

THE
Spiritual Magazine.

JANUARY, 1867.

TO OUR READERS.

WE have completed seven volumes of the *Spiritual Magazine*, and have thus served an apprenticeship of seven years in the largest and most catholic of all the workshops of humanity—the study of the spiritual side of things, and of the human soul and its relations to God and the spiritual world. It has been but an apprenticeship, in which the study has been carried on under great disadvantages, and in which we cannot profess to have made the advances which would now enable us to begin the world as master-workmen. We must still continue patient and humble students of the great laws which we are investigating, and trust that our earnest endeavours may bring more light, where yet there is such darkness to be dispelled.

In looking back upon our work, and gathering ourselves together for future labours, we believe that we have done good service to the cause of truth, religion, and science, by the publication of the most remarkable body of modern supernatural facts and conclusions which have ever issued from the printing press. In this we have gone far towards re-habilitating spiritual causation, and in bringing back to many those old and grand beliefs which a perverted view of science has succeeded for a time in displacing.

Nor do we think that in assuming thus much we are going beyond the truth, for the present position of Spiritualism in England, as it really is, and not as it appears in the occasional references to it in the press, marks a vast advance in the knowledge and philosophy of the subject. We have insisted that what appeared at first to be separated pools, have gradually turned out to be only portions of the great ocean of spiritual forces, as the advancing tide of knowledge has swept over them; and we are already large and catholic enough to embrace the wonders of human magnetism, clairvoyance, healing, prophetic utterances, predictions, dreams, visions, possession, so-called miracles and supernatural powers of all the ages, as only forming

a part of, and to be explained by, the philosophy and facts of the great unitary force called Spiritualism.

We have maintained that there is a continuous history of these, to be found without a break, throughout the whole of recorded history, and a large portion of our space has been devoted to instances of this great truth, still so much in advance of the general opinion of the world.

We have helped to make credible the supernatural of the old times, by adducing the most absolute proofs of similar facts happening in our own day, and amongst ourselves, and we have thus opened out a road for both science and religion to travel upon, when they shall choose to go hand-in-hand on this great journey of discovery.

We have shewn how to destroy superstition, by enlarging the boundaries of scientific investigation, and by reducing even ghosts to a system of analysis and induction.

We have met the men of science on their own ground, by shewing them reasons more inclusive and larger than their own for all the facts of God, both natural and supernatural; and the religious have been taught that their only true wisdom is in joining us in our combat against an age of infidelity, and in having our assistance in maintaining the supernaturalism on which all religions must rest, as a common base.

We have kept Spiritualism itself from publicly running riot, as it has done in America and elsewhere in some instances, and from converting itself into a sect or into a new religion, which in reality it is not; but is only the life and essence of all religions.

We have helped to dissipate the fear of death, by shewing the real nature of the change which happens to us in being born again into the great spirit-world; and we have assisted in making real to many, the dear and bright ones who will come to welcome us in the summer-land.

We have made the spirit-world appear nearer to us, and have shewn how it is the true world of causes, and how its forces penetrate into and form our natural sphere, and we have opened the study of a true psychology, based upon the recognition of this fact, so new to science and its professors.

We have shewn that every religion is, and must always be based upon supernaturalism, and that instead of miraculous powers being their weakness, as they have come to be considered by the sceptical spirit of the age, they are really their strength, and have never been absent in the highest days of the Churches.

It was natural that in thus running counter to the scientific prejudices, and short-sightedness of the day, we should be made the subjects of ridicule and opprobrious epithets, and that we should have had difficulties to contend with, both from within and

without. But there is much work yet before us, for so long as the learned deny, the subject must be pressed upon them; and we are in no degree deterred from undertaking it, if our readers will continue to extend to us their sympathy and their help.

We hope to maintain for the future, as we have endeavoured to do in the past, the independence and freedom of the *Magazine*, so that it should not represent any exclusive views, but shall give a liberal expression to the highest spiritual studies and the philosophy and religion of the subject.

QUESTIONS AND IMPROMPTU ANSWERS.

By MISS HARDINGE.

Question.—What is the nature of what is called “Genius?”

Answer.—It is one of those questions that might be answered by any person who lays claim to genius. There are two modes of answering it. We believe that there must be in morals, in metaphysics, in mind, as well as in physics, an absolute standard of truth: hence, we answer your question first from the stand-point of human opinion, and next from that which we believe to be truth. We find that the accepted opinions of mankind concerning genius are, that whosoever exhibits a capacity beyond the ordinary ranks of humanity in any direction is possessed of a special genius. We perceive that the standard of judgment must be adapted to universal public opinion, or the capacity of a nation. Hence, among the Red Indians, where there are no other developments of talent or special capacity than such as belong to the professions or trades which are common to a savage people, as the hunter or the manufacturer of the simple instruments required for the chase, as the *improvisatore*, or the prophet, or the medicine-man,—amongst such a people,—under such primeval conditions of life as theirs, genius would be considered as the capacity to excel in any of those particular directions. No such standard would be accepted in a civilized nation. If you take, therefore, the extremes of savagism and civilization, you will find, first, that in both the standard is the same—that is, excellence in any particular department commonly known to the people; and next, that it is very various between the savage and the civilized man, as the one possesses only the rudimentary arts of life, and the other possesses them in their totality. These,

therefore, are the universally accepted definitions of genius amongst civilized nations,—those who can excel in the fine arts, as in music, poetry, painting, sculpture, architecture; those who can excel in the mechanical, or in the realm of invention; those who can excel in such departments of literature as are common to the period. There is also another definition of genius. It is universally believed that those who manifest a capacity for every description of knowledge, possess genius, although it may not be practical—not be adapted to very high development in a special direction,—a capacity to appreciate the beautiful, to understand the mechanical, to comprehend and measure mind; in fact, that genius is a quick perception and a ready expression of mind.

We now propose to enter more analytically into the nature of mind, and the standard from whence in our search for absolute truth, we may find a real definition of genius. We believe that all spirit is unitary. If we could analyze the nature of spirit we should find it to be one primal substance, and that this contains all capacities, all attributes, all intelligence that ever was or can be; that the genius therefore that is exhibited in various minds is but the development of those minds in special directions; that the spirit of the savage, of the civilized man, and of every creature who ranges between their different gradations, is one and the same element of being. We believe, however, that spirit varies in its manifestations through the different media of forms; and hence that the spirit of the uncivilized and the civilized being unitary, they exhibit themselves in great varieties only in proportion to the form, organism, circumstances and surroundings that have developed the mind. Thus believing, we find that there is a capacity for all and every conceivable variety of mind existing in each living creature, and that genius is the natural and intuitive predominance of mind over matter. It is the possibility that exists in some spirits to transcend the prison bound of matter. Think of it. The soul looks out through the human senses, through the mortal frame, as a prisoner through the bars of matter. We have exhibited in the clairvoyant, the psychometrist, the psychologist, the magnetiser and the genius, evidences of powers of mind that transcend matter. The inventor for instance: he has never tried the combinations which are suggested to his mind, you may call it the inspiration of a higher mind; but we believe that no inspiration comes to man except through the fine links of genius, that all inspiration is relative, and visits the human mind only as the fire which lights up the sacrifice prepared upon the altar. Hence when latent powers of mind exist, which enable the soul to look through the windows of matter and to perceive great combinations in the elements,

or to perceive glorious possibilities of producing sounds and moving the soul through the fine links of melody, and the delicious combinations of harmony; when there exists in the mind a capacity to perceive something higher than the mere chemical combinations of colour, or the mere attributes of mind which are represented by imitation on the canvas, there is a genius within, that externalises powers in that direction, and there is the representation of the truth that is within. Take an illustration. The sun makes our pictures, faithfully represents the form presented to the plate. The interruption of the shadow on that sensitive plate, produces then the exact resemblance of the form exhibited. Now from the daguerreotype take all the gradations of portrait painting, from the mere daub, to the powers of a Raffaele, a Guido, a Titian, a Rubens. There you will perceive the various links of genius, that is, the power which the human mind possesses, not only to represent the form, to imitate the exterior, but to present faithfully the soul within; to put spirit into the canvas, as well as to represent the external shadow of the casket which carries it. And the power of humanity to appreciate genius, is just as much an attribute of truth, as the power of genius to represent that which is true. You behold the picture which the hand of genius has limned. How beautiful it is! you know not why, or wherefore, you cannot tell why the work of a Titian exceeds the portraits made by the sun. Both are faithful representations: but the one speaks to your soul, and the other to your senses. And it is, because there is within all beings an attribute to appreciate the grand standards of nature, because we all are true in our spirits, and because we thus appreciate truth; we have as much genius in perceiving the genius of others, as they have in exhibiting it. I call genius, therefore, the representations of the absolutely true, where-soever it appears. Genius in the poet is but the appreciation of the grand, the sublime, the beautiful, the holy, the good, and the lovely, and the capacity to express all these. There is genius in the common people when they hear the stirring lyrics of the poet genius before they can appreciate them. There is genius in the mind that can enter into the burning words of the orator, can perceive genius in the tone of the reader, can appreciate it in the recitation of the *improvisatore*. There is a representation of a holy and sublime truth in nature, in the painter, when he is able to represent something more than external forms, when he puts the soul of nature into the canvas, and the life into the picture. And there is genius in the people who are able to discriminate between the sun-picture and the work of the master. There is genius in the Promethean mind of the sculptor, who beholds in the unlovely block of marble the unborn

statue of the man, and as he carves and expresses his mind there, that is genius which enables him most faithfully to put the soul within the marble; and there is genius on the part of the people who gaze on the block sculptured by the hand of power and recognize the soul that is there. Again and again, were I to carry you through all the illustrations that the works of man's hand can achieve or his mind conceive of, I should shew that genius is the fidelity of the human mind to the grand types of God's powers, workmanship, thoughts, ideas and conceptions in nature. It is the representation of the absolutely true and the perception of the absolutely true. It is the pregleam of the soul's immortal powers, it is the scintillation of the Divine fire glittering around the prison house of clay; and giving wings to the Psyché to carry it far far away from the dull cold material forms about us. It is the incarnation of spirit put into matter, and the perception of spirit grasping the hand of spirit. There is genius required to appreciate mind as well, I repeat, as to exhibit it. We thank God for genius because it gives us the assurance that we are something more than the dull cold senseless clods of clay that materialism would make us. It is the dawning of the God within us—the assurance that as age after age rolls on fraught with progress it is the spirit of God in matter and the spirit of mind working with the Creator that is elaborating progress through genius.

Question.—Can you give us any information on the subject of Astrology? Can it be considered a science?

Answer.—Again we find there must be two definitions rendered of your words. We believe that whatever *is*, is susceptible of being made a science. Hence we call Spiritualism a science, because it is the science of mind. Man accepts not of the term science except as applied to a system—a system which we can reduce to artistic practice. We call art the practice of science, and science the system, and the system itself is derived from fundamental laws or principles which inhere in creation; and, therefore, having thus analyzed the term science, we affirm that, although not understood by man, astrology is a science. We cannot conceive of any atom in nature separated from any other atom. We know it is not so in this world. We know that the entire of the atoms are allied by magnetism. We know that the entire of the air lies as much in strata, as the geological form of the earth. Where then do the harmonies of this vast system of blending atoms end? Certainly not with the stars, not with the sun nor moon; for all these interchange influences with us. We know that if we remove any substance, any plant, or any living

thing from the influence of light, it not only ceases after a time to live, but it lacks the attributes of colour and form. What is light? The action that takes place between the solar fluid and the earth's atmosphere. We perceive day by day the action of the moon—at least we so term it—on the tides. We know that measurably every star that we can see must exert an influence upon physical nature. We know that its beams cannot reach us without there being a medium for the transmission of its rays, and that that medium constitutes a connecting link between the two points. It may be that millions of years may elapse before the connecting lines each terminate; nevertheless, time and space in great eternity and infinity are nought: a connection is there.

Thus much for the fundamental principles which we believe underlie astrology. And the next question is—How much evidence have we that we can reduce this varied harmonic relation that exists in nature to an understood science? We have no difficulty in comprehending the action of the solar beam. We know that the chemistry of the sun supplies us with nearly all of form and colour and vegetation, even of life, that exists upon earth; were we questioning, therefore, the chemistry of the sun, it would at once answer your question. It may be more difficult to prove the influence of the moon; still more, it is said, to prove the influence of the stars, except from the vague strange system of old astrology. Now supposing that we reduce to a practical test the power of astrology. We will proceed thus. It is assumed by the modern as by the ancient astrologer, that the hour, the moment of every living creature's birth is ruled over by a star; not by a planet only, but by the constellation which associates itself around the star. There is a double influence claimed by ancient astrologers; first of the constellation, and next of the planet, and next of its relation to the sun. Assuming that the astrologer draws his figure, or sets up his table of nativity, as he terms it, in which he connects the influence of the sun, the moon, the planet, and the constellation which appeared, or was, in the ascendant at the time of the birth of the individual, the practical test of the truth of astrology consists in the fact that no astrologer who has ever made himself master of the first rules of his science, shall fail accurately to delineate the characteristics of person and mind of his subject. I challenge the world, the theologian, the materialist, the scoffer, the sceptic, the believer alike, to test astrology upon that one point alone. I say that every astrologer shall be able to determine the physical appearance, and the mental states of any given persons by the precise hour of their birth, and their association with the

planets ruling, as it is termed, at that hour. Smile, sceptics, but rather smile at your own ignorance, when you find that there is a fact in nature that, because you have not investigated or do not understand as a system, you deny. I leave this open challenge from this place to the world. Now the astrologer goes further; he claims not only that the mental states and the physical configuration of the organism shall be accurately shewn by planets, but that the events of the life shall be traced. Here I take issue with the astrologer—his position is not assured; moreover, it is inferential; he is not in a position to calculate it. He proceeds upon certain general principles. Astrology dating back to the most ancient periods, antedating the alchemist, and proceeding before the time of the Greek and Roman sages; commences where theology commences, in the ancient kingdom of Hindustan. It was there believed by the most ancient astrologers that the stars were living animals; that they not only ruled over and influenced human destiny, but that they were themselves beings, gods, capable of that influence. Hence the idea arose that the destiny of certain human beings was entrusted to them.

I am not prepared to say that any single event of any living creature's life can be turned aside or changed, nor am I prepared to admit the doctrine of absolute necessity; but we do know if we will string causation upon a single chain, we shall find that the voice that speaks to you to-night is here, and breathing forth these utterances from a long chain of causes which commenced in this organism in the moment of birth; which preceded that birth by a long chain of causes; which preceded the parental action, and so dates back from generation to generation through the entire realm of human causation, and at last commences with the organism of the planet itself. Remove one single point of eventuation and you destroy the whole chain; and is the chain confined to the single destiny? Mark how it ramifies like the radiations of light on every side, connecting itself with other destinies, and so throughout the realm of humanity knitting up into one chain of causation the life of every living creature. Is this necessity? Why then, if it is, all things from the beginning of time are but one continuous march of events, resulting from one Divine cause. That cause is in the law laid down by the great good God—granted; but then this ultimates in millions and millions of individualities. Hence we believe in prophecy; we believe that prophecy is the sight of that which is; not a calculation, not a necessary sequence of one event hanging upon another. Prophecy is an absolute realization of absolute truth. Prophecy precedes that which is; calculation is a system of induction and deduction—calculations proceeding upon the

fact that certain minds will incline in certain directions; and, therefore, the astrological system of calculating events would fail upon the basis on which astrologers place it, namely, that because certain temperaments incline in certain directions corresponding events must result. But the good astrologer and the bad astrologer give us the evidence that there is something more than calculation, for there is a difference between the powers of the astrologers—some predict accurately and some fail—wherefore? Because some stop outside of the realm of calculation and prophecy, and others narrowing down their calculations merely to certain possibilities, can and do tell the tendencies of the human mind and various events, but fail to realize the details. Hence I affirm that astrology is a science, but as yet an undeveloped one.

I will pause yet further upon this point. It is affirmed by some of the ancients not alone that the stars are living animals, but that they are the habitations of spirits; that every star possesses a certain class of inhabitants as definite in their occupations and tendencies as that of this earth. Is this unreasonable? We are told that the mean density of one planet is as light as cork, that there are some planets so rarefied that their substance is lighter even than cork, others much heavier than this earth. Are they inhabited? Is a drop of water inhabited? Is the air full of life? Shew me the atom of matter that is dissociated from life and from these vast worlds heaving in space their gigantic forms, with their sparkling satellites, their revolving moons, their huge thick monstrous belts, all repeating the story of creation. We cannot conceive of this floating dew-drop in space, this little planetary earth of ours inhabited as it is, and yet believe that one single point in space is free from life, life adapted to it. All life is adapted to the conditions in which it is found. The life of the ocean is not the life of the earth, the life of the air is not that of the earth; and therefore, we believe that however various the states of material bodies, there is a life there adapted admirably to them.

It is held by astrologers, not only that there is a life within all these planets, but an influential life. And so they divided off the spirits and their influences, and according to the soul that was born or descended to earth beneath that planetary influence, so, they held, their destiny was shaped and governed by the spirits of that planet. They attributed to every planet a spiritual harmony, as we do to each a material harmony; they believed that every spirit of the planet was in harmony with their planet as we must believe the material forms are in harmony with the planet, and therefore there is reason to think that thus far they are correct.

We must enlarge yet further on one more point in this question, for it is one replete with interest. We believe that the modern spiritual movement is the recognition of the action of spirits and spiritual forces upon this earth. We believe that up to this period, the spirits of the dead have not been accredited with the power upon earth that is now claimed for them. Spirits have been here. Can we ignore the past, and all its experiences? Can we take the arts, the sciences, the literature, the inventions, the mentality of the rolling ages, and yet dis sever them from some special point because it clashes with our theology. There is not a single object around us, a garment we wear, a flash of light that illumines our darkness, a single invention of use that blesses us, but what is the combined mentality of the grand old Past, but what is the culminating force of the minds of antiquity. Ages have brought to bear these divine thoughts. Some have been born of the crucible of thousands of years, and some have sprung into life like the century plant, whose growth has been for one hundred years, but whose culminating glory has been the work of a single hour; and therefore we act falsely to reason in our impious pride when we reject the testimony of the ages, and blot out this portion and that portion of the beliefs of antiquity to specially suit our own prejudices. And all the beliefs of antiquity afford us the evidence of a history of supernaturalism marching onward and keeping pace with the history of naturalism; a world of spirits, a life of demonology, a grand mystery of spiritual forces and spiritual powers, an hierarchy of beings whom we know not of, though they were there, and were not always associated with the spirits of the dead. The Jewish Cabala is full of angels and archangels and mysterious beings divided and classified, and now and then of dead men. The Bible—which in itself is a grand historical chain of evidence, and should be prized by every scholar, no less than by every religionist—tells us of Moses and Elias; tells us of the risen spirits of Samuel and of Jesus; but it does not always tell us that the Lords and Gods and angels and spirits, the archangels who ministered to Daniel and Ezekiel, and the strange and mysterious spirits of visions, were identical with the spirits of the dead. The Greeks and Romans by their various classifications of spirits, dæmons, heroes and manes, shewed their belief in separate orders of beings, including the spirits of the dead. The whole history of magic is rife with the same testimony. You have not studied it, and the word magic causes you to smile. It is a portion of the great science of mind, a portion of the science of the occult powers of earth of which the materialist knows nothing, and so, through ignorance, tramples under foot the grandest of all sciences, the soul of the universe.

Now, I believe that modern manifestations are essentially the work of those whom you call dead men. They are produced by the spirits of the dead. They are basing spiritual intercourse no longer upon the arbitrary will, possible caprices, or possible powers of unknown spirits of the universe; but they are bringing man into direct relation with those to whom he belongs, and, by the aid of science connecting the risen, glorified, purified, and perfected spirit of humanity with the spirit of humanity still grovelling, but striving and aspiring upwards. I believe that astrology predicated its realization of human destiny being in the charge of spirits, from the perfect comprehension that spirits were abroad on earth, who could and did, and ever will influence human destiny. But I believe that modern Spiritualism, like the religion of the Master, destroys the idols of old and breaks the powers of superstition. So I believe that the astrology of old will no longer exist, and that calculations will no longer be based upon the possible force of planetary spirits and demons, and spirits of the elements and spirits of the universe, all of which are mixed up with the history of astrology. On the contrary, I think that a rational science of harmonial influence between every body in space will be established, which will give us a direct assurance of why, and in what relations, we stand in the great universe; which will give us a clear and conclusive explanation of colour, of light, of form, of heat, of weight, of density, all of which are produced, more or less, by the operations of other bodies in space upon us; which will place every living organism in relation to the universe, and prove that the sun, the moon, and the entire of bodies in space can influence organisms, and do; but will leave the soul free to the power of the soul. It will dispel all the dark mysticisms and the dreadful possibilities that arose in the days of magic and sorcery and witchcraft, and the intercourse of human spirits with supra-mundane spirits, and replace them by the healthful, the true, the kind, the loving, the natural harmonial spirits of our own earth who, inhabiting the mid-region, the spheres where they are travelling onwards and upwards to higher spheres, will carry us along with them. Hence, whilst I believe that astrology is based upon a science, a system not understood, and vaguely, indefinitely, and most injuriously mixed up in ancient times with the lost art of magic, its foundations as a truth remain, and will, in the dawning science of mind, be remodelled. It will shew the physical connection of bodies in space and their influence upon us; at the same time, it will be free from the dark and superstitious grossness which associated magic and the influence of supra-mundane spirits with ours; leaving us free to the control of the Great, the Infinite Father of Spirits, and those whom He has given us to be

our guardians and our guides—our patriots, our apostles, our saints, martyrs, our fathers, mothers, friends, the spirits of this earth. Astrology, then, will be the definition of the occult powers of bodies in space—of our relations to those bodies in space—but will no longer be marred and deformed by the dark and superstitious arts of ancient magic.

Question.—Can the conditions for spirit manifestations be reduced to a science? If so, how can these conditions be best fulfilled?

Answer.—Let us consider what are the conditions. We require, first the magnetism of a certain human organism; we require a person whom we call a medium. These persons are exceptional, you say. I think they are not. They are like human beings whom I have classed in the category of geniuses, merely the exhibition of that which belongs to the whole human family. Hence, as every living creature is possessed of a magnetic spiritual body, so every living creature is a medium, although his powers of becoming associated with spirits as a medium, may be latent. The question then arises, by what means can we best develop these latent powers, provided always it is good for the organism that they should be so developed? We so admire the benefits and the blessings that grow out of the spirit circle; we so covet after spiritual gifts, and realize so much of blessing in the intercourse with the spirits of the beloved who have gone before, that many of us covet the gift of an externalized mediumship. Let us remember the claim we have made, that this power of communing with the spirits of the dead is a modern one. I believe that in all periods the spirits of the dead have been seen, and have communed with earth; but I believe that they have come, as have other spirits, only when conditions were favourable for them. The modern manifestations consist in a knowledge—which scientific minds, who have passed from earth have obtained—of how to regulate the communication. They have formed it into a telegraph, they have established something like a rudimental system by the aid of electricity, by which they can communicate with mortals, called mediums. Now be pleased to remember that this modern manifestation displays itself after the advent on earth of mesmerism, electro-biology, and electricity. Those who practised these sciences on earth took with them their knowledge to the spheres, and from the departure of these great minds we date the working of the spiritual telegraph. We require then, in the first place, an action from the spirits. They must first understand the means of working the telegraph; we think they do not yet. They are almost as ignorant of the means

of working the telegraph as yourselves. Those who first originated it, experimented long before they succeeded in arranging into anything like a system the mode of producing telegraphic raps. They next had to experiment upon the mode of psychologizing human minds. One short score of years alone has elapsed since the first modern manifestations were made. During this period they have been erratic, they have been broken and disturbed, and they have succeeded as yet only in evoking the powers of unbalanced bodies or unbalanced minds. You must consider the medium. Select any medium you please, gifted with whatsoever powers he may display, and you will find, that in place of that which we call genius, there is a physical, mental, or moral deficiency, there is a lack of balance somewhere, there is not the concentration of mind that produces strong individuality. Now we say this with all kindness to the mediums, including your speaker in the category, including all and every one if you please, who will submit to the self investigation that compares them with the fully and well balanced mind. As yet modern spiritual manifestations, therefore, have only succeeded on the part of the spirits in effecting a communication through partially unbalanced organisms.

How much has humanity done? Not taken one step, not one step in advance. A score of years has passed away, and amongst the millions of the Western Continent there is not yet one organized association banded together for the discovery of truth in this science of mind. Is there one here? Is there one on the European Continent? No. They are banded together for the enunciation of some special theory of their own, some dogma that grows out of spirit communion. When you can find any evidence that God, or spirits, angels or God's ministers ever instructed man orally in one single branch of science, or failed to require him to work it out for himself, you may expect that spiritual manifestations and their mode of production can be taught by spirits. Till you find this, you must and will find that you must practise for yourselves, and with all the light of experiment, and failure, and experience, and success, you must build up for yourselves, step by step, the system by which the communication can be well and successfully worked. I will not say that spirits are not experimenting, but human beings are not experimenting. The first step towards the foundation of the science is the study of animal magnetism. You require for this study, instruments; first to measure the quantity of electricity or magnetism, next to determine its quality. For whilst I say that the life principle is one in all beings, it varies in every living creature. Have you such instruments? No. You have electrometers for measuring or testing the quality or

force of electricity, but only very recently have you made the least attempt in the direction of vital magnetism. You must start then with animal magnetism, and instruments to define its nature, to define its quantity, and also to define its quality. You must next require martyrs to the science of magnetism. All science has its martyrs. You will require these; you will learn better by martyrdoms than successes. Successes are accidental, martyrdoms are the inevitable result of ignorance, and these, warning you upwards will carry you forward until you have established the laws of magnetism. When you know those you will understand every living creature that comes to your circle; you will understand something more, you will learn that not in the circle only, but outside of the circle, have the greatest number of spirit-mediums been found. The circle is but a mode of generating magnetism which falls upon the spirit medium and externalizes her or his power; and therefore, though the circle is like the Pentecostal feast in the upper chamber, where they gathered together with one accord—though it is as it were a process of development for whatsoever latent powers exist, nevertheless, you will also learn that the circle does not make the medium, it merely develops the power which is there. Again, in forming your spirit circle do you come together with a Pentecostal principle, with one accord? Never. I presume there has never yet been a circle held consecutively for any considerable period of time, where it was determined that all should come together with one accord and for one purpose and understanding of that purpose.

And, therefore, from animal magnetism you must study electro-biology, or the action of mind upon mind. All manifestations of power that extend to the world of spirits begin upon this earth. Here is the school-house—here the rudimental college. Know yourselves. Learn first the imponderable nature of magnetism within yourselves as a science. Study the nature of the action of mind within yourselves as a science. You are then in an attitude of knowledge to determine how far beyond earth your magnetism and your psychology can reach. Therefore, we commend as the best foundation for the study of the great spiritual science, which commences on earth, and stretches away to the spheres of spiritual life, we commend a Spiritual Lyceum, a Lyceum where the professors of mental science shall enter—the professors who have graduated through the college of practice—the professors who have attained to their degree by the right of success. Let such as these band themselves together with one accord for the solemn purpose of learning; not attempting to grapple with this mental science through the revealments of spirits, who are nine-tenths of

them as ignorant as yourselves, but through the ordinary and well-approved modes by which God yields up the knowledge of all His ways, by industry, by patience, by investigation, by bringing to bear upon the subject all the acumen and powers of mind. Devote but half as much attention to the physiology of mind, as you devote to the physiological conditions of your domestic animals, of those that minister to your use, or are placed upon your table for food. Study but half as carefully the immortal nature of the soul within you as you have devoted time towards the framework and the adornment of the body, in the understanding of how to weave garments, and to fashion ornaments, and be assured that all the mysteries of mind will yield up to you revealments as surely, and as grandly, and as sublime in their revelations as has the world of matter. You have conquered the elements and subjugated the earth to your use. The world of mind now remains to be conquered, and until you have mastered the knowledge of the human mind, and its action here upon earth, you cannot stretch your pinions and soar to the world beyond. The spirit-medium receives intuitively perceptions of light; glimpses of the great, but unknown, realm of spirit-life fall upon her spiritual senses, but it is not through the action of knowledge, or judgment, or reason. It is through these that you must grapple with the science of mind; you must have a foundation of fact. Here, as in everything else, there is a primal foundation of truth, and to discover this you must study the science of mind as industriously as you have the science of matter. Then the spirit circle will be your own; you may communicate with each other, establish mental telegraphs; you may compel your own magnetism to move ponderable bodies to produce the telegraphic sounds and raps at any given or any uncertain distance; you may pass by aid of the mental telegraph through space; you may compel your own spirit to part from your body, and clairvoyantly perceive the mysteries of space. All the attributes of your spirit are your own, provided that you can only rule and govern them by knowledge.

Mr. ———: I do not rise, Madam, with any desire to be captious, but with a desire to know something more about this matter. As far as I understood you, you seemed to me to say no person could be operated upon by any unseen spirit, except one who had an ill-balanced mind. Now if that be the case, I consider that we ought to take the judgment of those who have well-balanced minds, rather than the judgment of those who have ill-balanced minds. How are we to take the judgments of those of ill-balanced minds when they tell us of

something which those who possess well-balanced minds do not understand at all? It does seem to me that a science which cannot be understood by men of well-balanced minds, ought not to be received on the sole testimony of those who have ill-balanced minds.

MISS HARDINGE: We thank you most earnestly for your comments; we thank you also for the opportunity of correcting some portions of our address which have not been fully understood. We stated in the first place that either the physical, the mental, or the moral elements of spirit-mediums are unbalanced. There are three different and distinct elements, out of which the medium power grows. You will find that a very large proportion of somnambulists, persons who have exhibited the most extraordinary phenomena of clairvoyance and spirit mediumship have been persons of diseased organisms. You will find that every spirit-medium is what is called by their acquaintance a nervous or sensitive person. Whilst we use the extreme term of "want of balance," we are thankful to our friend to give us this opportunity of placing it in a more acceptable and more commonly received phrase—a nervous or sensitive temperament. We call that want of balance. We call those the best, the most highly individualized and concentrated minds which are not capable of being moved upon by others, and no such mind is susceptible of receiving spiritual control. It is of no use to evade this portion of the question. The spirit-medium is the subject of the mind of others, or he never can be a spirit-medium. Those persons who are highly individualized, of well-balanced mind, (and by balance I mean individualized, for balance is the perfect equilibrium between all the faculties which produces strongly marked individuality,) are not spirit-mediums. We say, in the first place, therefore, that spirit-mediums may be, and very frequently are disorganized in the physical, not the mental condition. They may be unbalanced mentally; but they may and are sometimes unbalanced morally, which is the same as being diseased mentally, for all crime is disease. Under any circumstances we have given now the fullest allowance, the fullest margin that it is possible to yield to the worst conditions under which spiritual manifestations can be made. Now let us take the result. We find that want of balance in one direction or another does not disqualify any person from giving testimony; if so, nine tenths of the world are not reliable witnesses. More than this, there is an element in mediumship, which our friend has, probably from lack of opportunity for investigation, not realized; the deficiency which exists in the mind of the subject is supplied by the mind of the operator. The psychological subject must be nervous or sensitive—lack balance

or lack power before he can become the subject. As the subject he is the subject of strength and power, and that which he lacks is temporally supplied by his operator. Hence the spirit-medium is a stronger power under the influence of spirits than mortals without this power. More than this, the spirit-medium or sensitive subject can manifest facts which others can judge of. The testimony of the spirit-medium is worthless, unless that testimony give intelligence beyond the mind of the medium. We find there is a deficiency of this in this country. There is much assertion on the part of many who are sensitive, and highly organized, whose finely strung temperaments would render them the subjects of spirits with experience, practice, and the result of others' experiences to guide them. But in this country for lack of the large amount of experience which is to be found in the Western Continent, a vast amount of nervous and psychological state is mistaken for spiritual control. On the continent of America Spiritualism is absolutely founded upon the test facts of an intelligence rendered beyond the power of the medium. It does not therefore depend upon the medium's testimony, but upon the ability of the enquirer to judge of the value of that testimony. You take the testimony of the Jews of old that "Thus saith the Lord;" why do you take it? Because they speak in sublime phrase. No, but because they speak that which we attribute to the Lord, wisdom, goodness, and teaching; therefore we believe it, although we have no direct testimony that the Lord did thus speak. We take our spirit-mediums to-day, and when they tell you they see a spirit, their testimony is worthless till they describe the spirit, and we recognize that the stranger is speaking of something known to us, but not to the medium. Even so, with the physical manifestations, the whole array of them requires no testimony on the part of the medium, it only requires the testimony of our senses. We do not receive the mediums as witnesses; but we receive as witness the works done through them, and, therefore, were they far more unreliable than they are, we should find that if they gave the testimony of the works they were good telegraphic operators to the spiritual battery. Although they may not be reliable as men and women it is for us to judge of the message, not to enquire of the kind of operators working it.

We will add but one more point. It is this, that there are grades of mediumship, and that we discriminate between them. We find that the operators for the physical manifestations are merely the subjects of a class of testimony which requires neither moral nor mental nor physical states on their part to be held as necessary—whatever is given is submitted to our senses and they might have no existence except as mere inanimate objects for

the production of the phenomena. We ask too much of these, when we require that they should be highly developed either as moral or mental subjects. We have no right to question them. They are but physical batteries, mere copper and zinc for the production of the life-lightnings whose exhibitions we can judge of. There are yet other states where special intellect or special genius is developed, as in the production of drawings, or music, or poetry, or oratory. In all these states we find a proclivity of mind in the subject and we find that most geniuses are erratic. They are developed in one special faculty and that most commonly at the expense of others. Even so with the spirit-medium, the tendency to externalize mind in one direction is cultivated by the spirit and still proves the rule of genius to be correct. Most commonly we find that the power thus externalized is produced at the expense of other powers. We call this want of balance. Again the spiritual teacher occupies another rank in the phenomena of spiritualistic manifestations. It is said that the power of the Spirit fell upon babes and sucklings in olden times, that the gift of tongues fell indiscriminately on men. All this is possible in a great out-pouring where magnetism is in the air; but in the modern manifestations which are now to be reduced to a system, every person is controlled according to his organism, and the spiritual teachers, or the trance-mediums, or the inspirational speakers, must of necessity possess some qualifications for the production of the intelligence rendered through them, something in harmony with the minds that control them. You have, therefore, the right to look from them for something of a living illustration of their theories. There, at least, you have the right not to look for that want of balance in the moral department of their being, that shall render them a living lie to their teachings. There, at least, you have the right to look for something of that spiritual life, and spiritual perception of which they are made the exponents. There may be the same nervous and sensitive temperament rendering them the subject of psychological spiritual control; but there is still a higher balance of mind demanded here than there is in the other kinds of manifestations. The subject is a very large one, and we only regret there is so little opportunity of elaborating it; but we most earnestly commend to the mind that is capable of appreciating the difficulty, a study of the blessings and also of the extreme beauty of the science, of the admirable adaptation of means to ends which it exhibits, and the realization of the whole science, guarded as it is from all possible errors, faults, or falsities of the mediums, by proceeding from an intelligence altogether beyond themselves.

We will only ask permission to make one more remark in

illustration of the answer to the last question. It has been frequently noticed, even by those who deny the power which influences your speaker's utterances, that there is a display of physical strength, endurance and sustenance, or maintenance of the power of the rostrum that is almost unparalleled, not in this place, but before large and promiscuous audiences accustomed to behold lack of power and failing of power. Those who have studied the physical organism of your speaker, those best acquainted with her, know it is greatly unbalanced, that there are many avenues at which the power fails, that the life there is not equally distributed, and that physical power constantly ceases in many directions where exertion is demanded, but never on the rostrum. And it is an illustration of the position last assumed, that the greater the lack or deficiency in the subject, provided that subject be a spirit-medium and receptive of power, the greater the amount of the supply that is infused. There is a proportionate supply according to the demand. Hence, the comment of our friend would fail under any circumstances, seeing that the conditions which supply the spirit-mediums with physical strength, mental strength, and if they please to avail themselves of it, moral strength,—on all these occasions the external and extraneous strength that is supplied is more than adequate to the demand, and as a general thing produces that evidence of supernal power, which at least has called forth from sceptics and scoffers the comment of "Very strange"—words that form an admirable solvent to all that we cannot comprehend. Wherever ignorance is at fault and will not acknowledge it, it is "very strange," and that "very strange" has so often been the verdict pronounced upon the power which has influenced your speaker, and the most of the public speakers who are the servants of the spirits through spiritual magnetism, that I venture to allude to it, egotistical as the remark may seem in this place. Assuring you therefore you cannot overtax any physical powers, or it may be any mental powers, necessary for the service of the rostrum in this place, we now bid you farewell.

WHY ARE WE SPIRITUALISTS?

An Address to the National Convention of Spiritualists, held at Providence, R., U.S.A., by the late REV. JOHN PIERPONT; his last Public Address, delivered a few days before his death, August 22nd, 1866.

WHY are we Spiritualists? Why do I take that opprobrious name, and acknowledge it before the world? Because I am thoroughly convinced, by the evidence presented to my mind, that the leading doctrines of the Spiritualists are true. The facts upon which those doctrines rest—as all doctrines rest finally upon facts—I know to be true. If you can shew the fallacy of the reasoning by which I infer the doctrine from the fact, shew it. If not, perhaps you had better restrain the charge of infidelity until you can establish it on better evidence.

Why does any man believe in any religious doctrine? If he believes it in the proper sense of that word, he receives it as true upon the ground of having seen evidence of its truth. If he takes it on the authority of pastor, teacher or parent, it is not belief, it is an echo. His intelligence has nothing to do with it. He says he believes it, because he is told to say he believes so, or told to believe so. A proper belief in regard to matters of religion consists in this: the conviction of an intelligent mind of the truth of a proposition because of the evidence that is presented to that mind that that proposition is true. No other belief on the subject of religion is worthy of the name of religion. Now, we believe in the fact, that under certain conditions, in these our days, communications do come to us from the spirits of those who have passed through the gate which we call the gate of death, through certain media or mediums; and from that fact we believe that the spirit survives the body in a personal, conscious state—a state of intelligent, moral activity. That fact makes us Spiritualists; or rather, (speaking only for myself) that fact makes me a Spiritualist; not because I believe in the facts of which other men have been cognizant, but because of facts which I have witnessed, to which my senses have borne their testimony. I believe on the same grounds of reason that induced the beloved disciple to believe the Gospel. The things which his eyes had seen, and his ears had heard, and his hands had handled, these declared he unto his fellow disciples and to the world at large. And what higher testimony can we have of any fact than the testimony of our senses? What I see with my eyes, what I hear with my ears, and what I feel through the medium of my nervous system, I know: and I know that as well as St. John knew what he saw and heard and felt. For my use and my purposes, my senses are as good as the senses

of St. John, the beloved disciple, or any other saint. God in that respect has put us upon an equality, and has given us senses by which we hold communion with the objects of the external world around us.

Now, here are two questions which present themselves to every intelligent and thoughtful mind—Whence came I? Whither am I going? These questions are to be answered by the reasoning faculties of man. Whence came I? I put my hand upon this desk. This object, I see, is at rest; it cannot move itself. I go to hear a lecture on natural philosophy. The professor stands by his table and says, "All matter is endowed with what we call *vis inertiae*—the quality of lying still. It cannot move itself. This ball that I hold in my hand would lie there until it decomposed, unless it was moved by some power other than itself. Now, what is true of this ball which I hold in my hand, and which I move in my hand, is just as true of this great ball, the earth on which we stand, and on which we move and have our being. "What moves that ball?" I ask. "Why, my hand." "Is not your hand matter?" "Yes." "What moves your hand, then?" "There is a mechanical arrangement here of levers and pulleys, and my arm moves my hand." "And what moves your arm?" "Well, the nervous system connected with it." "And what moves the nervous system?" "Well, the brain, which is the centre of the nervous system." "Well, but is not the brain matter?" "Yes." "What moves the brain?" "The spirit that is in man."

And when we come to the last analysis, it is *spirit* that moves all matter. The ultimate motive power of all the motion of the universe is spirit. That is what I believe, my friends. I believe that inasmuch as matter cannot be said to move itself, as matter cannot move, spirit cannot rest; it is always active, always in motion; as incapable of rest as matter is incapable of motion. Then, I come to this: all the growth in the vegetable world, all the formations in the mineral world, indicate design. The formation of quartz crystal in the bosom of the limestone rock indicates that that is the work of spirit, and that spirit pervades that rock as perfectly as it pervades space—that it pervades every sphere in every system—that it is universal. Then I come to an omnipresent, an omnipotent, and an omniscient spirit; and that spirit I call God; and I read in the New Testament "God is a Spirit." So I make a distinction between the Maker and the things that are made, and realize that that Spirit ministers to all that He produces, and manifests Himself through all worlds and all time, and that He works, not six days alone, but seven. His work was from eternity, and probably will continue through eternity. He works through certain principles or

laws of action. Laws are often spoken of as if they were the cause of production; but according to my idea laws never do anything. A law is defined by the elementary writers on law as a rule of action, never an agent. A law never acts, but is the rule according to which some agent acts. Principles are never agents; principles do nothing. Men act according to principles, but principles never act. In spirit, you always have an agency of action. Therefore am I, and therefore are you, I suppose, Spiritualists.

Then more especially are we Spiritualists when, having asked the question whence we came, we comprehend that we came from spirit not from matter. When we look around upon the material world, we see matter changing continually its forms, but not its nature as matter. There is ice. Men melt it at thirty-two degrees Fahrenheit, into water; it is the same substance, but different in form. Carry it up to two hundred and twelve degrees, and the water changes its form, and becomes vapour. You cannot see it, but it goes up into the cool regions of the atmosphere, and there assumes the form of visible vapour; and when it goes higher it changes its form again, and comes down upon us as rain.

So other objects continually change their form, but their nature is the same; and no part of matter ever comes to nothing, or ever came from nothing. Then all life, all motion, all change, comes directly or indirectly from the action of spirit; and hence we receive the doctrine, that *the spirit* is the man, and believe that if the spirit survives after the process we call death, the man survives, and is the identical man. Not that his external form is the same; we know it is not. Philosophers tell us that the whole human body changes once in about seven years, but the personal identity remains the same. I therefore conclude that I came from spirit, came from the spirit-world, and am myself a spirit.

Then comes the question, Whither am I going? What says reason? Reason says, spirit cannot rest; spirit cannot be annihilated; spirit must live, must act, wherever it is. The great question then comes, shall this spirit, which is now personal, retain its individuality after it passes the curtain that divides the present from the future, or shall it be merged into the Infinite Spirit, as the drop of rain is merged in the ocean into which it falls? There is the great question. And when I know that the spirits that have known me, and that I have known, can and do, through certain media, hold communication with me, when I see the expression of my wife, who has been more than ten years in the spirit-world, beaming out upon me from another face, when she speaks to me as her husband—when she reminds me of the past

—when she tells me of her present condition—when she assures me that there is a pleasant place waiting for me when I come; when my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knew, I am sure that I am having a communication from my father, and that, when I cast off the fleshy part of my nature, I am to meet the spirit of my father on the other side of this curtain, and that I am going into his society. When a woman, whom I never saw before in my life, and who, probably, never saw me, tells me that there is a spirit who calls me by a particular name, who was alive and well when I saw him last, and I say it is a mistake, that he is not in the spirit-world, and he tells me that he has been there several months, and on enquiring of his friends, I learn that he has been in the spirit-world several months, I feel justified in saying that I *know*.

Now, I ask, can any one come to the conviction that there is a spirit in him, and not feel blessed and benefited by it? Who has not said, only relieve me from the dread uncertainty that hangs over me, only let me know that I shall be individualized and as I am now, and I ask no other question; I know that I am in the hands of the Universal Spirit, and it will be well with me as it has always been well with me in His hands. Upon that arm I can cast myself with entire confidence, only let me know that I shall be at all. Through Spiritualism I know that the spirit survives the body, and that when it passes through the grave, it has communion with those who have gone before. When, therefore, I am asked the question, whither am I going, I answer, I am going into the spirit-world, there to meet kindred spirits; to join, in the language of the Scriptures, “the general assembly of the church of the first born whose names are written in Heaven.” “In Heaven!” But where is Heaven? That question laboured in my mind for years, until I felt the fact of Spiritualism: Where is the spirit to go?—whither?—to what place? Shall it go to one star or many, or roam from star to star? Shall it go from luminous world to luminous world, or shall it be confined to the present star? for this earth that we live on is a star, as bright and beautiful when seen from Venus, as Venus is when seen from the earth. Shall we go to Venus, or stay upon the earth? For myself, I am satisfied that before long, in all probability, before I have the pleasure of addressing another Spiritual Convention, I shall put off this fleshy garment, and when next you meet, I may be with you, unseen, and may, possibly, hold communion with one or more of you, when you wake or when you sleep. At all events, that is my faith; and

to that faith I do not mean to be infidel while I live, and do not think I shall. People may call me what they please. Faithful or unfaithful is a question which lies between me and the Infinite Spirit alone. With Him I am perfectly contented that it should rest.

I trust that, as the faith in which we are held together as brothers and sisters is not a new faith, but a faith that has been held by some in all ages, it will be held in all ages; and that as in our age, more than in the past, evidences are had that it is the true faith, more and more will gather round this standard; and although, before you meet again, I may have passed away, I believe that I shall be permitted, even then, to meet with those who are still left on this side of the stream which flows between the seen and the unseen worlds.*

RECOGNITION OF FRIENDS IN THE SPIRIT-WORLD.

It is very difficult to conceive how we can hereafter know even ourselves, without knowing our kindred and intimate connections, who have grown up with us, and become a part of our being, as it were. Our families, friends, and acquaintances have so large a share in almost everything we do or think of, in this life, that a cloud of oblivion, broad enough to cover them, must cover the whole. Directly or indirectly, they pervade all the processes of our earthly existence and are woven in, like a woof, throughout the entire web. We are dependent on them, and they on us. If we labour, or plan an enterprise, they enter more or less into our views in the undertaking. If we study, or act, it is with reference to them; if we seek amusement, it is in their company, or partly for their sakes; if we suffer or enjoy, they are participators. We remember them years after they are dead, and recall their character, their temper, their thoughts—all that identified them to us as freshly as in the hour we lost them. If the complicate part which they form of our mortal state were struck out of our cognizance to-day, we should not know the world we live in; we should not know a single street of the village in which we were brought up, and which is everywhere so inseparably associated with their presence and agency, or at least with the thought of them. More than three-fourths of all that now constitutes our little world of ideas, interests, affections, cares,

* The above taken from one of the *Tracts for the Times*, issued by Robert Cooper, Esq., may be had at Burns's Progressive Library, Wellington Road, Camberwell.

and pursuits, would be gone; leaving only a few wrecks to stand up in the abyss, and them so shattered and disarranged as never to be recognized amid the ruin. To forget that we ever had parents, and brothers, and sisters, and companions, and children, and other social relations, would be to forget that we ever had an existence here. In that case, St. Paul ought not to have said, "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we ourselves are known." Instead of this, he should have said, "*Then* shall we see, if we see at all, through a glass very darkly indeed; now we do know in part, but then we shall hardly know anything."

MILTON.

MILTON, as I have shewn elsewhere, avows in his prose works, that nothing noble is accomplished without inspiration from the inner world. In opening his *Paradise Lost* he invokes no ordinary Muse, but that spirit which inspired the Sacred Volume:—

Sing, heavenly Muse! that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd who first taught the chosen seed,
In the beginning, how the heavens and earth
Rose out of chaos.

He makes the archangel, Raphael, enunciate in Eden, much the same doctrine of creation as Swedenborg held, and now all Spiritualists hold:—

O Adam, one Almighty is, from whom
All things proceed and up to Him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spirituous and pure,
As nearer to him placed, or nearer tending
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves,
More airy, last the bright consummate flower
Spirits odorous breathes: flowers and their fruits,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is ofttest yours, the latter most is ours,
Differing but in degree, of kind the same.

Here we have Swedenborg again, who declares that the angels

converse chiefly by intuition: and the archangel proceeds to state what Swedenborg also affirms is probable:—

Time may come, when men
With angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriment perhaps
Your bodies may at last turn all to spirit,
Improved by tract of time, and, winged, ascend
Ethereal, as we; or may, at choice,
Here, or in heavenly paradises dwell.

A sensual life, however, he tells us, produces that darkening corrupting, diseasing effect on the moral constitution of the soul, which Plato had long before noted:—

But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
That soul grows clotted by contagion;
Imbodies and imbrutes till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
As seen in charnel vaults and sepulchres;
Lingering and sitting by a new-made grave,
As loath to leave the body that it loved,
And linked itself by carnal sensuality
To a degenerate and degraded state.

No fact of Spiritualism has been more extensively noted, and more fully confirmed by successive mediums, and clairvoyants than this; none has been more universally insisted upon by communicating spirits; those silent and world-wide observers, whom Milton, himself, has so recommended to our consciousness in his perpetually quoted words:—

Millions of spiritual beings walk the air,
Both when we wake and when we sleep.

The body of our Saviour, after the resurrection, demonstrated the wondrous and still unknown properties of matter under spirit-influence, some marvellous change having taken place in it, by which it could pass at will through solid walls and doors, or could soar into the heavens.

The archangel soon after threw out an idea, which Swedenborg asserts as a fact:—

Though what if earth
Be but the shadow of heaven, and things therein
Each to other like, more than is thought.

In another passage the archangel indulges Adam with glimpses of spirit-nature, which agree totally with the revelations of Swedenborg:—

Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoyest,—

And pure thou wast created—we enjoy
 In eminence; and obstacle find none
 Of membrane, joint, or limb, exclusive bars;
 Easier than air with air, if spirits embrace.
 Total they mix, union of pure with pure
 Desiring; nor restrained conveyance need,
 As flesh to mix with flesh, or soul with soul.

One of the most remarkable avowals, however, of Milton is, that he received the *Paradise Lost*, by spiritual influx, in the same manner that Harris says he received the *Lay of the Morning Land*, &c.; only from a higher spirit than those named by Harris as the inspirers of his poems:—

My celestial patroness who deigns
Her nightly visitation unimplored,
And dictates to me slumbering; or inspires
Easy my unpremeditated verse.
 Since first this subject for heroic song
 Pleas'd me long choosing, and beginning late.

* * * * *

Higher argument
 Remains; sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing
 Depressed; and much they may, if *all be mine*
Not hers, who brings it nightly to my ear.

This is one of the most remarkable discoveries which we have made in Milton's writings; one that we should not fully have comprehended but for modern spiritual knowledge; and which, had Milton lived and written now, would have alone stamped him as an avowed Spiritualist, and ruined him with the whole critical press—as such a declaration checked at once the growing popularity of Harris. But Milton shews a thorough knowledge of almost every law which magnetism or Spiritualism has made familiar to us. The force of spiritual sympathy or attraction, asserting itself at vast distances, he knew just as well as the celebrated magnetists, Dcleuze and Billot, who have recently declared that they have thrown persons into the somnambule sleep at the distance of 180 and 300 miles, the particulars and living witnesses of which they give. Milton puts this language into the mouth of Satan:—

Whatever draws me on,
 Or sympathy, or some connatural force,
 Powerful at greatest distance to unite
 With secret amity things of like kind,
 By secretest conveyance.

In a subsequent passage Milton speaks an equally great truth, namely—

One realm,
 Hell and this world, one realm, one continent,
 Of easy thoroughfare.

Of this truth all history is the proof: for in vain would you

imagine crimes, cruelties, or horrors, or sensualities in hell, that are not sown thick along all the kingdoms and ages of earth. "Man's inhumanity to man" cannot be exceeded by devil's inhumanity to devil. Wars, inquisitions, and persecutions for differences of faith, cannot possibly find anything in hell more malignant or more devilish than has been or is found on earth. Europe calls itself Christian—the followers of the Prince of Peace—and has upwards of two millions of men always in arms, ready to murder and destroy each other for any petty quarrel. This is the picture which the archangel Raphael drew of our times:—

Then shall they seek to avail themselves of names,
Places and titles, and with these to join
Secular power; though feigning still to act
By spiritual; to themselves appropriating
The Spirit of God, promised alike and given
To all believers: and, from that pretence
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them inrolled, or what the spirit within
Shall on the heart engrave. What will they then
But force the spirit of Grace itself, and bind
His consort, Liberty.
Whence heavy persecution shall arise
On all who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied: truth shall retire,
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; till the day
Appear of respiration to the just
And vengeance to the wicked.

In *Samson Agonistes*, Milton shews himself well acquainted with a grand and psychologic fact, which Swedenborg once more brought forward. Whilst physiologists and moral philosophers were contending that the soul lay somewhere in the brain, Milton says—

Light is in the soul,
She all in every part.

Milton has made one of the most startling facts of spirit-life familiar to all minds by his happy expression of it:—

Airy tongues, that syllable men's names
On sands, and shores, and desert wildernesses.

He calls the ministering spirits, who make us all Spiritualists, by their visiting us:—

That heavenly brood
Let down in cloudy throne, to do the world some good.

And he imagines a little child dying, elected to this office of calling others after it.

Wert thou of the golden-winged host,
Who, having clad thyself in human weed,

To earth from thy prefixed seat didst post,
 And after short abode fly back with speed,
 As if to shew what creatures heaven doth breed:
 Thereby to set the hearts of men on fire
 To scorn the sordid world, and unto heaven aspire?

Such are the spiritualistic doctrines of Milton in his poetry; in his prose works he is as unequivocal in his avowals. "They are not the Muses," he says, "but the Eternal Spirit which assists us with all utterance and knowledge, and *sends out His seraphim* with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."

If then, Milton has shewn that hell and this world are one realm on the one side, he proves it and heaven one realm on the other. In fact earth, the cradle of humanity, lies between the regions of discipline and reward; and is rocked by the conflicting powers which nurse us into strength and discipline us into virtue, by sin and remorse, by love and purification through the everlasting fire of love.

But how is it that Milton, two hundred years ago, taught in his writings, both prose and poetry, as substantial truths, what Swedenborg, nearly a hundred years later, gave us as revelations made to him, and by him in the spirit-regions themselves? The answer must be simply because they are realities. These proofs given by men, having no connection of era or country are most satisfactory and conclusive in their character. The intimate knowledge of the mysteries and idiosyncracies of the nature of spirits, and of the incarnate human soul by the great national poet, as confirmed by all the recent enunciations through spiritual channels, make us curious to learn how he came by this profound knowledge. He tells us: By the seraphim sent forth from God, and by "the nightly invitations of his celestial patroness"—a spirit of wisdom revealing by influx the heavens unto the earth.

What would be the condition of the critical press of this country were it to find some new Milton, some poet of the same gigantic genius and profound erudition, making such utterances? It would lament that such a mind could be infected by the insanities of the Spiritualists. But Milton lived and wrote when the new school of Spiritualists lay yet two hundred years unheard of in the impenetrable depths of time. Whence, then, the absolute coincidence of faith and doctrine? The answer again can only be that it arises out of the existence of one great cosmical truth, from which all great souls are privileged to draw, and who utter this to their fellow men, in the sublime simplicity of noble natures which care nothing for the sneers or censures of men, but act only,

As ever in their great Task-master's eye.

W. H.

THE TRUE CAUSES OF THE WAR BETWEEN SCIENCE AND RELIGION.

SCIENCE, as it is called, has been making such prodigious strides, that for the present it appears to have culminated far above the simple faith of our ancestors. Many of the religious classes look with terror upon each new discovery, and fear with truth, that man is getting too wise in one direction. It is never well that one branch of human knowledge should grow out of proportion with the other developments and intentions of the mind; and if the result should be, that we are only becoming wise in our heads, at the expense of our heart wisdom, our science will prove to have been misdirected and misapplied. Scientific enlightenments, when not adequately balanced by the religious element in our hearts, will give us neither true happiness nor true wisdom—knowledge is not necessarily wisdom, and of itself can never become such. There can be no doubt that at this day there has been a development of science, far more rapid and overpowering than at any previous time, and for those, who have been thrown somewhat amongst the learned of all classes, we may say that “the eclipse of faith” amongst them is a painfully obvious fact. Their science has outrun their religious beliefs, and as they have acquired more knowledge, they have become more and more unsettled in their opinions as to their inner life, and in the existence even of the spiritual world. The soul has been gradually eliminated from their humanity, and natural laws have been made to account for, and to rule the human problem. In saying this, we are only stating a plain matter of fact which has come under our observation, and if those who are called the religious classes, could only be made aware how wide spread is the disease, they would rejoice with us in pursuing the inquiry into spiritual laws. Those, whose minds are so unevenly balanced as to become sceptics in religion, believing only in the natural side of man, are, so far as we have found them, quite as honest in their convictions, as those of an opposite belief. It has been the good fortune of us Spiritualists to find ourselves sought to by some of these wanderers, as the poor sick man goes to one physician after another in search of his long-lost health of body. Earnestly they come, long trains to be numbered in thousands, pressing on our privacy, our family occupations, to satisfy their longings after something that should give proof to them, best adapted to their state of mind. Many have come, not in vain; for we have seen their melting hearts, and beaming eyes, as the long-lost truths taught them by their mothers,

came back again to fill them with a happiness long unknown to them.

For after all, men are not sceptics from choice, nor is there in the denial of a future state, and of a spiritual world, that calm happiness and quiet to be found, which is frequently produced by even the most erroneous forms of religious belief. Sceptics are, therefore, essentially inquirers, each according to the bent of his mind, in search of some way out of the false limbo in which he finds himself. The religious element has always been the same, however different the forms it has assumed, and vital Christianity is ever one, and with no necessary connection with particular dogmas. Our friends have, therefore, been of all classes of thought, and of all forms of worship, and as their inquiries were on a subject which is of universal interest, embracing every human heart, we should never have been inclined to place forms between them and us. Differences of opinion arise from a difference of perception and not from dishonesty, and are generally modified by diffusing a stronger light. But the powers of our natural eyes are not more various than are our internal visual organs, and some can bear less light than others, and some can see in a light which is almost darkness to others. The present state of Christendom is an apt illustration of this, each religious body upholding its own form of perception as the only truth, whilst a large class is driven by the dogmas of the sects away from them all, to form its own opinions amidst the obloquy and the jangle of contending creeds. The great complaint of the day is, the want of a vital Christianity—the meaning of which we take to be, the want of a deep conviction of our inner life, and of our relations to our God. In other words, this is a complaint that true religion is absent from a large portion of the world, and certainly the condition of the world in its religious and social aspects would lead us to think that the complaint is founded in truth. Seeing that Christianity is so old, this is not giving a good account of what it has done for us; for it is saying, in effect, that it has greatly died out, and that what are considered as its leading truths are no longer of effect upon the human heart. Man has, therefore, to be brought back to the older standard of it, and as is not uncommon in other worldly inquiries, he finds that he has been travelling into a far-off country, away from his real home.

The great departure has been made by the increase of scientific knowledges, and by the gradual supremacy which has been acquired by the merely learned, over religious forms of wisdom. Theology in its dogmatic forms, has not been able to keep pace with the light thrown upon the sciences, and as the forms have been held to with such vigorous tenacity, as if they

were the last plank of the poor shipwrecked sailor, the substance which the forms were originally intended to represent, has been lost in the sea of conflicting opinions. No one of the great moral truths of Christianity has, however, fallen through,—and all men are happily agreed upon them; but that Divine element which should give them life, and enable us to put them into practice, from an innate love of the soul for them, has not been so obviously shewn, but has been lamentably wanting. The moral life alone is not religion, even if it could be followed out by mankind, but the fact shews us that religion is needed to enable us to follow out the moral life. The sceptical moralists have always made this mistake because they have not seen the want of the spiritual element, as the force necessary to bring the moral into play. If a man denies the existence of the soul, and consequently denies a future life, and the existence of the spiritual world, and its so-called miracles and power of action in the affairs of the natural world—if in fact he denies a continual Providence watching over him and all his doings, and that whilst here he is building up a spiritual temple within himself, which is to exist for ever, it is obvious that he has cast away the great anchor of his soul, and that present enjoyment, and the best social relations that can be procured with the least trouble, are all that he need care for. To him the separation of friends by death is an enduring grief, and spirit-communion an absurdity. His science is a mere social engine, and this world's wisdom is his sole possession, to die with him, when he has done with it. Berzelius, the great Swedish chemist, when on his death-bed, expressed his greatest grief to be that his career of science had come to an end, and that he should be no longer able to pursue his world-renowned researches. Poor man! would that he had been comforted by the knowledge of the better land, and had known of the chemistry of souls, and of the eternity that lay before him!

It is useless to conceal the fact that the spiritual element of Christianity has come to be considered as its weak point, rather than as its strength, and from the little study that has been given in the direction of a true pneumatology, it need not surprise us that science has caught us asleep, and that we should rub our eyes in wonderment when we see the startling views that are put forward by scientific scepticism in our midst. These are, however, all protests on the part of science, rather against the present forms of religious truth than against the truth itself, and there is no doubt that they will compel a very different mode of answer than has yet been given to them by the religious world. We need not fear, then, if we will only be true to facts, and if we will appeal with the same earnestness and honesty as

influence these writers to the self-same standard and basis of fact on which they rely for their conclusions. There is not one such writer who would not acknowledge, if he were a believer in the phenomena with which our readers are familiar, that his denial of spiritual powers and providential actings in this world of nature could not longer be upheld. But such a concession on his part would have to be met on the part of the religious world with an equal admission that spiritual causation and interferences have never ceased, and that they were not confined to the Bible times, nor to any time; but were on the contrary the inalienable privilege of every son and daughter of mankind. Their own Bible would bear them out in this, and they would in recognizing the promises of Christ search for the way in which they might bring themselves within the laws which are the sole conditions of spiritual forces. A realm of discovery is here which would be a new starting point for man, and which would, as it became gradually unfolded, complete the first small circle with the sciences, and form the vantage ground for further developments of ever-enlarging circles. Savonarola tells us that it was said once to Thomas Aquinas by a great prelate that he exhibited a large vessel full of ducats and said to him, "Master Thomas, look here, the Church can no longer say as Saint Peter said, 'Silver and gold have I none.'" Thomas said in reply, "Neither can the Church say now, that which follows immediately, and was said by the apostle, 'In the name of Jesus Christ of Nazareth, arise and walk.'"

LUNACY.

WHAT more shall I say? Lunacy is a confusion of the understanding, but it is also the emancipation of the mental faculties from the control of a natural, but often erroneous, that is, already confused, judgment; so that the talents become free which have before been cramped, and those discover themselves which were before smothered. Lunacy is like drunkenness, only that it is worse and more lasting; and many poets, many painters, many singers, many actors, and even orators, have never spoken, acted, sung, designed, or written so well as when intoxicated; because inebriety overturns the natural judgment, which sets right for wrong, sweet for bitter, and with it the sense of many improprieties, which embarrass speech and action. Now, the judgment of man was intended, with humour, to control and moderate; but, being sinful, it is liable to spoil everything by false taste, affectation, and hypocrisy, and to fetter, oppress, and mislead. When the power of judgment is taken

away, then passion and feeling take the lead, and splendid diction, splendid action, and splendid delineation follow; but such as a sober mind still condemns as needing correction, which, however, the critic himself often cannot apply. I think, therefore, that by the observation of the operations of the mind under such circumstances, much spiritual, and even *physical*, knowledge may be obtained, because I am convinced that the mind is a piece of excellent machinery, like to a musical instrument, whose movements we are yet to discover how to regulate by certain fixed, and, if I may call them so without offence, mechanical laws. I am witness that there is a power in man which, independent of his natural thought and will, can form ideas upon his imagination, control his voice, and even wield his limbs. Twice my arm has been raised and moved suddenly, as by a galvanic force, without my having any intention to do so that I was conscious of. This, also, is curious, that when I was eating my breakfast the voice about me often said, "If you will do so and so, we will ask for another piece of bread and butter for you;" and if I obeyed, without my needing to speak, the servant, after looking attentively at me, would come and offer me the bread and butter. I conceive now, that by my countenance or manner I was made to express the desire for more food; but it is a proof that the voices I heard were in some manner connected with my well-being and with the operations of my mind, or rather that I was made to fancy that I heard those voices by a power in me, intimately acquainted with the operations of my mind.

On one occasion, shortly before I left Dr. Fox's, as I was leaving the house and walking through a back gate, I was desired by the spirit to "lift up my head and open my voice, and see what I should see," and I looked up to heaven, and yielded my voice to the power upon me, and forthwith I uttered horrible oaths and blasphemies, so that I was frightened, and refused to speak. Again I was desired to lift up my head, and open my mouth as before, and I did so, looking up into the sky, and forthwith I uttered the most gross and revolting obscenities, by the influence of a similar power, and I again chose to be silent rather than to obey. I was thus cured of my folly that I was to yield my voice up to the control of any spirit at haphazard, without regard to circumstances, and without discrimination, and thus my mind was set at rest in a great measure from another delusion; or, rather, the superstitious belief that I was blindly to yield myself up to an extraordinary guidance was done away.

J. PERCIVAL.

OMENS.

MR. HENEAGE JESSE, in his recently published *Memoirs of the Life and Reign of King George the Third*," observes, when speaking of that monarch's coronation—"One incident occurred which occasioned some alarm to the superstitious. In Westminster Hall, the finest of the royal jewels fell from the crown.

"When first, portentous, it was known
Great George had jostled from his crown
The brightest diamond there,
The Omen-mongers, one and all
Foretold some mischief must befall;
Some loss beyond compare."

When, in 1782, the British Crown was dispossessed of its proudest appendage, the North American Colonies, there were many persons who eagerly called to mind the warning potent of 1761. Of course, in our time, there are few who will be inclined to attach any importance to the incident, yet, it seems at least as well worth recording as Sir Edward Zouch's blunder on the death of James I., in proclaiming Charles I. at the "Court-gate" at Theobald's, not as the "indubitable" but "dubitable" heir to the throne—at least as curious as the well-known fact of the blood of the wounded falcon falling on Charles's famous bust by Bernini on its way to the Palace of Whitehall—as the undoubted incident of the gold head of that monarch's stick falling to the ground at his trial in Westminster Hall;* and lastly, as noteworthy as the strange circumstances of James the II.'s crown, not only tottering on his head at the coronation in Westminster Abbey, but that the person who prevented its falling off, should have been Henry, the brother of the great patriot, Algernon Sidney. "It was not the first occasion", he said, "of his family having supported the Crown." "I saw," writes an eyewitness of the latter incident (Dr. Hickes), "the tottering of his (James's) crown upon his head, the broken canopy over it, and the rent flag hanging upon the White Tower over against my door, when I came home from the coronation. It was torn by the wind, at the same time the signal was given to the Tower that he was crowned. *I put no great stress upon omens; but I cannot despise them. Most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations.*" From another contemporary, Archdeacon Echard, we learn that on this same day the royal arms, beautifully stained in glass, fell without any

* Sir Philip Warwick's *Memoirs*, p. 339. King Charles himself related this fact to Bishop Juxon; adding that although he "seemed unconcerned," the incident "shocked him very much."

ascertainable cause, from the windows of one of the principal London churches." (*Vide Echard's History of England*, vol. iii, p. 735.

With reference to standards, it will be remembered that a similar circumstance to that above related occurred upon the raising of the standard by Charles I. at Nottingham, on the hill near the castle, ever since called Standard Hill. An incident of the same nature was recently recorded in the newspapers as having taken place on the raising of the Prussian flag on the palace of the King of Hanover at Herrenhausen, on the late assumption of the Prussians of the Government of Hanover.

FAITH PROVED BY WORKS.

(From the "Banner of Light.")

"To the Clergy and Professors of the Christian Religion of the
"City of Newport :

"I learn that the far-famed Dr. Newton is healing multitudes of their sicknesses and infirmities in Newport, through, as he asserts, the power of the spirit and the laying on of hands, as was done in the Apostolic days. I also understand that the Doctor professes to have a living faith in the doctrines taught by Jesus of Nazareth, and asserts that the great and beneficent work he is performing is simply an exemplification of the truth of the memorable promise made by the divinely inspired Master to His disciples, after partaking of the Last Supper in the following words :

"I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.'—*John xiv.*, 12—(Douay version.)

"Now, unless there is some radical mistake in the translation of this passage, its meaning seems too plain to be misapprehended. It follows, that as Jesus healed the sick by the power of the spirit, and the laying of hands, so must every true believer in Him be able to do the same, and *even more*, than he did. Now Dr. Newton asserts that he believes in the teachings and divine mission of Jesus ; and the truth of His declaration seems proved by the fact that in accordance with what Jesus Himself promised, he is enabled to perform the works that were made the only test of true belief.

"As I am totally unacquainted with either Latin, Greek or Hebrew, will some Doctor of Divinity, or other person learned in Biblical languages, be so kind as to inform the readers of the *Mercury* whether or not there is any mistake in the translation of

the passage of Scripture I have quoted; and if there is not, will he also be so good as to say who, in his opinion, are the true disciples of Jesus of Nazareth at the present day—those who assert their belief with the lips, but *do not* prove the truth of their assertion by performing the works that were made a test of belief; or those who, like the Doctor, assert the same belief with their lips, and *do* perform the works that were made the test of belief by Jesus Himself?

“Respectfully,
“THOMAS R. HAZARD.”

THE QUALIFICATIONS OF A TRUE PHYSICIAN.

THE following hints on this subject are extracted from a tale which appeared last year in *The Banner of Light*, written by Dr. H. T. Child, of Philadelphia. They occur in a letter from the heroine of the story, a natural seeress to her lover, himself a physician, who had been attracted to her by the intuitive perception of her higher gifts. Subject to trance conditions, in one of these she had remarked to him that a “new era was dawning on him,” and that he would “experience a change in his mode of practising medicine.” When asked by him to “explain,” she promised to write him on the subject, but, having given the promise in the same condition, she was on her return to the ordinary state, unconscious of having given it, and some time having passed without the promise being fulfilled, he alludes to it in one of his letters to her. We quote her reply, not only as affording some just views with reference to medical practice and medical qualifications, but also as illustrating what physiologists have called “divided consciousness,” and the influence which the one state has upon the other:—

“I was not aware,” says she, “of the promise that you speak of in your letter, but I have felt a desire to address you upon that subject. That you will change somewhat your mode of practice, I have no doubt. You have thought that you were eclectic; but I perceive that you will be more so when you rise above certain prejudices that you now have. I see that mankind are in various planes, so are their diseases. There are those whose systems are in a condition to require material medicines in considerable quantities, and there are others who are always injured by them; and, between the two extremes, there will be found every conceivable variety. Those sick ones who require no drugs, are by no means in a condition which should exempt them from the judicious care of the physician. There are many cases in which a doctor can do much good by

preventing the administration of medicines, when there is no necessity for their use. Not only does each individual case, but every form of disease, require for its proper treatment a nice appreciation and a careful analysis of all the conditions.

“I am now to speak upon the subject of the qualifications which belong to a true physician. I like the term “doctor,” for I understand it to mean teacher; and such, I think, every physician ought to be. Not only a teacher, but, also, Nature’s servant and minister. What should be the qualifications of a physician are now mapped out before me very clearly. As the diseases of humanity belong to the three planes of man’s nature, so he who undertakes to minister to the sick must understand all that can be known of each of these, and possess the capacity to meet them in their several divisions. Physically, the physician should be strong and vigorous, merry and cheerful, and overflowing with a living, healthy magnetism, which may be freely imparted to the sick. No diseased man has a right to be a physician, or to have anything to do with the preparation of medicines, for his magnetism is not of the kind which ought to be communicated. This may seem hard, but I am writing out rules, not dealing with personalities. I know that physicians are not likely to be exempt from sickness; but it is unfortunate for their patients when they are seriously diseased. At the same time, I know that the knowledge which they obtain in passing through certain forms of sickness, is very important, as well as the sympathy which is thus excited; but while disease exists, it should be considered as a barrier to the practice of medicine, and a sufficient excuse for abstaining from it, for the time.

The successful treatment of disease upon the physical plane, requires a considerable amount of knowledge and skill. This system is built up and receives its supplies from the material elements around it, and there are cases in which there is a positive and proper demand for remedial agents from the mineral, the vegetable, and the human kingdoms; and it is the duty of the physician to know when and how to administer them. There are many conditions in which certain articles greatly assist in throwing off impurities which have accumulated in the system. The physician who limits himself to any particular school or system of medicine, will not be able to meet, in a proper manner, all the demands of nature in her struggles with disease. It is unwise to become sectarian in this profession, as in everything else. Mental maladies are not well understood, nor are the influences which act upon them at all comprehended. The person who undertakes to treat them, must have a well-cultivated mind, and quick intuition. These are rare combina-

tions, but they are attainable by all who have a right to enter upon this God-like profession.

“There are conditions with relation to the soul, which it is necessary that the physician should meet. To do this, heaven’s own fires must be kindled upon the altars of his inmost being, so that he may give pure and divine counsel that shall enable the soul to walk forth in the direction of a higher life, and reaching some of the realities, reflect them upon the mind, and, through this, upon the physical, until a portion of the calm serenity of its own nature becomes theirs also, and thus assist in bringing that priceless boon—pure health—to the entire man.”

In acknowledging her letter, the doctor himself makes a useful suggestion, with which we must conclude:—

“I think the duties of a physician extend further than is generally understood, and that to us the power should be given to select the proper nurses and associates for the sick. If a physician would always perceive what magnetism was essential for a patient, he would be greatly assisted in his labours, for then he could direct the attendance of such persons as were physically, mentally and morally adapted to the case. * * *

“I hope to see the practice of medicine brought to be much more satisfactory, both to patient and physician. * * *

“Let us not only hope, but labour earnestly for this end; first in ourselves, and then in those around us.”

THE MEDICAL PROFESSION AND SPIRITUALISM.

To the Editor of the “Spiritual Magazine.”

SIR,—As a member of the *orthodox* party in the medical profession, I send you the following quotation from one of our leading weeklies, namely, the *British Medical Journal* for 1st December, 1866, with an observation or two:—

“In a recent able review of the biography of Dr. Whately, the late Archbishop of Dublin, the writer refers to the singular facility with which that great logician gave himself up to all the wild follies of mere sciolists, and pretenders in science. Homœopathy, animal magnetism, spirit-rapping, and most nonsense of the kind, found ready acceptance from him. This writer has a theory by which he explains the paradox. It is, he says, ‘as if, in his case as in that of others, the *intense use of reason* produced a reaction towards superstition in some matters.’ The same thing has been enunciated more generally by Dugald Stewart, who says, ‘that mathematicians are the most credulous

of men.' An illustrious living mathematician in the metropolis is very well known at the present moment as one of the warmest believers in the mysteries of spirit-rapping and spirit-communications."

Let me observe, that whatever the editors of our journals may say, I for one hold,* that it is not inconsistent with medical or therapeutic truth—even from an orthodox point of view—to believe both in the *materia medica*, and in the highest flights of ancient or modern Spiritualism. Believing, as I do most faithfully and sincerely, in medical truth and practice, I nevertheless look upon the above quotation as a prime specimen of the reasoning of a gross and most perverse sceptic—one possessed with a scepticism only second to that of Sir David Brewster himself, which latter has proved himself to be incapable of original observation, or of the investigation of (to him) a new truth, likely to overturn his philosophy founded on "fifty years" of observation.

If logicians and mathematicians "are the most credulous of men," what is to be said of the rest of mankind? Let us apply the law of the syllogism, and see what can be made of it? Logic and mathematics are universally acknowledged to be the very basis and ground-work of all scientific investigation, and of all argument. Professor De Morgan (for he it is who is meant by an "illustrious living mathematician in the metropolis") and the late Archbishop Whately are the greatest representative men in these sciences—therefore, they "are the most credulous of men." *Quod absurdum est.* One would think that it ought to be the other way about. Thus—credulity usually results from the want of a proper grounding in logic (the right use of reason, and of mathematics (the science of quantity); Professor de Morgan and the late Archbishop Whately are the greatest representative men in these branches of science; therefore, they are or ought to be the least credulous of men!

Look which way we will—Tory as I am at heart—I feel bound to confess that it is the lazy wheels of the slow-coach of Toryism which stops progress in religious, political, scientific, social, or any form of truth; and I cannot but think that it is well that it is so. Let us bear and forbear with one another; if one is rendered by nature or by education, and surrounding circumstances, more slow, more obtuse, or sceptical than another, impatience and an absence of charity on our part will never cure the malady. When disease is essentially chronic, Dr. Time must necessarily be consulted, otherwise we shall find, possibly when too late, that "the more haste there is made, the less speed"—the less real progress is obtained. The beautiful words of Jean Paul Richter are peculiarly *apropos*—peculiarly encou-

raging and inspiring at the present. He says, in his *Hesperus* :—
 “As yet struggles the twelfth hour of the night; birds of
 darkness are on the wing, spectres uproar, the dead walk, the
 living dream. Thou, Eternal Providence, wilt cause the day to
 dawn!”

Faithfully yours,

Liverpool, 11th December, 1866. · MEDICINÆ DOCTOR.

SEEING AT SEA—A CASE OF CLAIRVOYANCE.

[WE have received, in a very ladylike handwriting, the following statement. This is but one of many very similar facts which we have already published; and most of our grown-up readers have had experience kindred to this, though not the same. When two or more minds are in perfect sympathy, acting in unison though separated, their action may be likened to the supposed influences of guardian angels, which are said to watch over and to guard and guide us. We cannot at present further explain this matter, but submit the account of “seeing at sea.”]—*Phrenological Journal*.

Mr. Editor:—I have read several articles in your journal on the subject of “clear seeing,” and I will relate a few facts in my own experience, which are at your service.

In the year 185— I was spending the winter in a beautiful Southern city with my friends, at the same time trying to improve my impaired health. I passed a season of great enjoyment among the orange groves, inhaling the balmy airs of the “Forest City.”

Spring approached. A letter came from my husband saying, “Do not expect me for three weeks—I cannot leave my business until that time.”

With improving health and approaching spring my impatience to get home became unendurable. I threw the letter down with a sigh, saying, “Well, five months will come to an end some time.” I resigned myself to wait as patiently as I could until my husband could come for me.

One week from that day I had been sitting in my room all the evening, reading and writing. My little daughter was sleeping in the bed. I felt as well and happy as usual. About twelve o'clock I felt my mind suddenly thrown into a wild tempest of emotion. Oh, the agony of that terrible hour! I shall never forget it. I sprang from the rocking-chair in which I sat, watching the dying embers on the hearth. I then threw myself upon my knees by the bedside, and called upon God in language of most earnest entreaty to “spare my husband's

life." I distinctly saw the ocean, dark and starless—a heavy fog rising from it, and two large black objects going straight into each other. They had no lights, or the fog was so dense they could not be seen. They struck! At the same moment I felt the collision through my whole being, and sank on the floor in a sort of vague torpor. How long I remained in that state I do not know; but when I aroused from it I felt calm, and fully assured that my husband was safe. I went to bed, and slept from exhaustion.

In due time the steamer arrived, and with it my husband. Almost his first remark was, "Well, I suppose you are hardly glad to see me after my telling you so positively I could not come for three weeks." Then followed his reasons for changing his plans.

After some general conversation, I asked, "Did you have a pleasant voyage from New York?"

"We came near going to the bottom without much notice. In all my seafaring experience I never saw such a fog. The steamer was going at a thundering rate. We were hurled out of our berths between twelve and one o'clock at night. Had a collision—they had the worst of it."

Then followed a description corresponding exactly with what I have written above. I thanked God that my husband was safe at my side once more, and vowed, mentally, "I must be very sick indeed before I will allow the doctor to send him from me again."

[We may add here that a letter just received from Mr. and Mrs. Spear informs us of a terrific storm encountered by them on their passage to New York. This storm, with all its attendant circumstances, had been seen in dream by Mrs. Spear, and described by her to friends before leaving England, and had caused her great depression of spirits—*Ed. Spiritual Magazine.*]

ROBERT OWEN ON THE AIMS OF MODERN SPIRITUALISM.

*Given through the Mediumship of HENRY T. CHILD, M.D., 634, Race Street,
Philadelphia, U. S.*

FROM my present stand-point, I perceive that there were three grand objects designed to be accomplished in the presentation and outworking of modern Spiritualism.

First.—To dissipate and remove the dark clouds of materialism and infidelity, which were covering, as with a pall of blackness, thousands of the best and most intelligent of

mankind. Minds that could not accept the blind dogmas of theology, and were groping their way without hope, many of them almost in despair. I am free to confess that this was my position, when the light of modern Spiritualism dawned upon my mind, and shed its serene influence over the closing years of my earth-life. The evidence of continued existence was thus brought to my external senses, as it has been to those of thousands of others, who, like myself, needed just such facts to place us in a condition to understand the laws of humanity which belong to this rudimental sphere of life. The success which has already attended this first aim of Spiritualism is before you, in the positive and unmistakable evidence of personal identity after leaving the form of earth—though it is not fully appreciated by mankind.

The *Second* object, is to bring about a marriage between Religion and Philosophy. Popular theology, wearing the hood and cowl of old creeds and formulas, has been seeking to stand aloof, and ignore science and philosophy, in all their forms of manifestation. Her devotees have claimed the authority of the fathers as far above the plain and positive demonstrations of science. On the other hand, philosophy and science had become, in a great degree, fossilized and crystallized. Their advocates, planting themselves on what they assume to be the only firm ground, materiality, and the evidences it furnishes to our senses, have ignored, almost entirely, the great spiritual forces that underlie all the movements of the universe. To remove from both of these that which is false and unnatural, and to bring them out upon their own proper and legitimate planes, where they may meet and enter into a holy union, is an object worthy of the labours of the great and good minds of both spheres, and already we are rejoicing in the success which has crowned these efforts. The foundation of an alliance that shall prove of inestimable value to you and to us, has been laid, and we are earnestly working for a more complete consummation of these desirable ends.

The *Third* grand object of modern Spiritualism is to cultivate man as an individual. To impress upon his mind the importance of spiritual intercourse upon his own plane, with his fellow-man, as a basis of spiritual intercourse between the dwellers of your sphere and this. And, while we have forced ourselves into close relations with many of earth's children, we are fully aware, that the most desirable spiritual intercourse can only be realized when mankind have come into the nearest relations which they are capable of experiencing with each other on earth. It is true that "Millions of spirits walk the air unseen," and it is also true, that when you send forth your

thoughts,—your sympathies to your fellow-beings,—when you go down in feeling and sympathy with the low and degraded even into the very haunts of vice and crime, you open the way—you lay stepping-stones on which spirits from the interior life may stand and minister to these poor fallen and erring ones—and, often, it is only through such influences as these from you, that we are enabled to reach these lowly ones, whose darkened natures forbid our approach.

While, therefore, pure thoughts and lofty aspirations open avenues from this world to your souls, they also extend the field of our labours, and give us facilities, which we could not otherwise enjoy, for ministering to the wants of the poor and degraded ones. The result of our labours in this direction is apparent, although we feel that the work is scarcely begun. We shall go on, feeling confident that increasing success will crown every well-directed effort of men or angels.

Neither of these three objects are as yet fulfilled, and there are those who will find congenial labour within each of these fields.

ROBERT OWEN.

STOCKDEN'S GHOST BRINGS HIS MURDERERS TO JUSTICE.

IN London at midnight, on the 23rd of September, 1695, Stockden, a publican, was murdered in his house, and the house plundered. A woman declared her belief that a man named Maynard was concerned in the murder, since he had suddenly appeared in possession of much money. His house was searched, but nothing found. Soon after, one Elizabeth Greenwood, dreamed that Stockden appeared to her, and shewed her a house in Thomas Street, where, he asserted, one of the murderers lived. The next morning, she took her neighbour, Maria Buggas with her, and went to the house. They found that Maynard lived there, but were told that he was not in. Not long after, Stockden appeared to Mrs. Greenwood a second time, and described Maynard, whom she had never seen, to her, as having a broad mark on the side of his nose; that he was a wire-drawer; that he must be taken and conveyed in a coach to Newgate. A wire-drawer was inquired after, and one was found who knew Maynard well, and undertook for £10 to catch him. He planned to engage him in play in a certain public-house, where the constables might come and secure him. This was done.

When Maynard found himself in prison, he confessed the crime, and named three men, Marsh, Beril and Mercer, as accomplices. Marsh, he said, was the originator of the deed, for being a neighbour of Stockden's, he assured them he was rich, and Maynard declared that much gold, and silver articles of plate could be found at his lodgings. For, although Marsh was not present at the robbery, he had received his share of the booty. Marsh was looked after, but, probably already suspicious, he was not to be found.

Stockden appeared to Mrs. Greenwood a third time, and seemed very much dissatisfied. He led her in a dream to Old Street, where she had never been, and pointed out a house with a step at the door, where he said one of the murderers lived. She went in the morning with Maria Buggas, found the house, and that Marsh often came there; a sharp look-out was kept for him, and he was soon after taken, not in that house, but in another place.

A fourth time Stockden appeared to Mrs. Greenwood, and showed her the retreat of the third murderer, Beril, and he was accordingly taken. They all received their due at the gallows. Of Mercer, Stockden had never made any complaint to Mrs. Greenwood; and it turned out, notwithstanding Maynard's accusation of him, that he had, on the contrary, opposed the commission of the murder, and had had no part of the booty. For the fifth and last time, Stockden, after the arrest of the murderers, appeared to Mrs. Greenwood in a dream, and said, "I thank thee, Elizabeth, and God in heaven will reward thee for what thou hast done."

SPIRIT-RAPPING IN 1839.

IN March, 1839, *Galignani's Messenger* published the following excerpt from the *Echo de l'Orient*, of Smyrna, which may interest your readers, and presents analogous phenomena to those now so widely known in Europe and America:—

"Public attention has been recently turned to a most remarkable fact. Two young females of this city being placed at the same time near a table covered with oilcloth, the pieces of furniture emit sounds which can be compared to nothing but those which would be produced on its being broken to pieces. Soon afterwards commotions, attended with detonations, are heard in the apartment, if the doors are shut. The table has been seen to move more than a yard from the wall against which it is supported; and again, as if acted upon by some repulsive power, strike back against the wall. When one of

the young persons changes her position, the table moves in a corresponding direction. When the oilcloth is taken off, the effect is sensibly diminished." The editor of *Galignani* then informs us that "the *gobemouches* of Smyrna can find no other explanation of the phenomenon than by supposing the girls to be charged, like Leyden jars, with the electric fluid, one positively, the other negatively!"

The peculiarity of this narrative consists—first, in the fact of the table being *covered* with oilcloth; second, in the diminishing of the power on the oilcloth being removed; third, that the commotions occurred with greater force while the doors *were closed*. Of course those millions who have since occupied themselves with the researches into these matters, can plainly see in these circumstances nothing but the action of the almost universal power of spirit on matter, and as any additional respectably-vouched anecdote *anterior* to the Rochester rappings cannot fail to be of value, I have great pleasure in sending it for the readers of the *Spiritual Magazine*.

KENNETH R. H. MACKENZIE.

December 17, 1866.

Notices of Books.

THE SCIENTIFIC ASPECT OF THE SUPERNATURAL.*

IN our last number we drew the attention of our readers to this excellent little work in vindication of an inquiry into Spiritualism by men of science. It is written by one of themselves, and one well known amongst them as an explorer of the field of discovery and science in its physical aspects. These gentlemen—"the men of science"—have had many appeals made to them by Spiritualists, to whom they are always able to turn deaf ears; but also, not seldom, they have been attacked from behind, by one of their own body, who has become a convert to the new and unwelcome facts, and who has had the courage to avow himself a believer, and adjure them to come into the same realm of inquiry, and investigate the facts he brings before them.

Mr. Wallace is now repeating this experience for their benefit, and he invokes a hearing from them. Whether or not he will get it at their hands, we may appeal to our experience of former instances to decide. They will not only not give him a hearing,

* London: F. FARRAH, 282, Strand, W.C. Price 1s.

but will henceforth consider him as one of the infected flock, and subject him to the force, or rather the weakness of their ridicule. We have lately had a notable instance of this, in the way in which Mr. Bray, the well-known philosopher, has been treated by the Press, for including spiritual forces amongst those which should be taken into account in any proper investigation of forces and phenomena. For giving facts well accredited and proved, Mr. Bray is described by one of these "men of science," as being "up to the very waist in the mud and muck of clairvoyance, ghosts, and spirit-rapping."

We hope Mr. Wallace has not laid his account for any better or different treatment, for if he has, we fear he will be disappointed. In vain for him to appeal earnestly and with simple words to the necessity of such an inquiry as he advocates, and to remind his sceptical readers that Sir John Herschell has told them that "they should have their eyes, as it were, opened, that they may be struck at once *by any occurrence which, according to received theories, ought not to happen*; FOR THESE ARE THE FACTS WHICH SERVE AS CLUES TO NEW DISCOVERIES." In vain to treat prejudices by reason, for there is no judge in those empty courts by whom the final appeal can be heard! We have often tried this same useless method with the insane—we have tried to reason them out of their insanities, but we have not succeeded, for the same cause, that the reason to which we appealed was obscured or for the time non-existent.

And yet we can refer again to the delights we have experienced, when one of these poor people, having had the film drop from his eyes, has suddenly awakened to the truth and importance of the new facts, and tells us how he pities his former state, and will endeavour to impart to others his newly acquired knowledge, and to brave the obloquy and ridicule which he knows he must meet.

This is the only way the world moves on. It is the only way of progress, and no new truth is born, but like the car of Juggernaut, it is carried over the bodies of its victims. Mr. Wallace is willing to brave all these dangers and difficulties, and in coming before the public in his new character, we do not know a better handy-book of Spiritualism, than he has given us. He has, moreover, dealt with the subject in the way most valuable, not only for Spiritualists, but for those outside the movement, and his views are extremely interesting as shewing what is thought of us, by a scientific man of eminence who comes new to the inquiry. He has succeeded in writing a little book, which shews him to be able to grapple, not only with the subject itself, but with its detractors, the men of science, on

their own ground ; and we commend the book to all who wish to see the best arguments in favour of inquiry, put forward in the best way. We should much desire to give long quotations in proof of what we have said, but we should have more difficulty in leaving out, than in putting in the portions to which we should wish to draw the attention of our readers. We are glad to find an eloquent tribute to Miss Hardinge, and to her powers as displayed in her lectures at Harley-street, which appear to have made a deep impression upon Mr. Wallace. It is just such men as he whom we wish to attract to the subject, in order that it may receive the scientific investigation which it demands, and be carried into new branches of inquiry, where discoveries, greater than any which have yet astonished the world are awaiting us, so soon as we are prepared for them.

It was a fitting close of an eventful year to have borne such welcome fruit, as the public announcement by Mr. Wallace, that there is something worth inquiring into in Spiritualism.

HUMAN IMMORTALITY AND KINDRED TOPICS.*

THIS is an earnest and carefully written work, recommending the spiritual facts and theory ; the former as being the only demonstration of immortality, and the theory and philosophy of it as being the only one which covers the whole ground of the facts. We have received it just as we were going to press, and must leave our readers to make their further acquaintance with it.

THE NIGHT-SIDE OF NATURE.†

WE are glad to perceive that the Messrs. Routledge have issued a new and cheap edition of this deservedly popular work ;—one of the few of its class that has had an extensive general circulation, this being the third English edition. It is a collection of interesting narratives in relation to the supernatural, well told, and well classified. The philosophy of the subject, too, is suitably presented ; the Introductory Chapter, and the one entitled “The Future that awaits Us,” are, we think, fully equal to anything of the kind that has been written.

* *Human Immortality and Kindred Topics viewed in connection with Modern Spiritualism*, by WILLIAM SMITTON. J. BURNS, Progressive Library, 1, Wellington Road, Camberwell. Price 6d.

† *Night-side of Nature ; or, Ghosts and Ghost Seers*. By CATHERINE CROWE
London : ROUTLEDGE.