield us from those tropic splendours of the sun which would wither us in an hour; and they also preserve us in our night seasons, from those excessive radiations which, in a clear sky, would blight us with frost. Let us be content that even the snow should cover us, until the springtime comes. But whosoever will communicate with spirits, let him be careful how he plays with this fire. At first it may seem to him only as fitful, frolicsome sparks—phosphorescent, perhaps, and harmless. But no Prometheus may *steal* the fire of the gods without paying the penalty. If the fire be given thee, it is well. If thou steal it, remember the chain and the vulture!

When our first parents fell and were driven out from Eden, we

are told that "The Lord God made coats of skins, and clothed them." (Gen. iii, 21.) These skins still cover us, and must remain until we are restored to our Paradisal state. As we return, they will, one by one, be stripped away from us, and we shall come back to the clear vision of God. But in our corrupt state, "No man can see God and live." He would be to us a consuming fire. In one of his most sublime utterances, Isaiah, (xxxiii, 14, 15) speaking of the coming of Jehovah among a corrupt and hypocritical people, asks, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" and he replies, "He that walketh righteously and speaketh uprightly, &c." To him, he says, (v. 17) "Thine eyes shall see the King in His beauty: they shall behold the land of far distances." We fail to perceive the very heart and root of the truths which concern human progress, so long as we fail to see that in proportion to our approach to God, who is light, we are ourselves illuminated. Human intellect lighted up by the spirit, is reverent, and knows that of itself it is darkness—but human intellect lighting up its own little candle, is but a glow-worm, guiding its enemies to its own destruction. A thousand mysteries, of the spiritual as well as the material world, are waiting to be revealed,—but they wait for devouter and purer men and for a more fitting time.

The present phase of spirit-manifestations has its use, in leading some to think by the opportunity which it gives to those who cannot believe without "putting their fingers in the prints of the nails" to satisfy themselves. But we look for higher and more worthy manifestations ere long. The human race has had long wanderings in the wilderness, and is nearing the city of promise. It is but now passing through that region which John Bunyan calls the "enchanted ground." There are many strange sights and sounds. But the minarets and towers of the Holy City have scarcely risen above the horizon. Only here and there a celestial watcher appears, with some message of hope and comfort, which, while we toil along the weary leagues, we ponder in our hearts, and feel no longer the desolation of the wilderness. And presently we shall enter the land of Beulah, and the shining ones shall be our companions to the end of our journey.

Mr. Grindon touches, in passing, on the common notion of the resurrection of the human body. Here the popular belief exactly inverts the unbelief, which says that spirits cannot appear to men in the flesh—by saying that men in fleshly bodies shall live in a world of spirits. Scepticism turns one truth upside down, and belief inverts the truth which should pair with it. So it is generally, in theological and philosophical warfare. You knock down my castle, and I foolishly persuade myself, that if I

knock down yours, it will be better for me than building my own more strongly. And so truth is destroyed, and the heart made desolate. We even go further than the figure we have used will serve us, for if my neighbour goes to some extravagant length in the statement of what seems to me a heresy, I straightway begin to invent some extravagance of a directly contrary tendency. His turning aside to the right I make to be the measure of my deflection to the left. This is the very essence of sectarianism, which is only one of the most common disguises of selfishness. When will the world have done with orthodoxy and heterodoxy—*my* doxy and *thy* doxy? When shall we so love justice and truth as to keep our eyes clear and our steps equal?

On the subject of the resurrection, however, Mr. Grindon agrees, with many eminent divines and scholars, that the Scriptures give no ground for denying that the raising again of the flesh and bones and blood of our present bodies is impossible. Mr. Grindon plainly says, that the resurrection takes place immediately upon the death of the body, and that it consists simply in the raising of the spiritual body from out of the material structure which it alone has accreted upon itself and animated. The natural body is then done with, and the materials are used over and over again for other bodies or for other purposes. Thus, "that which is sown is a natural body," as St. Paul says,—and "that which is raised is the spiritual body," the notion, which has prevailed, that after death the soul sinks into a state of torpor, waiting long ages for the resurrection of the material body, Mr. Grindon says:—

Like most other falsities in psychology, and like many in theology, it comes of false physiology, and is directly traceable to the materialist's figment that life is a function of organization, the corollary of which is, that as there is no visible organization but that of matter, therefore matter is essential to man's existence; and thus, that when denuded of it at death, his soul collapses into an insensate, motionless, incompetent nothing, so to remain till re clothed with flesh and blood.

We cannot but agree with Mr. Grindon that the resurrection of the gross body we now have, is an idea that neither Scripture nor reason will warrant. We also fully subscribe to his doctrine that the soul does not pass into a torpid condition when the body dies, but is really freed from a clog and hindrance to its activities. There are some, however, who would confess to some hesitation in saying that there will be no resuscitation of anything of the natural body, at any future epoch, and they believe that this is very far from Paul's view of the matter. He speaks of the body being sown as a seed is sown, and a changed body, after its death, springing from it—not immediately, but at some unknown future period, when Christ shall come again. At this future time he

says "the dead in Christ shall rise first," and those who are living will be suddenly changed in their bodies. "This corruptible," he says, "must put on incorruption, and this mortal must put on immortality." The *corruptible* and *mortal* can be nothing else than the material, it cannot be the spiritual body—yet this corruptible must put on incorruption. In Phil. iii. 21, Paul says, looking forward to this future coming of Christ, "He shall change our vile body, that it may be fashioned like unto his glorious body." And in other places he speaks of Christ being "the first fruits of them that slept." His teaching is that we shall be raised after the same manner. Because he rose we shall rise. His resurrection is the only warrant that we shall rise, according to Paul.

Now, it is evident that Christ's material body rose, and that some wonderful change had taken place in it. The minuteness of the account of the Resurrection seems specially intended to impress on us the fact that it was the very body that was crucified, that rose again. The clothes were carefully laid in the open, empty sepulchre. His body was marked with four nails and a spear, and these marks He retained as proofs; and He distinctly asked the disciples to handle Him, to convince themselves that He was not a spirit, but had "flesh and bones." Yet this material body was so changed that it was subtle and invisible as a spirit, except when he chose to appear to his followers. It had the faculty of ubiquity also—and He distinctly said that where his followers should be, in future, assembled in His name, there He would be—to the end of the world. And this must refer—not merely to the Holy Spirit—but to his own bodily presence.

The future "redemption of the body," for which the "whole creation groans and travails," is a mystery to which Paul elsewhere alludes. He clearly believes in some great change to take place in the very elements of the material world—which is to complete the work of Christ. (See Rom. viii. 19—23.) And if we are to appeal to our own perceptions and intuitions on this subject, we find in ourselves, certainly, as Mr. Grindon says, a shrinking from the thought that this dead body we see lying here, is our late living friend—but at the same time, we cannot divest ourselves of a certain reverent affection for the body itself. We feel that there is something awful in the lifeless form which our beloved lately tenanted, and we have an instinctive and strong desire to place it where it shall be honoured and undisturbed. Anciently this led to the embalming of the dead, and among the Jews, to burying them in gardens, with the clear belief that they would live again. In these instincts there must, we think, be some voice from the spiritual depths of our nature.

We know not what matter is. It is all a mystery to us, as

yet. The whole world is but a veil, hiding from us the powers which are immortal. Our marvellous bodies must be so constructed that there are inner substances in direct contact with the spiritual, and closely allied thereto, in their nature. These cannot be the gross substances we see and touch, but will, probably, be so subtle and ethereal as to escape our scrutiny. What becomes of them? Do they rest until the gross body, like the bulky substance of a seed, has dissolved away from them, and await that great change when the whole world shall be revitalized? Are they germs which the spirit shall one day quicken into a regenerated life? We know not—but what we know not now, we shall know hereafter.

It has been the fashion of late years, among those who have argued for the immortality of the soul, to begin with the assumption that it was immaterial, and sceptics at once grapple with them and allege that immatter is nothing and without substance. The futility of the argument is transparently evident to any man who comes with earnest thought, to have his doubts on the subject removed, and who does not wish merely to grind chaff in the orthodox logic-mills. The argument assumes, first of all, that we know what matter is—know all about it. It assumes, secondly, that matter is the only substance which knows decay and dissolution—that anything which is not material must be immortal. Mr. Grindon at once rejects all this folly. He says:—

Why is man immortal? Not simply because the soul is non-material. We must not suppose, remarks Warburton, that because the soul is immaterial, it is necessarily imperishable. Though it does not dissolve after the manner of matter, there is no reason why it should not be susceptible of extinction in some other way. . . . Immortality inheres in the soul of man not because it is immaterial or spiritual as to substance, but by virtue of the 'breath of lives' which God breathed into man in the beginning;—the life of intelligence to *know* him, and the life of power and adaptedness to *love* him. It is through the possession of these two faculties that man lives for ever,—in happiness or in misery, according as they are honoured or abused,—and not merely because he possesses a soul or spiritual body.

Mr. Grindon is a full believer in the old doctrine of typical spiritual forms, or "ideas," as Plato names them. The outside, material universe, with which we are conversant, he believes to be also real, and not a mere shadow, as some Idealist philosophers have made it. But the really substantial universe is the spiritual—the universe of causes. Nothing can exist in the natural world without a spiritual basis, which is the essence, and gives the form and all the vital manifestations of the thing we see in nature.

When we look on a beautiful landscape, we see mountains, trees, rivers, real and substantial as regards the material universe; nevertheless, only as images, forms originally existing in a world which we do *not* see, and from which they are derived;—forms that are neither comprised within material space, nor related to terrestrial time,—forms which are as real as the material; yea, infinitely more

so, since the material is local and temporary, whereas the spiritual is unlimited and imperishable. Nothing exists except by reason of the spiritual world, whatever pertains to the material is purely and simply effect.

This doctrine, as Mr. Grindon says, seems to be clearly contained in the Scriptures, both of the Old and New Testament, as well as in the most ancient and beautiful of human philosophies. It is implied in the 'patterns' shown to Bezaleel in the mount, from which he was to copy the decorations of the sanctuary. Paul alludes to it when he speaks of 'the invisible things of God being clearly seen by the things that are made.' And in Genesis, ii. 5, Jehovah God is said to have made 'every plant of the field *before* it was in the earth, and every herb of the field *before* it grew.'" Men of genius, or insight, as we sometimes say, seem to owe their pre-eminence to a power of perception or vision of these spiritual type-forms.

All the men who have been greatest in Art have been distinguished by their consciousness that they were merely revelators of spiritual facts. Appeal to an artist and ask him why he so painted any given heroic head, without any old "family portrait" to guide him. If he be a true artist,—a race not numerous,—he will say. "I could not do otherwise. That man had such a temper, such a life, in him. I, therefore, mastering the inward spirit of the man, found his fashion and his features created for me and given to me."

Mr. Grindon has some excellent remarks concerning the imagination—so much despised and mistrusted, only because it has been made the slave of human corruption. Yet this wondrous imaging faculty is the real vision of the soul. He says:—

Causes and spiritual things are seen by the internal, poetic, seventh sense,—that divine faculty which men call the Imagination, the clear-seeing spiritual eye whereby the loftier and inmost truths of the universe, whether they be scientific, or religious, or philosophical, can alone be discerned. . . . The imagination is not, as many suppose, *hostile* to truth. "So far from being an enemy to truth, the imagination," says Madame de Staël, "helps it forward more than any other faculty of the mind."

Want of space prevents our saying more, and giving many other passages which we had marked for quotation. Mr. Grindon discusses a vast variety of topics which we have not named, and all of them clearly, and with common sense and poetic feeling combined. Among these are the subordinate phenomena of life—eating, sleeping, respiration, health and disease, instinct and reason, longevity, inspiration, analogy and correspondence. Mr. Grindon's extensive reading and scientific knowledge have been turned to excellent account. Multitudes of little-known facts are placed in their relations to life, and he has strung together many gems gathered from the great writers of all ages. It is of such a book as this that common ideas shew their ignorance most clearly, and reveal the small circle in which they gravitate. One of the recent reviews of the book is headed disparagingly, "Philosophy with a leaping-pole." Such a title proves better than we could express it, the impossibility of such a writer

comprehending the scope of Mr. Grindon's views. A merely scientific man who has got within the limbo of Materialism, shews us by these words the prison bars which enclose him, though he has not the knowledge to see that it is precisely this leaping-pole which his philosophy requires, to enable him to spring out of the narrow cell which he has built around himself. Yes, this spiritual leaping pole is the great want of the philosophy of the day, and it is one that will not break under them if it be properly used.

Correspondence.

BROUGHAM ON SPIRITUALISM.

To the Editor of the "Spiritual Magazine."

SIR,—I am glad to find that in your last number you have refuted the calumnious statement of Lord Brougham, contained in his late talented but discursive address, delivered at the Social Science Congress, at Edinburgh. It has been stated with more humour than truth, that if his lordship had been acquainted with a little law, he would have known "a little of everything;" but, although it is certain that he does know much law, and much also upon other subjects, it is clear that of the subject of Spiritualism he knows little or nothing, unless he conceals his knowledge upon Talleyrand's old principle that language has been given to conceal thought. There are, alas, too many persons perhaps, even some amongst the social reformers, who believe and rejoice in the belief "that our death and our extinction happen together;" and it seems to me that Lord B.'s *dictum*, notwithstanding his qualifying statement, has rather a tendency to increase this belief, and to exalt Materialism in preference to Spiritualism, and to the prejudice of "belief in the King Immortal;" for Spiritualism "recognises a continuous Divine inspiration in man,"—it aims at a knowledge of the laws and principles which regulate the connection between spirit and matter, and between man and his God and the spiritual world. How dare Lord B. to deny this impliedly, in opposition to all the accumulated evidence of hundreds of "good men and true," and to insist that man cannot communicate with spiritual beings, and so to inoculate the Socialists with a wrong impression, unless his evidence and that of his brother in scepticism, Sir D. Brewster, is to be preferred before the testimony of such numbers of enlightened and experienced men. This indeed is "a dismal error;" but I am sorry to find it is not unfrequent amongst men eminent in various branches of knowledge, as Lord Brougham himself unquestionably is, notwithstanding his spiritual darkness. Happily for society, and for those who prefer truth to error and light to obscurity—the truths connected with Spiritualism will preserve their position independently of the *ipse dixit* of any man or men, irrespective of their eminence in worldly rank, power, or knowledge; and although it may have had its Herods to smother it, its Judases to betray, and its Pilates to crucify it;—Spiritualism still maintains the even tenour of its course, *sans peur, et sans reproche*. Yours obediently,

London, 2nd Nov.

CHRISTOPHER COOKE.

THE DAILY NEWS AND THE ROMNEY MARSH GHOST.

THE *Daily News* in a leading article on the "Romney Marsh Ghost," of which an account is given in the *Spiritual Magazine* for September, repeats the stereotyped objection that "If there is any unknown power in nature capable of moving heavy objects without visible influence, we cannot but regret in the interests of science that it should declare itself only by fits and starts, in obscure neighbourhoods, and among illiterate and dull-witted hinds."

The testimony of Arago to the well-known case of Angelique Cottin in 1843, and of the Austrian Ambassador to the tossing about of bed-room furniture preceding the death of General Lefort, mentioned in *The Diary of an Austrian Secretary of Legation*, recently published, and to which the attention of the editor of the *Daily News* was drawn by its own correspondent (Aug. 22), in his account of these very disturbances at Romney Marsh, is altogether ignored, though their testimony, not to mention others', is certainly not that of "illiterate and dull-witted hinds;" neither is that of Mr. Home's witnesses, whose evidence the other day was met by the inquiry "How is it these things occur only in drawing-rooms?" If the testimony of the inhabitants of cottages and of drawing-rooms, of "dull-witted hinds," and of *savans* is to be alike rejected, we confess that the critics, like the man who when flogged complained that he was always struck too high or too low, are rather hard to please. We may, perhaps, be pardoned for suspecting that it is not the testimony but the facts which are objected to.

That phenomena of this class are exceptional and the result of laws which appear intermittent is not a reason for discrediting them. Many of the operations of nature are equally abnormal. The barometer after remaining stationary for weeks will fall suddenly an inch in half an hour, and our meteorologists ask us to believe this, without being able, from their knowledge of the cause of such a change, to invite us to a *séance* at which it may be witnessed. Professor Tyndal sends to the *Athenæum* of September 12 an account of the Alpine experiences of Mr. Robert Spencer Watson and his party on the Jungfrau, sufficiently remarkable for a tale of witchcraft, if, since the days of Priestley, we had not acquired a faith in such invisible agencies as the earth's magnetic currents. Mr. Watson says, "After a loud peal of thunder I observed a strange singing sound, like that of a kettle, issuing from my Alpenstock; we halted, and finding that all the axes and stocks emitted the same sound stuck them into the snow. The guide from the hotel now pulled off his cap, shouting that his head burned, and his hair was seen to have a similar appearance to that which it would have presented had he been on an insulated stool, under a powerful electrical machine. We all of us experienced the sensation of pricking or burning in some part of the body, more especially in the head and face; my hair also standing on end in an uncomfortable, but very amusing manner. The snow gave out a hissing as though a heavy shower of hail were falling; the veil on the wide-awake of one of the party stood upright in the air, and on waving our hands the singing sound issued loudly from our fingers."

The *Daily News* of the same date contains the report of a coroner's inquest on the body of an infirm old man, who recently died in the workhouse of Halsted Union from the effects of a ducking and beating he had received on a charge of witchcraft. Are we to blame superstition for such a result without deploring the prejudices which refuse an inquiry into the reality of the phenomena on which superstition is based, and which, whether physical or psychical, might, if investigated, lead to discoveries of the highest human interest?

W. E. H.
