

# THE Spiritual Magazine.

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## MR. ALFRED RUSSELL WALLACE IN DEFENCE OF MODERN SPIRITUALISM.

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### II.

IN a paper of 23 pages in the *Fortnightly Review* for June, this admirable defence of Modern Spiritualism is continued and concluded.

#### SPIRIT-PHOTOGRAPHS.

Mr. Wallace rightly places a high estimate on the evidential value of spirit-photographs both as confirming the objective nature of the luminous appearances and spirit-forms and faces seen, and as independent proof of spiritual agency ; after pointing out the nature of the proof of the objective character of these appearances from other sources, he remarks :—

Now, at this point, an inquirer, who had not prejudged the question, and who did not believe his own knowledge of the universe to be so complete as to justify him in rejecting all evidence for facts which he had hitherto considered to be in the highest degree improbable, might fairly say, "Your evidence for the appearance of visible, tangible, spiritual forms, is very strong ; but I should like to have them submitted to a crucial test, which would quite settle the question of the possibility of their being due to a coincident delusion of several senses of several persons at the same time ; and, if satisfactory, would demonstrate their objective reality in a way nothing else can do. If they really reflect or emit light which makes them visible to human eyes, *they can be photographed*. Photograph them, and you will have an unanswerable proof that your human witnesses are trustworthy." Two years ago we could only have replied to this very proper suggestion, that we believed it had been done and could be again done, but that we had no satisfactory evidence to offer. Now, however, we are in a position to state, not only that it has been frequently done, but that the evidence is of such a nature as to satisfy any one who will take the trouble carefully to examine it. This evidence we will now lay before our readers, and we venture to think they will acknowledge it to be most remarkable.

This evidence Mr. Wallace then proceeds to lay before his readers. After pointing out that these figures may be of spiritual origin without necessarily being figures of spirits, he gives the

following, as some of the most obvious tests of the genuineness of spirit-photographs:—

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present. 2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer. 3. If figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude, and accompaniments, it is a proof that invisible figures were really there. 4. If a figure appears draped in white, and partly behind the dark body of the sitter without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through. 5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there.

Every one of these tests have now been successfully applied in our own country, as the following outline of the facts will show.

An account is then given of the first spirit-photographs taken at Mr. Hudson's, and especially draws attention to one of these as proof that "Here one of two things is absolutely certain: either there was a living, intelligent, but invisible being present, or Mr. and Mrs. Guppy, the photographer, and some fourth person planned a wicked imposture, and have maintained it ever since. Knowing Mr. and Mrs. Guppy so well as I do, I feel an absolute conviction that they are as incapable of an imposture of this kind as any earnest enquirer after truth in the department of natural science."

After citing some testimonies to show that "the test of clearly recognisable likenesses of departed friends has often been obtained," Mr. Wallace adds his own personal testimony:—"A few weeks back I went to the same photographer's (Mr. Hudson) for the first time, and obtained a most unmistakable likeness of a deceased relative."

Mr. Wallace next cites private experiments of amateurs, which include those of Mr. Slater, optician, of 136, Euston Road, at his own house—having obtained several excellent pictures of this class, some of which are recognised portraits of deceased relatives and friends; but as Mr. Wallace remarks:—whether these figures are correctly identified or not is not the essential point, the fact that any figures so clear and unmistakably human in appearance as these should appear on plates taken in his own private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present but the members of his own family, is the real marvel."

Another amateur—Mr. R. Williams, M.A., Ph.D., of Hay-

ward's Heath—after eighteen months of experiment, succeeded last summer in obtaining three photographs, each with part of a human form beside the sitter, one having the features distinctly marked. Subsequently another was obtained, with a well-formed figure of a man standing at the side of the sitter, but while being developed the figure faded away entirely.

The valuable and conclusive experiments of Mr. John Beattie of Clifton, a retired photographer, of twenty years' experience, "one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others," are instanced; but as these have already appeared in this Magazine we need not again quote them. Mr. Wallace thus sums up the evidence and concludes on this head:—

We find, then, that three amateur photographers working independently in different parts of England, separately confirm the fact of spirit-photography,—already demonstrated to the satisfaction of many who had tested it through professional photographers. The experiments of Mr. Beattie and Dr. Thomson are alone absolutely conclusive; and, taken in connection with those of Mr. Slater and Dr. Williams, and the test photographs, like those of Mrs. Guppy, establish as a scientific fact the objective existence of invisible human forms, and definite invisible actinic images. Before leaving the photographic phenomena, we have to notice two curious points in connection with them. The actinic action of the spirit-forms is peculiar, and much more rapid than that of the light reflected from ordinary material forms; for the figures start out the moment the developing fluid touches them, while the figure of the sitter appears much later. Mr. Beattie noticed this throughout his experiments, and I was myself much struck with it when watching the development of three pictures recently taken at Mr. Hudson's. The second figure, though by no means bright, always came out long before any other part of the picture. The other singular thing is the copious drapery in which these forms are almost always enveloped, so as to show only just what is necessary for recognition of the face and figure. The explanation given of this is, that the human form is more difficult to materialise than drapery. The conventional "white-sheeted ghost" was not then all fancy, but had a foundation in fact—a fact, too, of deep significance, dependent on the laws of a yet unknown chemistry.

The experiments in spirit-photography of some amateur photographers, as those of Mr. Russell, of Kingston-on-Thames, and especially those of Mr. Parkes, of Grove Road, Bow, have been overlooked by Mr. Wallace, the omission of all reference to the latter in particular, is a marked defect, as it was by direction of the spirits that these experiments were instituted, and by their instructions carried on, Mr. Parkes having no previous knowledge of photography. An extensive collection of very peculiar and well-defined spirit-forms and faces, including some recognised portraits of deceased friends have been thus obtained. The earliest of these were taken some weeks prior to any taken by Mr. Hudson.

Mr. Wallace has confined his sketch of spirit-photographs to those obtained in this country. His case might have been strengthened by reference to those taken in various places on

the Continent of Europe; and to those which during ten years previously, and up to this time, have been taken in the United States. The genuineness of those taken by the principal spirit-photographer having been fully sustained in a Court of Justice by a judgment in his favour.

SUMMARY OF THE MORE IMPORTANT MANIFESTATIONS,  
PHYSICAL AND MENTAL.

We shall not follow Mr. Wallace in what he modestly calls "a catalogue of the most important and well characterised phenomena" of Modern Spiritualism, they are grouped under the two heads of physical, or those in which material objects are acted on, or apparently material bodies produced; and mental, or those which consist in the exhibition by the medium of powers or faculties not possessed in the normal state; but we may quote a remark under the head of "Spiritual Forms." He says, "It must not be concluded that any of these forms are actual spirits, they are probably only temporary forms produced by spirits for purposes of test, or of recognition by their friends. This is the account invariably given of them by communications obtained in various ways; so that the objection once thought to be so crushing—that there can be no "ghosts" of clothes, armour, or walking-sticks ceases to have any weight.

HISTORICAL TEACHINGS OF SPIRITUALISM.

Mr. Wallace's observations on this head are so connected, and are all so excellent that we quote them nearly *in extenso*.

The lessons which Modern Spiritualism teaches may be classed under two heads. In the first place, we find that it gives a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science cannot deal with, but which Spiritualism explains:—

1. It is no small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon" as an intelligent spiritual being who accompanied him through life—in other words, a guardian spirit. The Non-spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that it forewarned him truly of dangers; and to hold that this noble man, this subtle reasoner, this religious sceptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates.

2. Spiritualism allows us to believe that the oracles of antiquity were not all impostures; that a whole people, perhaps the most intellectually acute who ever existed were not all dupes. In discussing the question, "Why the Prophetess

Pythia giveth no answers now from the oracle in verse," Plutarch tells us that when kings and states consulted the oracle on weighty matters that might do harm if made public, the replies were couched in enigmatical language; but when private persons asked about their own affairs, they got direct answers in the plainest terms, so that some people even complained of their simplicity and directness, as being unworthy of a divine origin. And he adds this positive testimony: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries. And again, "The answer of Pythoness proceeds to the very truth, without any diversion, circuit, fraud, or ambiguity. It has never yet, in a single instance, been convicted of falsehood." Would such statements be made by such a writer if these oracles were all the mere guesses of impostors? The fact that they declined and ultimately failed is wholly in their favour; for why should imposture cease as the world became less enlightened and more superstitious? Neither does the fact that the priests could sometimes be bribed to give out false oracles prove anything against such statements as that of Plutarch and the belief during many generations, supported by ever-recurring experiences, of the greatest men of antiquity. That belief could only have been formed by demonstrative facts; and Modern Spiritualism enables us to understand the nature of those facts.

3. Both the Old and the New Testaments are full of Spiritualism, and Spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the three men unhurt in Nebuchadnezzar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about "spiritual gifts," and "trying the spirits," is to them intelligible language, and the "gift of tongues" a simple fact. When Christ cast out "devils" or evil spirits, he really did so—not merely startle a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work among us.

4. The miracles of the saints, when well attested, come into the same category. Those of St. Bernard, for instance, were often performed in broad day before thousands of spectators, and were recorded by eye-witnesses. He was himself greatly troubled by them, wondering why this power was bestowed upon him, and fearing lest it should make him less humble. This was not the frame of mind, nor was St. Bernard's the character, of a deluded enthusiast. The Spiritualist need not believe that all this never happened, or that St. Francis d'Assisi and St. Theresa were not raised into the air, as eye-witnesses declared they were.

5. Witchcraft and witchcraft trials have a new interest for the Spiritualist. He is able to detect hundreds of curious and minute coincidences with phenomena he has himself witnessed; he is able to separate the *facts* from the absurd *inferences* which people imbued with the frightful superstition of diabolism drew from them, and from which false inferences all the horrors of the witchcraft mania arose. Spiritualism, and Spiritualism alone, gives a rational explanation of witchcraft, and determines how much of it was objective fact, how much subjective illusion.

6. Modern Roman Catholic miracles become intelligible facts. Spirits whose affections and passions are strongly excited in favour of Catholicism, produce those appearances of the Virgin and of saints which they know will tend to increased religious fervour. The appearance itself may be an objective reality, while it is only an inference that it is the Virgin Mary,—an inference which every intelligent Spiritualist would repudiate as in the highest degree improbable.

7. Second-sight, and many of the so-called superstitions of savages may be realities. It is well known that mediumistic power is more frequent and more energetic in mountainous countries; and as these are generally inhabited by the less civilised races, the beliefs that are more prevalent there may be due to facts which are more prevalent, and be wrongly imputed to the coincident ignorance. It is known to Spiritualists that the pure dry air of California led to more

powerful and more startling manifestations than in any other part of the United States.

8. The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract towards them a number of spiritual beings who sympathise with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support and that of his wonderful charities on answer to prayer. His *Narrative of Some of the Lord's Dealings with George Müller* (6th edit. 1860) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one, or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now 4,000 orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house and no money to buy any, or no food or milk or sugar for the children. Yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal! They have lived, literally, from hand to mouth; and his one and only resource has been secret prayer. Here is a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity, and goodness of George Müller have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time, such being the exact sum he was in want of and had prayed for, strikingly illustrates the nature of the power at work. All this might be explained away if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, *for which no provision in advance was ever made* (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

9. Spiritualism enables us to comprehend and find a place for that long series of disturbances and occult phenomena of various kinds which occurred previous to what are termed the modern Spiritual manifestations. Robert Dale Owen's works give a rather full account of this class of phenomena, which are most accurately recorded and philosophically treated by him.

#### MORAL TEACHINGS OF MODERN SPIRITUALISM.

These Mr. Wallace briefly outlines as follows:—

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and development.
2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.
3. Progressive evolution of the intellectual and moral nature is the destiny of

individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-life.

4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause (2), their communications will be fallible, and must be judged and tested just as we do those of our fellow-men."

Mr. Wallace then passes on to explain with some amount of detail how the theory leads to a pure system of morality with sanctions far more powerful and effective than any which either religious systems or philosophy have put forth.

#### PROFESSOR HUXLEY AND THE TEACHINGS OF SPIRITUALISM CONCERNING THE FUTURE STATE.

All that Mr. Wallace says on this head is again so full of interest and of such deep importance that we quote the entire body of his remarks:—

This part of the subject cannot perhaps be better introduced than by referring to some remarks by Professor Huxley in a letter to the Committee of the Dialectical Society. He says: "But supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category." This passage, written with the caustic satire in which the kind-hearted Professor occasionally indulges, can hardly mean that if it were proved that men really continued to live after the death of the body that fact would not interest him merely because some of them talked twaddle? Many scientific men deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in the commonplace trivialities which do undoubtedly form the staple of ordinary spiritual communications. But surely Professor Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause, and that mental states, faculties, and idiosyncrasies, that are the result of gradual development and life-long—or even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? And if (as the Professor would probably admit) a very large majority of those who daily depart this life are persons addicted to twaddle, persons who spend much of their time in low or trivial pursuits, persons whose pleasures are sensual rather than intellectual,—whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits? The thing would be a miracle, the greatest of miracles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature; and all for what? Merely to save these people from the necessary consequences of their mis-spent lives. For the essential teaching of Spiritualism is, that we are, all of us, in every act and thought, helping to build up a "mental fabric," which will be and constitute ourselves more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards

or punishments, but every one will suffer the natural and inevitable consequences of a well or ill-spent life. The well-spent life is that in which those faculties which regard our personal physical well-being are subordinated to those which regard our social and intellectual well-being and the well-being of others; and that inherent feeling—which is so universal and so difficult to account for—that these latter constitute our higher nature seems also to point to the conclusion that we are intended for a condition in which the former will be almost wholly unnecessary, and will gradually become rudimentary through disuse, while the latter will receive a corresponding development.

Although, therefore, the twaddle and triviality of so many of the communications is not one whit more interesting to sensible Spiritualists than it is to Professor Huxley, and is never voluntarily listened to, yet the fact that such poor stuff is talked (supposing it to come from spirits) is both a fact that might have been anticipated and a lesson of deep import. We must remember, too, the character of the *séances* at which these commonplace communications are received. A miscellaneous assemblage of believers of various grades and tastes, but mostly in search of an evening's amusement, and of sceptics who look upon all the others as either fools or knaves, is not likely to attract to itself the more elevated and refined denizens of the higher spheres, who may well be supposed to feel too much interest in their new and grand intellectual existence to waste their energies on either class. If the fact is proved that people continue to talk after they are dead with just as little sense as when alive, but that, being in a state in which sense, both common and uncommon, is of far greater importance to happiness than it is here (where fools pass very comfortable lives), they suffer the penalty of having neglected to cultivate their minds; and being so much out of their element in a world where all pleasures are mental, they endeavour to recall old times by gossiping with their former associates whenever they can find the means—Professor Huxley will not fail to see its vast importance as an incentive to that higher education which he is never weary of advocating. He would assuredly be interested in anything having a really practical bearing on the present as well as on the future condition of men; and it is evident that even these low and despised phenomena of Spiritualism, "if true," have this bearing, and, combined with its higher teachings, constitute a great moral agency which may yet regenerate the world.

For the Spiritualist who, by daily experience, gets absolute knowledge of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress—is impelled towards a pure, a sympathetic, and an intellectual life by motives far stronger than any which either religion or philosophy can supply. He dreads to give way to passion or to falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such habits are future misery, necessitating a long and arduous struggle in order to develop anew the faculties, whose exercise long disuse has rendered painful to him. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions can not be laid aside or forgotten amid the fierce struggles and sensual pleasures of a physical existence. It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on *facts* occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts, and words, and actions here.

Contrast this system of natural and inevitable reward and retribution, dependent wholly on the proportionate development of our higher mental and



moral nature, with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only, as set forth by all dogmatic religions; and who can fail to see that the former is in harmony with the whole order of nature—the latter opposed to it. Yet it is actually said that Spiritualism is altogether either imposture or delusion, and all its teachings but the product of “expectant attention” and unconscious cerebration! If none of the long series of demonstrative facts which have been here sketched out existed, and its only product were this theory of a future state, that alone would negative such a supposition. And when it is considered that mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect ways, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual orthodox beliefs. How is it, then, that the usual orthodox notions of heaven are *never* confirmed through them. In the scores of volumes and pamphlets of spiritual literature I have read, I have found no statement of a spirit describing “winged angels,” or “golden harps,” or the “throne of God”—to which the humblest orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvellous in the history of the human mind than the fact that, whether in the back-woods of America or in country towns in England, ignorant men and women, having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seized by the strange power of mediumship, give forth teachings on this subject which are philosophical rather than religious, and which differ wholly from what had been so deeply ingrained into their minds. And this statement is not affected by the fact that communications purport to come from Catholic or Protestant, Mahomedan or Hindoo spirits. Because, while such communications maintain special *dogmas* and *doctrines*, yet they confirm the *very facts* which really constitute the spiritual theory, and which in themselves contradict the theory of the sectarian spirits. The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven, or hell; the Evangelical Dissenter, who died in the firm conviction that he should certainly “go to Jesus,” never describes himself as being with Christ, or as ever having seen Him, and so on throughout. Nothing is more common than for religious people at *séances* to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge of those subjects than they had while on earth. So that the facts are all harmonious; and the very circumstance of there being sectarian spirits bears witness in two ways to the truth of the spiritual theory—it shows that the mind, with its ingrained beliefs, is not suddenly changed at death; and it shows that the communications are not the reflection of the mind of the medium, who is often of the same religion as the communicating spirit, and, because he does not get his own ideas confirmed, is obliged to call in the aid of “Satanic influence” to account for the anomaly.

The doctrine of a future state and of the proper preparation for it as here developed, is to be found in the works of all Spiritualists, in the utterances of all trance-speakers, in the communications through all mediums; and this could be proved, did space permit, by copious quotations. But it varies in form and detail in each; and just as the historian arrives at the opinions or beliefs of any age or nation, by collating the individual opinions of its best and most popular writers, so do Spiritualists collate the various statements on this subject. They know well that absolute dependence is to be placed on no individual communications. They know that these are received by a complex physical and mental process, both communicator and recipient influencing the result; and they accept the teachings as to the future state of man only so far as they are repeatedly confirmed in substance (though they may differ in detail) by communications obtained under the most varied circumstances through mediums of

the most different characters and acquirements, at different times, and in distant places. Fresh converts are apt to think, that, once satisfied the communications come from their deceased friends, they may implicitly trust to them, and apply them universally; as if the vast spiritual world was all moulded to one pattern, instead of being, as it almost certainly is, a thousand times more varied than human society on the earth is, or ever has been. The fact that the communications do not agree as to the condition, occupations, pleasures, and capacities, of individual spirits, so far from being a difficulty, as has been absurdly supposed, is what ought to have been expected; while the agreement on the essential features of what we have stated to be the spiritual theory of a future state of existence, is all the more striking, and tends to establish that theory as a fundamental truth.

The assertion, so often made, that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature *and by no other method*,—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms “supernatural” and “miracle” by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonise conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil;—and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

It will thus be seen, that those who can form no higher conception of the uses of Spiritualism, “even if true,” than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but exhibit in a marked degree that partial mental paralysis, the result of a century of materialistic thought, which renders so many men unable seriously to conceive the possibility of a natural continuation of human life after the death of the body. It will be seen also that Spiritualism is no mere “physiological” curiosity, no mere indication of some hitherto unknown “law of nature;” but that it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature.

In concluding this necessarily imperfect though somewhat lengthy account of a subject about which so little is probably known to most of the readers of the *Fortnightly Review*, I would earnestly beg them not to satisfy themselves with a minute criticism of single facts, the evidence for which, in my brief survey, may be imperfect; but to weigh carefully the mass of evidence I have adduced, considering its wide range and various bearings. I would ask them to look rather at the results produced by the evidence than at the evidence itself as imperfectly stated by me; to consider the long roll of men of ability who, commencing the inquiry as sceptics left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena; and that no Spiritualist has ever yet given them up as false. I would ask them, finally, to dwell upon the long series of facts in human history that Spiritualism explains, and on the noble and satisfying theory of a future life that it unfolds. If they will do this, I feel confident that the result I have alone aimed at will be attained; which is, to remove the prejudices and misconceptions with which the whole subject has been surrounded, and to

incite to unbiassed and persevering examination of the facts. For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence; but, on the other hand, it demands that it be not rejected without patient, honest, and fearless inquiry.

We hope Mr. Wallace may be induced to extend and complete his survey of the subject in an independent work, and in which his pamphlet, *The Scientific Aspect of the Supernatural* (now out of print), and his *Essay on Miracles* (given in a former number of this Magazine), might usefully be incorporated. It would form a most valuable Hand-book of Spiritualism.

The *Spectator*, *Pall Mall Gazette*, *Academy*, *Echo*, and other journals, notice Mr. Wallace's article, but only to painfully illustrate their incompetency to adequately treat the subject of it; their want of practical knowledge being but thinly veiled by a superficial literary smartness, which may amuse but certainly does not instruct. Incidental questions and matters of opinion are considered, but the *facts*—a correct knowledge of which can alone make opinions of any real value—are evaded or ignored. Still it is felt that the old contemptuous tone can no longer be maintained, and even this is something, as it clears the way for reasonable discussion.

## MATHEMATICS OF PSYCHOLOGY.

IN the spiritual nature of man, which is really unending *life*, is to be found the richest, ripest, rarest wisdom of him who considers *himself* in his THINKING;—the self-conscious πνεῦμα, as distinguished from νοῦς, λογος, σαρξ, σῶμα, καρδια, or ψυχή—since in the mathematics of psychology or the metaphysics of matter—whatever may be the refining fire of science and philosophy,—spirit *alone* is the imperishable gold that is yet to be separated from the dross of cosmic elements, the existing form that shall never cease to have being—as a jewel in the casket of earth, or a gem in the diadem of heaven. It is a significant fact and worthy of devout consideration, that if we revert to Jewish or Christian records, *e.g.*, no writer of Scripture has ever combined spirit and *blood*, as a unity of existence, in time or eternity, but always and emphatically, *soul* and blood, in short, mind and matter. Nevertheless, so far as the origin and destiny of mankind are concerned, the language of exclusive physicists may yet be truly expressed in the elegant lines of Catullus :—

“ Soles occidere et redire possunt ;  
Nobis cum *semel* occidit brevis lux,  
Nox est una *perpetua* dormienda.”—Lib. i. 5.

Are we bound in truth or justice to *accept* this dismal teaching

of naturalists, physiologists, and biologists, nay worse still, even certain anthropologists themselves, as the inevitable *ne plus ultra* of possible knowledge, in the mental, moral, and material constitution of the human race. Surely not! But for the facts of Modern Spiritualism, however, the prospect of suffering humanity were indeed most gloomy,—since in the British and Foreign “*Advancement*” of Science, we are encouraged to hope for nothing nobler, higher, or better, than a mortal slavery of fleshly soul, incomparably more abject, humiliating, and repellant, than the helotism of ancient Sparta

“Olli dura quies oculos, et ferreus urget  
Somnus; in æternam clauduntur lumina noctem.”  
Virgil, *Æn.* x., l. 745-6

In one and the same University of Saxe-Weimar (where, also, taught Schiller, Humboldt, Fichte, Schelling, Griesbach, and the Grimms, &c.), I have likewise been “taught” at one and the same time, that the whole world, living and not living, is the *sole* result of mutual interaction, according to definite fixed laws, inherent in the nature of matter, on the part of those chemico-physical forces possessed by molecules—from the primitive nebulousity of the universe to the higher vertebrata—man himself included in short, “*spontaneous*” generation is a necessary part of the doctrine of evolution (Haeckel). Yet the “carpenter’s son” spoke from the clouds of heaven to the sail-maker of Tarsus, as he journeyed to the capital of Syria—and that, too, in the direct living human voice (Rückert); nay more, the same Jesus has “*remained*” with us! (Hase). With humility I add, Spiritualism involves a revolution in Anthropology, not at Jena alone, but throughout the whole empire of science, where truth must eventually triumph. Meanwhile, full justice may be done to Kant, as the originator of that cosmic gas theory, and the critical philosophy of pure reason—since *it is impossible that spirit shall be separated from itself*. If the nervous matter of brain-protoplasm be the temporary organ of mind, whose essence is nevertheless *thinking*, self-consciousness is the faculty of each metaphysical observer, albeit the word Spirituality is not used in the Immaterialism of Descartes. The perfume of a rose is not dependent upon its name—neither is *cogito ergo sum*. The grandest phenomenon of existence, the offspring sole of a peculiar fatty substance, yclept cerebrie acid, in combination with soda, albumen, phosphorus, salts, and water—“*science*” notwithstanding. Upon no age does the sun of Spiritualism cease to shine in gorgeous splendour. Yet it is just mere fashion now to “doubt” of *that*, and everything! With every desire of the sincerest

truthseeker in physical science, or out of it, I have failed utterly to perceive why the holding of a "belief," akin to that expounded in the *Spiritual Magazine*, should fairly imply a smaller share of intelligence and honour than holding the scepticism of the *English Mechanic*. In this warfare of Materialism v. Spiritualism, depend upon it the sequel will show that it is neither more nor less than our ancient friend, Sir Oracle, in the modern guise. Physicists, the world over, have long been acting towards new truth—whether called Homœopathy, Vegetarianism, Hydropathy, Mesmerism, or what not, as though they very gratuitously credited themselves with a higher ideality of intellect, and a more profound rational wisdom, as well as incomparably greater conscientiousness of heart or soul, than the actual investigator of facts and fables, whose inexorable conviction is firmly based on adequate experience of the best quality, namely, sound philosophical judgment and extensive practical observation. Of those unequivocal certainties of Spiritualism in 1874, each of which I can plant my living hand upon from day to day,—surely it is lawful and right to feel, know, or say with Milton,

" If this fail,  
The pillar'd firmament is rottenness  
And earth's base built on stubble."—*Comus*, l. 597.

In this analysis of the life called "*spirit*," as it lives again before us in mortal coil, we are really upon the true scientific experimental track in the domain of natural philosophy, not less than regarding with becoming homage the biblical theological record of Jew and Gentile, Heathen or Christian a course which, I think, must lead each lover of truth, whether in science or ethics, from a righteous beginning and by righteous means to a righteous end, spiritually and materially. Some spirits, have at least been honest enough individually to declare, "I can really give and tell you *nothing* that is not in you already," on which occasion another incorporeal visitant said to the astonished company, through the medium, "*Thy head is my library!*" In fact, examples of such deceptive ethereal intercourse abound in Switzerland, and elsewhere on the continent of Europe, amongst those spirits only, however, who turn away from the heavenly ladder of Jesus (John i. 51.), and know not Him in sincerity and truth. Other spiritual or non-material existences again protest that all kinds of spiritual intercourse with men, by means of table-rapping, psychography, machinery, or music, are grossly deceitful performances;—the mere psychic echo or mental reflection of persons themselves present!

In reference to these particular manifestations, or any similar phenomena, it may be truly observed by the spiritual

philosopher, that *such* "witchcraft" often belongs to the art of dark magic, or that questionable magnetic practice, to which mercenary soothsayers and professional necromancers resort for gain, and may fairly be represented only as a bad caricature of good Spiritualism, whether hailing from Europe or America. Suspicious double-goers and advertised deliberate mimicries, however clever may be the conjuror—mortal or immortal—carry with them, wheresoever and by whomsoever perpetrated, their own decisive relegation into the genial limbos of rotten mediocre nescience, or category diabolical for all wicked works. In any event, these are not such irruptions of one Psyche into the sphere of another soul as are cared for by Spiritualists, and I fail to learn that they have been deeply respected either in ancient or modern times. For the physical phenomena of table-tapping, &c., not associated with superstition and magic, we have Jewish testimonies, amongst a variety of others, as early as the seventeenth century. Thus Friedr. Breutz, in his *Jüdischen abgestreiften Schlangenbalg*, 1614, denounces those Jews, who were but the prototypes of Christians, as practising some sort of "devilish magic" in the name of Kischuph.

The Spiritualists of that day, notwithstanding, gave their opponents fact for "fiction," and turned the tables upon them effectively. Is it not absurdly untrue, therefore, to speak of the ADVENT of Modern Spiritualism as pertaining only to recent phenomena in Rochester, U. S., or the undoubted renewal of it at a house in Newark, 1848, *et seq.*? Spiritualists assure us from time to time in 1614, that "We make our table *dance* in playful seasons, and by whispering into one another's ears the names of familiar spirits—SCHEMOTH, SCHEL, SCHEDIM—the table springs from the floor at once, *even when laden with many hundred-weight*. We sing for spiritual things the most excellent spiritual songs (the hymns called Mismorim) especially one such commencing ADON OLAM JIGDAL; and surely there can be no works of the devil permitted when or where God only is devoutly remembered." The hymn in question is sublimely beautiful in English, likewise, Lord of the World, be thou exalted. Zalman Zebi, a very learned author, hastes to the rescue, or rather renders justice to truth in his age and generation, by an elaborate defence of these spiritual manifestations, protesting that "they are *not* accomplished by magic, superstition, or deceit, but by genuine practical holiness—as testified in Kabbala Maasith, and the power of God."—*Jüdischen Theirak*, 1615.

Verily, it is little short of a miracle, *ipso facto*, to be emphatically assured by an Oxford Professor of Divinity, for example, that the Witch of Endor, as a matter of historical fact, actually

*did* evoke the spirit of Samuel, but that the objective reality of spiritual agency recorded in No. 173, pp. 235-6, of the *Spiritual Magazine*—cannot be proved upon *any* testimony! Is not this an illustration of the mathematics of psychology, which needs the most rigid application of analysis to logic? Aberle, Barth, Gerhard, Herzog, Voet, Fischer, Schubert, Cahagnet, Beaux, Martius, and a host of the highest names in Literature, Science, and Philosophy, acknowledge with one accord not only that “*the soul of each magnetised person is wholly and absolutely in the power of each magnetiser,*” but furthermore, from Clairvoyance to Spiritualism is only a step, or *gradus*, during which is developed “*a real communion with the spirit-world, which allows itself to be seen in objective phenomena, evil spirits mingle with good spirits—force themselves forwards, mock each seer, and through the media, other people.*”

Thus could I fill page after page with the testimony of NON-Spiritualistic Theologians, Physicians, and Philosophers, ready to attest the facts in chief, as well as the hypothesis itself of Modern Spiritualism. Were not “faith” in the illuminations out of the invisible world based upon observation of the fact, again and again witnessed, of ANGELIC POWERS ACTIVE IN THE WELFARE OF HUMANITY—although upon these may occasionally lie in wait demoniacal agencies, and others,—Spiritualists themselves would lack the test of truth in things heavenly, and Spiritualism itself, moreover, could not have passed its fires of persecution unscathed, and remain to bless, dignify, and adorn the children of men. Reverting to the subject of mathematical expressions for hypothetical and disjunctive propositions, I would only add in conclusion, that from the general equation,

$$x = vy,$$

the following invincible conclusions may be drawn—in regard to the title of this brief paper; Mathematics of Psychology:—

- 1.—If  $y = 0$ ,  $x = 0$ . If the consequent be false the antecedent *must* be false.
- 2.—If  $x = 0$ , it does not follow that  $y = 0$ . The falsehood of the antecedent does *not* prove the falsehood of the consequent.
- 3.—If  $x$  be not  $= 0$ ,  $y$  is not  $= 0$ . If the antecedent be true, the consequent *must* be true.
- 4.—If  $y$  be not  $= 0$ , it does not follow that  $x$  is not  $= 0$ .

The truth of the consequent does *not* prove the truth of the antecedent; either in ancient Spiritualism or modern Tyndalism! Electricity is also largely concerned in mental physiology, and not impossibly in the science of spirit and soul generally. At least, there exists in the nervous structure of men and animals

—quite independently of all mechanical and chemical action in bodily organisation, or external to it, *a natural electricity*, circulating in closed currents from the central parts of the nerve fibres, which are in a — condition, to the surface of each body, which is in a + state,—in fact, in man himself, there is really *an electrical antagonism* between the transverse and vertical sections of each nerve, as well as in the muscular fibres of heart and vessels. In the scepticism of science, as in that of religion, I would fain hope that all doubters may speedily discover that a mere shake of the head will *not* pass with the people of England for ever as the synonym of profound wisdom, or as the truest, highest, and best indication of the noble order of that white soul in the groves of Academus,—

“ Which sat beneath the laurels day by day,  
And, fired with burning faith in God and Right,  
*Doubted men's doubts away.*”

WILLIAM HITCHMAN, LL.D.

Liverpool; Ascension Day, 1874.

## USEFUL ARTS AND OCCULT SCIENCES, KNOWN TO THE ANCIENTS.

MODERN writers, by way of accounting for their dulness, explain frankly that the ancients stole all their best ideas from them; and though modern philosophers are slow to admit the same fact as regards themselves, they cannot hold out against proof. One by one, our new discoveries and original inventions have been shown to be thousands of years old. Telescopes must have been directed to the stars of the antique world, or its astronomy could not have existed;\* Alexander's copy of the *Iliad* enclosed in a nut-shell could not have been written without the aid of the microscope; the gem through which Nero looked at the distant gladiators, was nothing else than an opera-glass; steam—railways—mesmerism—hydropathy—all were familiar to the long by-gone generations of the earth; guano was an object of ancient Peruvian trade; and Hobbs borrowed his lock from the tombs of Egypt. And we have much to do still in the way of rediscovery. The malleability of glass, for instance

\* The Emperor Shan, 2,225 B.C., examining the instrument adorned with precious stones which represents the stars, and employing the moveable tube which is used to observe them, put in order what regards the seven planets.—*Ancient Chinese Chronicle*, quoted in Thornton's *History of China*.



—the indelibility of colours—and fifty other things of importance, dropped by the ancients into the stream of time, we have to fish up anew.

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#### SPIRITUALISM IN CHINA AND THIBET.

Printing, the magnet, and the mariner's compass were in use in China centuries before they were rediscovered in Europe. As we have several times in these pages pointed out, many of the so-called modern manifestations of Spiritualism, as table-turning and direct spirit-writing, have been practised in China from time immemorial; they have been known in China at least from the days of Laou-tse, and he was an aged man when Confucius was a youth, between five and six centuries before the Christian era. Those who have read the travels in Thibet of the two Lazarite monks, Huc and Gabet, will recall many illustrations of Spiritualism from their pages, and here, too, as in China, these practices date from a very remote time. M. Tscherepanoff, published in 1855, at St. Petersburg, the results of his investigations with the Lamas in Thibet. He attests (having been a witness in one or two cases) "that the Lamas, when applied to for the recovery of stolen or hidden things, take a little table, put one hand on it, and after nearly half an hour the table is lifted up by an invisible power, and is (with the hand of the Lama always on it) carried to the place where the thing in question is to be found, whether in or out of doors, where it drops, generally indicating exactly the spot where the missing article is to be found."

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#### MESMERISM AND CLAIRVOYANCE IN ANCIENT TIMES.

On this subject Dr. Spencer T. Hall remarks:—

"Mesmerism is not new. Amongst Egyptian sculptures are people in the various attitudes which mesmerism in modern times induces. The Hebrews knew something of this science, for Balaam manifestly consulted a clairvoyant; a man in a 'trance with his eyes open.' The Greeks also had a knowledge of it. In Taylor's *Plato* it is said a man appeared before Aristotle in the Lyceum, who could read on one side of a brazen shield what was written on the other. The Romans were not ignorant of it, for Plautus, in one of his plays, asks, 'What, and although I were, by my continued slow moving touch, to make him as if asleep.' Not only amongst ancient, but amongst the most simple and savage nations, it must have been known. At the house of Dr. Dick, 'The Christian Philosopher,' I met with Mr. Ducker, who had been travelling in Australia, who

was called out one night to see a fire lighted on the plain, round which a number of natives gathered. A seriously diseased woman was placed apart from the rest, and a kind of doctor or 'mystery man,' went from the fire and made passes from head to foot over her, until she was said to be perfectly rigid, and when relieved from that condition was 'discharged cured.' In our own country there has been no age in which healing by manipulation has not been practised. In the reign of Charles the Second, an Irish gentleman, named Greatrakes, had an impression, he could not tell whence, that he could cure ague by passes. He tried, and found he could, and was constantly occupied afterwards in laying hands upon thousands, many of whom he cured of various diseases."

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#### THE TOMB-BUILDERS AND SPIRIT-WORSHIP.

The *Times* of March 28th, in a review of *Etruscan Researches*, by Isaac Taylor, M.A., Vicar of Holy Trinity, Twickenham (London: Macmillan & Co., 1874), has the following passages:—

"A generic and distinctive appellation of the whole Turanian race is the tomb-builders. A great tomb-building race preceded the Aryan and Semitic nations in their path across the earth. The latter have been great architects, but they have built almost exclusively for the living. It is the peculiarity of the Turanians to have built almost exclusively for the dead. Wherever we can track the Turanian race, there, according to Mr. Taylor, do we find their characteristic structures. 'In Poland, in Denmark, in Sweden, in Hanover, Britain, France, Spain, Algiers, India, we find tombs of the same type, alike in all essential particulars.' The tumuli of the Siberian steppes are repeated on the Wiltshire Downs, and the pyramid of Cheops and the tomb of Porsena are monuments of the same art which reared the mausoleum of Hyder Ali. The purpose which these sculptures were intended to serve was everywhere the same. They were literally the houses of the dead, and were built as much as possible to resemble the houses of the living. The spirit after death was supposed to inhabit them, and here every year came his surviving kindred to serve and to adore him. This was their only worship, and the tombs were their only temples. These were of two kinds, the tent tomb and the cave tomb, the former indicative of a nomad people dwelling in tents, the latter of more civilised communities which had learnt to use regular dwelling houses. The circle of stones which we still see round the base of the ancient tent sepulchres was placed there in imitation of the circle of stones used to fasten down

the skins of which the tent was built; and long after the origin of it was forgotten, and the tomb-builders had ceased to dwell in tents, the practice was continued. But it is in the cave tombs of the Etruscans that this Turanian spirit-worship may be traced with the most marvellous completeness. In the low cliffs which adjoin so many Tuscan cities whole towns and villages of tombs have been discovered to exist. These are hollowed out in the soft rock and formed into streets, lanes, and even squares of sepulchral residences. Inside they are divided into rooms, furnished and decorated in imitation of the dwellings of mortals. Like our own vaults, they are built for the reception of families, and each chamber where a corpse reposes is arranged as for a feast. The dead man lies on the triclinium. Wine jars are placed within his reach. His arms and his ornaments hang near him. On the walls are richly-coloured scenes representative of the banquet, the dance, and the song. His horses and his dogs—nay, even his slaves—were supposed to be as useful to the departed spirit as they had been to the living man. The skeleton of the house dog has been found with the skeleton of the infant whom it had protected in this world, and would continue to protect in the next. But Mr. Taylor does not tell us of any indications that horses or slaves have shared the same fate, though there is reason to suppose they did. However this may be, there is quite sufficient evidence to show that Virgil borrowed some of his description of the dead from Etruscan sources:—

“ ‘quæ gratia currûm  
 Armorumque fuit vivis, quæ cura nitentes  
 Pascere equos, eadem sequitur tellure repostos.’ ”

“ We now come to the religious history of the Etruscans, to which Mr. Taylor gives a chapter full of very curious learning and very interesting analogies. It is from China, he says, that we obtain the earliest, simplest, and purest standards of Turanian speech and Turanian belief. There are three main elements to be traced in the belief of the Ugric nations—the supreme heaven, the elemental powers, and the ancestral spirits. Such also was the creed of the Etruscans; and on ‘a magnificent marble sarcophagus, evidently the resting-place of a dame of high degree, discovered at Chisum in 1862,’ are carved two words, the Tuscanian origin of which Mr. Taylor holds himself to have demonstrated. On the side of the sarcophagus are 10 figures beautifully carved in *alto rilievo*, representing the parting of the soul and body, the mourning relatives of the deceased, and two attendant spirits waiting apparently for the moment of dissolution. One is Kulmu, the Angel of Death, the other Vanth, the Spirit of the Grave.”

Descending to comparatively modern times, we quote :—

**SPIRIT-MANIFESTATIONS IN CASHMERE 217 YEARS AGO.**

In the course of a discussion at a Meeting of the Anthropological Society, March 17, the President, Dr. R. S. Charnock, F.S.A., in the course of some observations on Spiritualism, remarked, "Spiritualism was known in Asia Minor long ago. Indeed, in one of the French Asiatic journals there was a long account of spiritual manifestations in Cashmere 217 years ago."

**A CHARITABLE SOCIETY FOUNDED BY SPIRITS IN 1188.**

At Bethune, in France, there is a Society, founded in 1188, by two gentlemen, to whom a spirit, calling himself Elias, appeared, when the town was visited by a pestilence. This spirit enjoined them to found a *Confrérie de Charitables*. Spiritual communications have continued from that time downwards. The Society at present consists of twenty-eight members, whose office it is to assist the poor under spirit-direction.

We quote from Dean Stanley's *Historical Memorials of Canterbury* (p. 103) the following

**CURIOUS INSTANCE OF UNEVOKED SPIRIT-MANIFESTATION BY  
TABLE-TAPPING IN ENGLAND IN 1170.**

"It remains for us now to follow the fate of the murderers of A'Becket. On the night of the deed the four knights rode to Saltwood, leaving Robert de Broc in possession of the palace, whence, as we have seen, he brought or sent the threatening message to the monks on the morning of the 30th. They vaunted their deeds to each other, and it was then that Tracy claimed the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an archiepiscopal manor, near Lewes. On entering the house, they threw off their arms and trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth. Suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second and still louder crash was heard, and the various articles were thrown still further off. Soldiers and servants, with torches, searched in vain under the solid table to find the cause of its convulsions, till one of the conscience-stricken knights suggested that it was indignantly refusing to bear the sacrilegious burden of their arms. So ran the popular story; and as late as the fourteenth century it was still known in the same place—the earliest and most incurable instance of a 'rapping,' 'leaping,' and 'turning,' table. From South Malling they pro-

ceeded to Knaresborough Castle, a royal fortress, then in possession of Hugh de Mereville, where they remained for a year. The local tradition still points out the hall where they fled for refuge, and the vaulted prison where they were confined after capture."

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#### REVELATION BY VOICE AND VISION.

James Smith, M.A., in his work *The Coming Man* (Vol. II., p. 119), speaking of revelation by voice and vision, the influence it has exercised, and the power it still wields, as certainly one of the greatest which society contains, remarks :—

"It is the parent of civilization. The oracles were the school-masters of the ancient Greeks, the fathers of literature, they were the fountain-heads of poetry, literature, and the arts, and perhaps even of philosophy itself. Revelation by voice and vision gave birth to the Church, the greatest institution that has ever been reared since the foundation of human society. It is, therefore, a great power, this mystic power, however delusive it may be in its individual parts. Its collective influence, its combined result is magnificent. It carries the traditions of the world on its trail; and in majestic confidence of its own strength, it defies the world to recognise itself without its assistance. It is one of the powers that be, and it can neither be dethroned nor annihilated."

Such then are some—though a few only—of the waifs and strays—fragments from the Spiritualism of the past, which have drifted down to us. These fragments lie scattered all around, though much time and many minds will be required to collect and laboriously piece them all together. Probably it will never be wholly completed, but what has already been done presents ample evidence to show that Spiritualism is one of the primitive, essential, and permanent facts of our humanity.

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#### BEGINNINGS.

THE stately spreading oak so tall and grand,  
Was once a little acorn in the hand.  
The man who fills the world with dire alarms,  
A helpless babe lay in his mother's arms.  
The Faith which sways the world from East to West  
Was all concentrated in a single breast.  
The tiniest seed when it has taken root,  
May grow, and bud, and bear the richest fruit:  
And so, the smaller seed of thought may grow  
To noblest fruit—far richer than we know.  
When a soul-child is born, angels in sooth  
Watch o'er the cradle of the infant Truth.

T. S.

## THE VOICE OF GOD IN DREAMS AND VISIONS.

WE present our readers with the following remarkable dream-  
parables, extracted from a small pamphlet, written in French,  
and bearing the title *La Voix de Dieu en Songes et Visions de nos  
Jour, par une Dame Anglaise*. It would appear as though the  
pamphlet were intended alone for private circulation, seeing  
that the title-page bears no name of a publisher nor yet of  
place of publication. The title-pages present us with these  
texts, in obedience to which, we presume, these dreams have  
been given to the world in this semi-private manner.

“And He said, Hear now my words; if there be a prophet  
among you, I the Lord will make myself known unto him in a  
*Vision*, and will speak unto him in a *Dream*.—*Numbers* xii. 6.

“God speaketh once, yea twice; in a dream, in a vision of the  
night, when deep sleep falleth upon man in the slumbering upon  
the bed; then He openeth the ears of men and sealeth their  
instruction.”—*Job* xxxiii. 14, 15, 16.

“And it shall come to pass in the last day sayeth God, I  
will pour out my spirit upon all flesh; and upon your sons, and  
your daughters shall prophesy, and your young men shall see  
visions, and your old men shall dream dreams.—*Acts* ii. 17.”

The pamphlet contains certain dreams of a political and  
ecclesiastical nature. We, however, have preferred to present  
the readers of the *Spiritual Magazine* with those which address  
themselves specially to the heart and conscience of individual  
man. At the same time, it will be observed that the teachings  
contained in these simple and graceful parables—not unfre-  
quently reminding us of the inspired writing and parable-poems  
of that saintly woman Madame Guion—will be found universal  
in their application, and throughout inculcate one supreme truth.

This truth is the sublime fact of the “In-dwelling Christ”—  
the very “corner-stone” of the Temple of Mystical Christianity:  
the very core of the blessed fruit of the New Eden, plucked by  
the hand of the Spirit for her well-beloved children; the sweet  
kernels of which, filled with a new life, have made the heart of a  
St. Francis of Assisi, of a Catherine of Siena, of a Nicholas of  
Basle, of a Tauler, of a James Nayler, of a Madame Guion—yes,  
and of countless unnamed children of the Spirit, to rejoice with  
an exceeding joy—a joy not of this world. For in very truth  
they have found within themselves the fulfilment of the promise  
made to the first disciples of old, that the Father and the Son  
“would come unto them and make their abode with them.” Lo!  
this Divine Presence is unveiled to them there, in the heart of  
hearts, with a “still small voice”—as guide, as teacher, as friend.  
Verily, they have found themselves become “The Friends of God.”

With reference to the following simple parables of the Spirit, it may not be uninteresting to observe how invariably the dreamer of these dreams—as we are inclined to believe more or less is ever the case in mystical and prophetic teaching—is made the type of humanity, or the representation of the group or body of persons to be instructed. It is as though the prophet had to focus the Spirit, and thus become when illumined by the divine, internal Truth a lamp to give light to the footsteps of others.

## FIRST VISION.

“In the month of August, 1860, at Carlsruhe, I dreamed that I was at a concert in a garden where was a crowd of people, and that it was for me to play the last piece on the piano. I did this with all my power, and the audience greatly applauded me, when rising from the instrument, I perceived a cloud of people in the sky, who also applauded me, having arms in their hands. ‘Ah,’ cried I, ‘who would trouble themselves about the praises of men, when one can receive such applause as this.’ Their arms, however, made me fear a war against France, but perceiving them reversed and in repose, I said to myself, ‘No, these people have already fought. And their arms being of the colour of the rainbow, I conclude signifies peace.’

“Then I saw, extended before this cloud of people, an arm with a white and pendant sleeve, holding in the hand a crown with a ball and cross. ‘Ah,’ cried I, ‘There is the Crown of Life, and it is for me!’

“Then I turned towards the gentleman who had just conducted me from the piano, and I saw that he was an ecclesiastic, wearing a white robe with the red scarf of his order. And I asked him if all this were true, or if my senses had deceived me.

“‘Yes,’ replied he, ‘it is all true, and you may look again.’ I did so, and all was there with the addition of a second hand holding an open book.

“‘That is the Book of Life,’ said I, ‘and my name will be written therein.’

“Here I woke, to my great regret, for I was too happy in this beautiful dream.”

## EXPLANATION.

“God wishes to bring about harmony on the earth. He calls us all to bring our instruments to serve towards this purpose.\* Woman must play there the last part, and the Crown of Life will be given her with her name written in the Book of Life.”

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\* In Spiritual communications *Woman* may, we believe, be almost universally taken as a type of Spirit—or the *interior* life, as *Man* is a type of the natural or external life.

## THIRD VISION.—DEATH ABOLISHED BY CHRIST.

"I saw Jesus once more, clothed in a white robe with but a very few followers—also clothed in white. It was a very gloomy day, and, raising his finger towards the clouds, he commanded the hand of Death to come to him. Trembling in secret, I cried to myself, 'What! does the Lord, who has given us life, now cause Death to come to us?'"

"'But,' said unto me his follower, 'look, and observe what shall happen!'"

"Then I looked and saw appear in the heavens a dark hand, and Jesus, advancing some steps, placed upon this hand a crown of white flowers without leaves, which hung upon the wrist like a bracelet. Then he threw over the hand, which paused, a white veil which entirely covered it.

"'Behold!' said his follower, 'these are the signs of joy with which Jesus Christ will abolish Death.'"

"'Signs of joy!' I cried to myself. 'Here are the crown and the veil of the Bridal.' 'Yes,' he replied to me; 'It is by the greatest joy that man can conceive of, that Jesus will remove Death from the earth.'"

## REMARK.

"Death will cease when Jesus shall come to seek his bride the Church, or the Assembly of the Believing, drawn from all those sects which call themselves each one a Church."

## FOURTH VISION.—THE MAN MADE OF LEAVES.

"I dreamed that I walked in the garden, and there I met a man made of the leaves which had fallen from the trees, and which appeared as if they had been sown together so as to make his body. Approaching me, this man opened his mouth and spoke.

"Filled with astonishment, I awoke, and the interior voice said to me, 'These dead leaves are all of you—dead in sin, but if you come to Jesus, he will pick you up and will place you in his body, and then he will put his Spirit within you, and he will speak by your mouth!'"

## REMARK.

"The Lord said to the Prophet Jeremiah (i. 9.), 'Behold, I have put my words into thy mouth.' If then Jesus wishes to do this to-day—who shall hinder him?"

## NINTH VISION.—CHILDREN AND THE CROSS.

"I dreamed that I saw children playing with the light in the garden—and they were making figures. I looked at what they were forming, and I saw a pedestal with a cross upon it, and



upon this cross was a woman. This, indeed, ought to have been myself, for from this time I had nothing but cross upon cross.

"In England a lady received a prophecy of the woman crucified in the affections.\* The Spirit always speaks of itself as 'the Christ within us.'"<sup>†</sup>

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FOURTEENTH VISION.—THE MORNING STAR.

"I dreamed that a gentleman asked me to see him magnetise a woman and listen to what she should say. After he had caused her to sleep—he caused her to speak, telling me to observe that in this state she believed herself capable of doing all things by herself.

"She cried, 'Ah! the beautiful star!' And I beheld the 'star,' which was very large and burned with a dazzling lustre. 'If I could only gain its light, I should use it to change the world. I would take nation ‡ after nation, and I would change them.' 'There is much truth in this,' said I to myself, 'because it is the light which will change them.'"

REMARK.

"Jesus is the 'Morning Star,' and if we have his light in us, it will render us able to do all things, even to change the world. To corroborate this dream the Spirit showed me the following verses (*Apocalypse* ii., 26, 27, 28):—

"'26. And he that overcometh and keepeth my works to the end, to him will I give power over the nations.

"'27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

"'28. And I will give him the morning star.

"'29. He that hath an ear let him hear what I say unto the Churches.'"

REMARK.

"One sees by this dream that God has a great design in giving us these visions, which is nothing less than to change the world by this 'light' which comes to us from Jesus Christ, the 'Morning Star.'"

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\* See Mrs. Crosland's remarkable little volume, entitled *Light in the Valley*.

† "The In-dwelling Christ" of the Mystics and Early Quakers.

‡ May not also much clearness be given to prophetic texts when, for the word *nation* the word *nature* is substituted? *Nation and nature* being in spirit-language interchangeable. A man may be said to have many *natures* within himself which the Spirit may indeed conquer and thus become their king and ruler. And, again, in one sense, is not each of these *natures* a *nation*—a congeries of spirits forming the man? In these things truly are arcana of mystery, but arcana which the Spirit invites us to enquire into.

## FIFTEENTH VISION.

"I saw in a dream a fall of large flakes of snow, which we received in our hands, and which we exhibited one to the other, comparing their size. A little child appeared to have received the largest of all the flakes, when behold! with the snow fell also a necklace of pearls, which I caught in my hand. 'Oh!' I said, 'it snows pearls! real pearls!' And I awoke."

## REMARK.

"God sends us these dreams and visions of pure truth from heaven, to one and to another according to their capacity, but those who become as little children receive the largest gifts, which are veritable 'pearls without price,' which must not be cast to the swine."

A. M. H. W.

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SONGS OF THE SOUL.

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CLAIRVOYANCE.

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THERE is a light which streams within  
 From brighter sun and fairer skies;  
 Another world lies all around,  
 Invisible to human eyes.

But through the folds that swathe us round,  
 And hide it from our mortal sense,  
 A ray from that bright orb can pierce,  
 And then we see with clairvoyance.

And ever more this world seems like  
 A dream—a fleeting phantasy;  
 And that diviner world becomes  
 The only true reality.

E'en as I pace the busy street  
 Far other scenes before me rise;  
 I move amid the radiant forms,  
 I hear the birds of Paradise.

And a sweet fragrance fills the air  
 From verdant meads and flowery dells,  
 Where little feet go pattering  
 Among the golden asphodels.

T. S.

## SPIRITUAL PROBLEMS.—THE PHILOSOPHY OF HAUNTINGS.

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THAT particular persons and places are specially haunted by the denizens of another world is a very ancient and general belief, and a large array of evidence might be cited in favour of its truth. Perhaps no form of spirit-manifestation has been, in all ages, so widely prevalent; and, with all the ridicule and scorn that has been heaped on this belief, and all our learned theories of hallucination, optical delusion, and past ideas renovated to explain away the facts on which it is based, it still retains its hold on the common mind; and many who still whistle these old dry tunes, to keep their courage up—now, as in the days of Dr. Johnson—though they deny it with their tongues, confess it by their fears.

All the evidence seems to point to the conclusion that these hauntings, and the disturbances that usually accompany them, more commonly occur, and are more marked and violent, in the places and in the presence of objects associated with deeds of darkness, of vice and crime, and especially where the spirit has suddenly and by violent hands been expelled from the house of life and sent to the dread account with all its imperfections on its head, or where it has rushed unbidden and unprepared into the spirit-world; and that they occur with marked accession of force in the presence of persons of mediumistic nature.

Not only persons and places, but books, pictures, clothing, furniture, anything that has belonged to the person of the spirit, that it has worn, or used, or come into frequent personal contact with during its earth-life, and thus become permeated with its magnetism, seems to facilitate its operations, and serve as a means and base of connection, or the fulcrum on which it may rest, whatever power of leverage over physical bodies it may possess.\*

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\* Thus, a lock of hair or scrap of handwriting, held in the hand, or placed against the forehead, will enable the psychometrist to give a full and accurate delineation of the character of the wearer or writer. A bone, a fossil, or, indeed, any object, it would seem, may yield its revelations in like manner—strange and incredible as this may seem. In a former volume we quoted the numerous experiments of Professor Denton with different persons possessing this faculty, the reality of which was fully tested by him, as related in his book *The Soul of Things*. The Rev. J. M. Spear, when in England, gave many remarkable psychometric delineations. Dr. Newton, Mrs. Hardinge, Mrs. Everitt, and others, have also given striking illustrations of this power. We quote the following recent experiments, not as the most striking that might be given, but because they will be new to the great majority of our readers.

The Baroness Adelma de Vay, writing, from Gavobitz in Styria, to the

These spirits are sometimes so low and gross as to be almost material, and, indeed, are often readily perceptible to the bodily senses; hence they can with such facility act on common matter, and under favourable conditions, like those referred to, their power over it is extraordinary and constant. They delight to obsess, and, if possible, obtain possession and control of those low and vicious, like themselves, that they may thus return to the life of the senses, and get a gust of the old sensual delights, for which they alone crave. They will even possess themselves of the lower forms of animal life, and haunt or inhabit inorganic bodies, especially as a means of approach to those whom they wish to reach. In illustration of this, we cite the following narrative from a recent number of the *Spiritualist*. It is written by the daughter of Mr. George Thompson, formerly Member of Parliament for the Tower Hamlets, and widely known for his eloquent appeals on behalf of the natives of

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*Revue Spirite*, on Psychometry, gives the following account of some of her experiments:—

“*First Experiment.*—My mother-in-law gave me a tortoise-shell case, that she had received in remembrance of a deceased friend. It was unknown to me, and was rolled up in paper, and put into a handkerchief, with which they bandaged my forehead. I shut my eyes and attentively analysed all my sensations. My inner or spiritual sight perceived distinct pictures. At times they were confused; sympathetic persons giving me confidence and courage; sceptics rendering all success impossible. I felt a pain in my chest, and saw an old lady in profile; a river with sandy banks; a ship; an eye-glass; and a tortoise. By spirit-writing I obtained the following explanation (still without having seen the object). You felt the disease that carried off the old lady, whose side face you perceived. She gave the case to your mother. It was cut from the shell of a tortoise found on the banks of the Nile by a merchant vessel. The eye-glass was cut from the same shell.

“*Second Experiment.*—My mother placed some bones, found in a cavern in Hungary, in my hand. I saw, first, a gentleman in a hat; then a half-naked savage amongst large forest trees, near the borders of a wide river; some unknown animals; and workmen excavating. I received this explanation. The man you saw, gave the bones of the primitive man to your mother. They were found in excavating an old cavern full of antediluvian skeletons.

“*Third Experiment.*—My sister, the Baroness Banhidz, placed her wedding-ring on my head, well wrapped up. I saw her husband, and described a house and country that is unknown to me, so that it was recognised. It was the house in which the bride had lived.

“*Fourth Experiment.*—With the wedding-ring of my sister-in-law, Matilde de B——, in my hand, I saw her husband, and felt a pain in my chest. I had a fit of coughing, corresponding to the illness of the lady at that period whose ring I held.

“*Fifth Experiment.*—My father gave me a snuff-box (which I had never seen), wrapped up in a handkerchief, that had been given him by a lady to whom he was much attached. It had her portrait on the lid and her initials in diamonds; also the date 1814. I saw a lady of the time of the first Napoleon, dressed in a short-waisted gown. I felt an inclination to sneeze, and a wish to take a pinch of snuff. I felt as if I had snuff in my nose; it seemed to tickle me; I involuntarily made the gesture of taking a pinch. I then saw a tobacco plantation and a beautiful town—the inhabitants were all dressed in the fashion of 1814. A person held a snuff-box, upon which were the features of a beau-

British India, for his advocacy of free trade, and still more, as one of the foremost orators in the anti-slavery cause. We may incidentally remark that, like his friend and *confrère*, William Lloyd Garrison, George Thompson is a Spiritualist, and sometimes attended the London Spiritual Conferences in Gower Street:—

“HAUNTED FURNITURE.

“I have been requested to publish the particulars of some incidents that have happened in my family, which have led us to the conclusion that pieces of furniture may be haunted although removed from house to house.

“Ten years ago, whilst residing in Manchester, I bought from what appeared to me a gentleman’s residence a handsome dressing-table; I was under the impression that the owner had died, and his or her effects were being sold by auction. After

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tiful woman. I then perceived a cavern; men were digging, and in the ashes they gathered I recognised the mineral to which the diamond is attached.

“*Sixth Experiment.*—My husband placed a bandage on my forehead, in which he had concealed a letter from a comrade, a Captain of Hussars whom I did not know. I saw a tall large man, who appeared to me to be a hussar. ‘Holla!’ I exclaimed, striking the table with my fist, ‘I must speak Hungarian; my moustache is splendid,’ I then imitated all the gestures of his friend until my husband, astonished and bewildered, hastened to remove the bandage. With the letter of any person placed on my forehead it seems that I imitate all their gestures.

“*Seventh Experiment.*—One of my cousins, a member of the Anthropological Society of Gratz, the Count G. G. . . . folded up carefully several objects that I had never seen, amongst them a photograph of his affianced bride, in a leather case, bought at Vienna in the Kahl Market. It had on it the initials of his father-in-law, A. D., who had given it to him. He was a fair man. I felt a warm lip upon my lips; the object wrapped up had certainly been kissed; I saw the letters A. D. and a fair gentleman in the Kahl Market at Vienna (the leather case was bought there). G. W. then gave me a little Roman urn (lachrymatory) dug up in Italy. I felt sorrowful, my heart oppressed, and a tear stole down my cheek. I saw men occupied excavating, they dug up bones, and little pots of a form unknown to me. I wished to draw them, the design I drew is the same as that upon the urns; I heard men talking in a soft and melodious language, it is not Italian—the men were strong brown athletics.

“3.—G. W. gave me a little poignard with a sharp fine pointed blade of the sixteenth century:—He had carefully wrapped it up in several silk handkerchiefs. I saw a boat at sea, off the Italian coast, the rowers were gay, draped in the costume of the sixteenth century—with scarfs round their waists, and little daggers artfully concealed. The scene faded away, and suddenly I felt a sharp pain in the right side of my throat. It appeared to me that I felt a hole made by a poignard, that the blade had pierced the throat and severed the windpipe. I was suffocated, I wanted air, I was gently dying! I was in an apartment furnished in the fashion of the sixteenth century, lying on a support bed, carved in oak, hung with red velvet curtains, I see a beautiful patient woman extended upon the bed with a wound in her throat on the right side, caused by a dagger. One drop of blood alone is upon her ear; by her side is a man draped in the fashion of the century—a long velvet mantle, a caret of the same. He glides away and opens the door. It is horrible,—I am alarmed, and fling the object from me.”

the table had been brought home and installed in a spare bedroom, I was somewhat annoyed to learn from a friend that the house from which I had purchased it was of questionable reputation, being one of the many establishments kept by a very wealthy but very dissolute man, whose recent suicide had created quite a sensation. Although vexed to think I had bought an article from such a place, I yet decided that there could be no reasonable objection to it, therefore it was suffered to remain in the house.

"Ten years have elapsed since that purchase, and we have since removed to Birkenhead. During the whole period I recall that from time to time I have had complaints from the various occupiers of the bedroom furnished by that table; ladies have complained to me that they were disturbed by raps, taps, and creakings in the table; one young lady was so much disturbed that she refused to sleep alone in the room. I should here note that these persons were my visitors from a distance, and each of them was unaware that any other had had similar experience.

"Circumstances then occurred making it necessary that my husband should occupy the room. He invariably felt extremely uncomfortable in it, for it was rarely free of raps, taps, and creaking proceeding from the table. He affirms that once he felt a figure stretch itself on the bed beside him, and a sensation of horror crept over him which he never can forget. I treated all complaints made to me with uniform indifference, attributing them entirely to the imagination of the parties; it never occurred to me as possible that a noise of any sort could be made without an earthly cause.

"About nine months ago, in consequence of being thrown into the Society of a very firm believer in Spiritualism, I determined to investigate for myself. I therefore formed a circle at home, and we began almost in jest to sit round a table, or to join hands in a circle; very soon we became convinced of the power; three mediums sprung up in our family, the most striking my little daughter, aged ten. Through this child (Beatrice) I have had some beautiful communications both in writing and trance-speaking, and through her myself and husband are convinced that there is a power coming to us from invisible influences, by which mortals are made to say and do things of which in a normal state they are incapable. Yet we are not Spiritualists in the full sense of the word: we call ourselves 'investigators.'

"Four months ago I took up my abode for a time in the room containing the table of which I have spoken, having quite forgotten all previous complaints of the noises of which friends

had spoken. On my second night there I was seized about midnight with spasmodic jerkings of the limbs; I tried every position, every effort of will-power, but in vain, I could not keep quiet many moments. My limbs jerked in spite of me; at the same time I became sensible of a suffocating oppression in the air of the room, and a general sensation of unbearable restlessness and misery. After bearing it for what seemed to me an hour, but turned out to be only about twenty minutes, I sprang quite frantically from my bed, and took refuge in another room, where, after lying down, I waited for more misery, hardly daring to hope that what I regarded as the beginning of some nervous disease of the St. Vitus's dance kind, was to pass off with a change of bed. But strange to say, a refreshing sleep quickly took possession of me; the nervous system, which had appeared strung up to the last tension of wretchedness, grew calm and placid almost the instant I changed my room.

"Next morning my child, Beatrice, was entranced by a child spirit, much younger than herself, who told me in the lisping language of a mere infant, that 'Last night she visited me to soothe me to sleep, but found me under the influence of black spirits, so that she could not approach me.' I inquired, 'What have I done? how sinned, to attract such influences to me?' She answered, 'I know not, but you inquire of older spirits.' By the end of the day a second control took place, and then by the lips of my child, Beatrice, I learned that the room in which I had been sleeping contained a piece of 'inhabited,' or haunted furniture, namely, THE TABLE. That dark and low spirits to whom it had belonged in their earth-life now visited it, and took a pleasure in tormenting any one they could annoy by their mischievous influence; that, I being mediumistic, they had been enabled to produce the jerkings and troubles of the previous night. The spirit who visited me had been unable to approach me till I reached another room, and then she had soothed me to sleep. I can scarcely describe the strange feelings I had when I recalled the circumstances connected with the purchase of my table—circumstances which I had never communicated to a human being, much less to my little child, only then just born. All the complaints of other persons were now remembered, and a different significance attached to them. I pondered hours over this strange revelation from (to me) the unimpeachable lips of my truthful and simple child. I debated with my husband on the future destiny of the table. He was in favour of selling it, but to this I could not reconcile myself. While we were at issue on this point, I advocating the destruction of the 'inhabited' article, he condemning such a reckless waste of property, another control of our little Beatrice occurred;

it was that of a man. With commanding manner and solemnity of voice, he said, 'I am the brother of the wretched man to whom your table once belonged; he is a very low spirit indeed; he inhabits the first sphere, he was a *suicide*.' In a prolonged speech the spirit then implored us to destroy the table *at once*; and to the unbounded astonishment of my husband and myself, he proceeded by the lips of our pure and infant-like Beatrice to describe to us the relations existing between his suicidal brother and the dissolute female who lived with him in the house of our table. With tears streaming down the cheeks of the little medium, we were told that this bad spirit works untold misery in other houses to which other pieces of his furniture have been conveyed; it was explained that these things, being charged with his psychological influences, he could approach them thereby. We were also told that the woman who had used that table in the earth-life of this man, was now dead, and that her spirit was generally the one by which we had been disturbed. She was spoken of by the control as 'one of his wives.'

"These revelations from lips so pure, so artless as those of Beatrice, have been accepted by us. Our little girl was an infant a few months old when that table first came into our possession, and I can solemnly affirm that we never communicated its previous history to a single ear; in fact, we had ourselves ceased to recollect whence we had it.

"A little difficulty occurred to us as we contemplated the destruction of so large an article as what we now looked on as our haunted table. We could hardly ask our servants to assist in what would doubtless appear to them such an absurdity, and did not care to make confidants of them; so, with some trouble, and the assistance of hatchets and tools, we demolished the table between us, and conveyed its fragments to the coal cellar, which is situated immediately under the kitchen. I directed my cook to use the wood for firewood. Two days after this my maid came to me in consternation and tribulation; she had been ironing a dress, and had hung it at night before the fire to air; next morning she found the skirt cut, as with a knife, in long crossway slits. She brought me her dress, which, on examination, I found cut as she described. Greatly puzzled, I held a consultation with her and the other servants, but without clearing up the mystery. Suddenly it occurred to me to ask for a minute description of the state of the kitchen on the night when the dress was cut. I then found that it hung on a chair close to the fender, while on the fender was a large bundle of the wood of the table ready for lighting fires in the morning. I took possession of the injured dress, and presenting it to our medium child, I asked her if one of her friends in the spirit-



world could give me any light in this strange affair. Immediately the child became entranced, and after manipulating the dress, she said, 'The wearer of this dress is a powerful medium; she is frivolous and silly, and her dress is charged with her influence; had it been the dress of any of your other servants it could not have been injured, but being *hers*, the spirits of the table have been able to approach it. They are very much enraged that you have destroyed one of their favourite articles, and finding this dress so close to some of the wood which is still charged with their influence, they got power enough to cut it.' I asked, 'Did they use a knife to cut it?' 'No,' was the answer; 'such low spirits are almost material; they have long nails sharp as knives, and these, I think, they have used to cut this dress.'

"You may easily believe I now became very anxious for the perfect annihilation of the table by fire, but as the article had been a large one, and of very fanciful design, this took some weeks, for we could not conveniently make a bonfire of it. One day complaints were made to me that there had been loud noises in the coal-cellar, as of the chopping of wood, and that no one had been found on searching the whole basement floor.

"For weeks we continued to use the wood of the table as firewood, and as the weather became warmer some of it remained in the drawing-room grate unburnt, as the fire was laid ready to light, but not wanted. I regarded it, I confess, with some misgivings, and at length directed the servant having the care of the room to remove it all, and clean the grate for the summer. While she was doing this a very large Chinese vase of great weight and thickness was shattered into a hundred pieces whilst standing on the floor by her side; I heard the crash and rushed at once to the room, where I found the girl on her knees, rubbing the grate, which is steel, with a leather; the vase, which was in the place it has occupied for years, was lying in fragments at her side. I am quite confident that such a vase could never have been broken by rolling over on the floor; if it had fallen from a height, I doubt if it could have been shattered in such a manner; but my servant assured me that to her knowledge she had not touched it. I should add that the fender, fire-irons, and all paraphernalia had been moved into the kitchen to be cleaned, and no article hard enough to break such a vase was near; the girl herself seemed to regard the event as something quite supernatural; and, coupling it with the cutting of her dress, asserted that she was evidently under some evil luck.

"I consulted Beatrice on this mishap, and got from her this explanation, 'Your maid is a medium, and being very frivolous,

she herself is much *en rapport* with the spirits who still haunt that wood; they collected enough force from the girl and the wood which had been in the grate to strike a blow which broke one of your favourite ornaments.'

"Since then I have changed this servant for another, and we have burnt every atom of the wood. Without attempting to draw a single inference from these incidents, I leave the story in your hands to be published, if you think it likely to be useful, and pledging myself solemnly that it is faithfully told and entirely free from exaggeration, I give my real name and address.

"E. LOUISA S. NOSWORTHY.

"Avon Lea, Claughton, Birkenhead,  
"August 28th, 1873."

## WHAT IS DEATH?\*

By JUDGE EDMONDS.

THE erroneous ideas on this subject which have for so long a time been inculcated by the theology of the day, and the consequently false opinions which have prevailed among men, will evidently require much time and many teachings to correct. Such teachings, however, are now and for a quarter of a century have been coming with increasing frequency, and it seems to me to be the manifest duty of those who receive them to give them to the world.

Acting under that impression, I have already made public much on the subject, and now add to the number the following, which I have lately received from one of the victims of the late collision at sea between the steamer *Ville du Havre* and a British sailing vessel.

Judge Peckham was a member of the Court of Appeals of New York—the highest Court in the State—and had acquired a high reputation as a jurist. He took passage with his wife in the steamer, and died in the bloom of his manhood and in the full vigour of his intellect, so that he was fully competent to comprehend and relate all that occurred around him. His spirit came to me lately, and identifying himself to my satisfaction, gave me the following communication, which I now transcribe in the precise language in which I received it.

New York, Feb. 14th, 1874.

J. W. EDMONDS.

\* This we believe was the last article written by Judge Edmonds.

"My dear Friend,—I shall waive all ceremony with you, and enter upon this, our interview, not assuming, but knowing that you are aware of my presence almost as tangibly as when I last met you in Albany, in the Court Room, where you and I had listened and tried to be still, out of respect to the majesty of the law. You left the Court Room in advance of me. I tried to see you again, but you left that evening. We meet again here under different circumstances. I will not say I am from the Higher Court to-day, for as yet I have found no court or sphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed links in our friendship, when we still sit in council with those we knew and loved.

"Had I have chosen the manner of my departure from the body, I should not have selected the one to which I was obliged to succumb. However, I find no fault, now that I realise the life which has opened before me so suddenly, so strangely.

"In the dying moments I lived my life all over. Every scene, every act passed before me as vividly as if written on my brain with living light. Not a friend that I had known in early or later life was forgotten. I saw, as I sank, with my wife folded to my heart, my mother and father. The former lifted me out of the wave with a strength which I can at this moment feel, and I have no recollection of suffering.

"From the moment that I knew the waves would engulf us, I had no sensation of fear, of cold, or of suffocation. I did not hear the waves break. I parted with that which was my body, and, with my wife still in my arms, followed my mother whither she led me.

"The first sad thought was for my dear brother. This my mother saw and felt, and at once said, 'Your brother will soon be with you!' From that moment sorrow seemed to fade away, and I sat down to look about upon the scene through which I had so recently passed. I felt solicitude for my fellow-passengers; looked for them and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by love, would lift your drowning child from the great waves which would swallow him up.

"For a time this appeared so real; that had it not have been for the presence of those whom I knew to be dead, I should have believed myself acting as rescuer with the spirits.

"I write plainly to you, hoping that you will send words of comfort to those who imagine that their friends suffered mortal agony in drowning. There was a fulfilment of that glorious triumph of faith, and the shadow of death became an illumination, which enabled so many to say that death's waves were

swallowed up in the victory which love hath brought to light in the ministry of angels and spirits.

"I need not tell you the greetings which awaited me when the many, whom you and I knew and loved, welcomed me to the realms of the life immortal. Not having been sick or suffering, I was ready at once to accept facts, and to move forward to the attractions which, if on earth's plane, have the power to charm away sorrow, how much more enchanting here, where the scene has changed so quickly, so gloriously, that we do not murmur at the haste, nor think that it is disappointment or accident that summoned us unceremoniously hither!

"I am aware that many will ask, if we could be helped to pass out of the body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely deceived in regard to the distance between the *Loch Earn* and his own vessel, that no power on earth, or that which the spirit-world could bring to bear, could have prevented it. Hence the collision was inevitable. There are conditions of sight, particularly on the water, when the water will seem to possess a power of deception almost marvellous and past belief. The ablest and best are liable to these conditions, particularly at just the position that these vessels must have been in. Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the caverns of the deep awaiting the final trump to sound, but that at all times they await and look for the proper channels through which to echo the unmistakable evidence of life immortal.

"My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill,\* and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish, as I know you will—sacred as the love which makes us to rejoice in our Great and All-wise Father, who doeth all things well.

"Craving pardon for the length of my letter, I promise you and myself still further intercourse with your friend,

"RUFUS W. PECKHAM."

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\* "The allusion here is to N. P. Tallmadge, U.S. Senator, President Van Buren, and Nicholas Hill, formerly an eminent lawyer at Albany, all of whom have frequently communed with me. "J. W. E."

LUTHER AS A MEDIUM: WITH REMARKS  
ON MEDIUMSHIP.

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By J. W. FARQUHAR.

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IN considering the leading incidents of the public career of Luther as they may be found in any life of him, or in his work, *The Reformation in Germany*, we have glimpses of a power working in and through him, of which he may be called, as indeed he regarded himself, merely the medium. In himself he was truly one of the weak things of this world. Frightened at a thunder-storm, terrified by the gruff sound of a friendly voice, in spite of, nay, perhaps, partly because of such nervous sensitiveness, he became a power that made kings and priests tremble. He was a spirit finely touched to fine issues. It is, perhaps, too early for us to say what kind of physical and psychical nature is most mediumistic, whether in the inner or outer degree—the unconscious, common in a greater or less extent to all; and the rarer conscious or open mediumship. Yet I think experience will so far confirm the observation, that the most susceptible of spiritual influences are the “poor in spirit,”—not the poor spirited, a very different class of men altogether. Luther was poor in spirit, but very far from being poor spirited. “The poor in spirit, for theirs is the Kingdom of Heaven”—those who constitutionally are almost nervously distrustful of their own strength or ability, very sensitive to the judgment of others, and who, until they have attained sure foothold on the rock of principle, are apt to be influenced rather by impulse or affection than by reason. Assuredly we cannot draw a hard and fast line of certainty between one class of natures and another, for everyone partakes of human nature in all its conditions; but, generally speaking, I think such distinction will hold good. Genius, as distinguished from talent, is the inner and higher mediumship. A man can receive *nothing* except it be given him from *above*. Every original thought, every germ of invention or discovery, is born from above in fruitful minds. “Thoughts beyond their thoughts, to such high souls are given.” How frequently do we find that when someone has made a discovery in science or art, substantially the same discovery has been made by another about the same time in a different locality. The new truth, it is usually said, was in the air, truly in the spiritual atmosphere, waiting to be born on earth. Every new thought is thus a revelation, an inspiration from the source of all thought. Doubtless it passes through intermediate intelligences,

serving each spiritual rank and order in its own dominion, and through successive transmission becomes more and more adapted to the form and wants of various stages of progress, from archangelic down to earthly humanity. No positive idea can be wholly false, because every idea has its origin in the fountain of truth. Error is imperfect truth; men seize through selfishness or ignorance one aspect merely of a truth, to the neglect of the others. Men gradually cast off this one-sided way of looking, which is the source of error, and, as they advance in growth from natural to spiritual thought, they attain to a new degree of discernment, and perceive the same truths in a higher and purer light. No truth can ascend to Heaven, but what has come down from Heaven, because in its essence it is in Heaven. This is the rational explanation of the spiritual, celestial, and divine senses of truth which Swedenborg says are contained within the natural degree. When the Jewish Tabernacle was to be furnished after a heavenly pattern, the chief artists, Bezaleel and Aholiab, were mediums, chosen because they were "wise-hearted men," and "filled with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship in gold, and silver, and brass."

Everyone, to the extent in which he loves and seeks the truth, is a medium for spiritual intelligences, not the less because he may be unconscious of outward impressions. Yet when I adduce Luther as a spiritual medium, I mean to show that he was not merely what every earnest, truth-loving man or woman is and must be, a medium of spiritual truth and goodness to the world, but also in what has become in our day the ordinary sense of the term, one who has sensible intercourse with spiritual intelligences.

Between the two there is an intermediate degree, of which most of us have some personal experience. Sometimes in a condition between sleeping and waking, at others when wide awake, a suggestion, having no apparent connection with the subject of our thoughts comes into the mind, or is heard audibly by the inward ear; or a strong impression, as of a power in and yet higher than ourselves, urges to right action, from which through weakness or indolence we would otherwise have turned aside. To such an intermediate stage we may attribute the courageous bearing of Luther before the diets of Augsburg and Worms. "God hurries and drives me," he said; "I am not master of myself. I wish to be quiet, and am hurried into the midst of tumult;" and at the latter diet he said, "Here I am, I can do no otherwise; God help me." To this intermediate stage belongs also that inward voice which made Luther flee with horror from Pilate's staircase at St. Peter's; "The just shall

live by faith." A spiritual statement, not original certainly; wholly original thoughts are rare, and still more rarely are they better than what lies ready to our hands, when we are able to grasp them. Luther had read this statement both in the Old and New Testament Scriptures, perhaps frequently, but the thought, to use a common expression, had not struck him till now. A stone is nothing new as it lies on the road, but when thrown at us with sure aim by a strong hand, we realise its force in a different way. Some may be thinking that the proposition is neither new nor true; it was merely the cause of that great Protestant heresy—justification by faith alone. To such we say, just consider the proposition as it stands in the book from which the spirit took it to give to Luther, and you will find, whatever you may think of that book as a whole, that this proposition is undoubtedly true. It is to be found first in the Prophet Habakuk in these words, "Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith." A man, say, believes in money with his whole heart and soul, and his mind and strength are consequently daily exercised in acquiring and hoarding—he lives by his faith. Another says he believes in integrity and in purity, but his life is contrary to his profession; evidently he is not a just man, for the just man lives by his faith. A man who believes in righteousness lives righteously—that is, he lives by his faith. In very deed, every man lives by his faith, for the life evidences the faith, and not the faith the life. Nothing can be simpler and more reasonable. But did not Luther somewhat misunderstand the proposition, and put mere profession or opinion for faith? Not so much, I think, as is supposed. The Church, in its dotage, had come to suppose that heaven might be gained by repeating so many prayers, by a pilgrimage to this or that shrine, by climbing up on hands and knees some stone steps; and the old voice returns to this son of the Church, whose ears are open to hear, and whose heart is ready to receive the truth, and cries, "The just man shall live by none of this thing, but by his faith in a righteous God, who will be satisfied only with right thought and action"—if Luther added "not by works," he meant such idle works as the Church esteemed meritorious. If others have changed the original truth into falsity, the blame is theirs. Faith means real spiritual life, not opinion. Any man can live even by faith alone, though the "alone" is not a scriptural word, but the contrary; but no man can live the true life by doctrine or opinion, whether alone or by any addition he may choose to make.

One great mistake he did undoubtedly make, and for this he suffered all his lifetime, from a mental blindness which gives a

sad tone to his outward spiritual experiences. In his abhorrence of the sale of indulgences and remission of the pains of purgatory, he denied the reality on which the erroneous teaching and shameful traffic was based. He denied the existence of Hades, or the world of spirits. To him there was only Heaven for the good and Gehenna for the evil, and so, following him, our translators have abolished Hades from the New Testament. To this fact, more perhaps than we imagine, is owing the reluctance of the religious world to believe in spiritual phenomena. All men, as they have been taught, go either to heaven or to hell, and the inhabitants of the one are too happy to care to return, even if they could, while those of the other realm are too securely bound to obtain such a privilege, though, strange enough, the prince of that region has liberty to come and go at will. But Hades will not be ignored. It asserted its existence in Luther's case very strongly, and to a great extent ineffectually. He had a fixed persuasion that the kingdom of darkness was nearer, to him at least, than the kingdom of light. The Prince of Ill, as he regarded him, was his constant attendant night and day. The Reformer never saw any visible appearance, but he heard plenty of noises, and had frequent conversations and discussions with the spirits, not merely as regards himself, but in the case of others; no matter in what kind of form the spirit appeared, or what the nature of the communications, to his mind they could only be from one source, and by one agency. A gentleman, whose wife appeared to him after her decease, asked who she was, and she replied, "I am your wife." "My wife," said he, "is dead." "True," she answered, "by reason of your swearing and sin I died, but if you will abstain from swearing I will continue to visit you." This she did for some time, but on one occasion he broke his promise, and he saw her no more. "Thus," says Luther, "did the devil; he can transform himself into the shape of man or woman." A citizen whose child had died heard it every night, and wrote to Luther asking his advice. He replied that his correspondent might rest assured it was merely some device of the devil, and recommended that they should jeer and ridicule the evil spirit. This advice was acted on, and the spirit left off troubling them—"because," said Luther, "he is a proud spirit, and not able to bear contempt."

Luther, in one incident which came under his observation, was forced to admit the fact of angelic ministrations. "In a place," he writes, "not far from Zwicku, in Franconia, where I lay at the time, it happened that a child (which scarcely could walk or speak) in winter time lost itself in a wood, and was constrained to remain in the wood three nights and two days, in which time there fell a great snow, insomuch that the child was



covered therewith. But every day there came a man and brought it something to eat and to drink, and went away again. On the third the man came and brought meat, and led the child from the place where it lay into the roadway, by which means it got home, and told its parents plainly what had happened; I heard, myself, the child relate it as significantly (which neither before nor in three years' space after that time spake any word that might be understood) as I myself could have related the same." "This man," said Luther, "that attended on the child was an angel." An angel, undoubtedly, but like that angel who spake to John at Patmos—one of our brethren and fellow servants, one, probably, who while in the flesh had loved children and ministered to them.

The time and circumstances of the first instance of outward spiritual phenomena in Luther's case cannot, with certainty, be ascertained, but probably the following letter to Melancthon marks the beginning of it:—"Since," he wrote, "I departed from Worms and was taken captive at Eisnach, and since I inhabited the castle of Wartburg—my Patmos—I have seen no one; only two little boys attend me, who bring me my victuals twice a day. They purchased a bag of hazel nuts for me, which I placed in a chest. At night, when I entered my bedroom, I fell into a kind of sleep, the nuts all appeared to move, and to be thrown against my bed; I did not, however, feel disquieted. When I awoke, I heard a loud noise on the staircase, yet I knew that it was closed with chains and protected by an iron gate, and that it was impossible any person could enter; yet I arose to see what it was. 'Who art thou?' I asked. No answer. Ah, well, be it so. I commended myself to Christ, of whom it is written in the 8th Psalm, 'Thou hast subdued all things under his feet,' and I returned to my bed. At that time the wife of John of Berblitz had come to Eisnach. She conjectured I was in the castle, and she wished to see me; but it was impossible. I had been removed into another part of the castle, and the lady of Berblitz had been consigned to the chamber which I had occupied. She heard that night such a noise as induced her to believe it was caused by ten thousand devils."

After this his experience in what he regarded as diabolism became so common that he ceased to write of them specially. Once, as the tradition goes, he hurled his inkstand at the disturber; and I believe what is said to be the mark of that token of defiance is shown on the wall of his room to this day. I am, however, inclined to think, notwithstanding the visible testimony of Luther's mark, that the story is true in the spiritual sense only; undoubtedly he did hurl an inkstand, with very

great effect, at the real enemy of truth and goodness, the mark of which does remain to this day, and cannot be erased by any detergent yet discovered. The literal story is merely traditional, but the spiritual fact is, as the children say, truer than true. It is its own verification. It is one of the many instances in which a tradition may embody a large amount of spiritual verity. Though, as I said, Luther's favourite method of exorcism—contempt—may be very successful against one class of spirits—the good—it cannot drive away the lower class; nor can it, we are thankful to believe, so affront the very highest as to make them cease to love and serve us. They are willing to be contemned, so long as they can minister, even indirectly, to the object of their care. They are willing to be misunderstood as to character and motives. If you regard an angel of light as the prince of darkness, no matter, if he can even in that character render you any service. Luther had one powerful attraction for good spirits, which would neutralise to them many repelling qualities. He was thoroughly honest; he had an intense love of truth, and would receive it from any quarter—from the Pope—yea, even from the father of lies—if he could be convinced that it was the truth. This is unquestionable, since he actually did give up opinions and practices which he believed to be right, when convinced by the superior reasoning of an invisible spirit whom he believed to be the father of lies. It was only by slow degrees that what is now called Lutheranism developed in Luther's mind. For some time after denouncing the sale of indulgences, he was loyal to the Pope, and still longer to the Papal Church. The part of its ritual last given up was the celebration of private mass, which is still a part of the Roman Catholic ritual. The priest reads the sacramental service, and partakes of the communion supper alone. This Luther continued to do after he had broken off from the Church, until in one of his many controversies with, as he believed, the enemy of all truth and righteousness, he became convinced of the unreasonableness of the practice. The incident, and indeed the whole of the controversy between him and his antagonist, is related by himself, and is to be found in the complete German edition of his works. "Awaking from a sound sleep a few nights ago, the devil, who, I can assure you, has made me pass many an uneasy night, began to speak to me as follows:—'Listen to me, O learned man; do you know that for these fifteen years you have been in the daily habit of saying private masses? Now, what if all this time you have committed daily acts of idolatry, and instead of the body and blood of Christ, you have adored, and have exhibited to others to adore, nothing but plain bread and wine?'"

Luther asserts his priestly capacity and sincerity, and is

answered that the Turks and heathen have as good reasons for their faith and practice; that the Lord's Supper was meant to be a communion, and there could be no communion where one man only partook of the elements. At one part of the controversy Luther says, "My heart began to beat, and the cold sweat to ooze out from every pore. The devil put forth his whole argumentative force, and he has a deep and powerful tone of voice. Nor," he continues, "can such an altercation continue long; on the contrary, question and answer last but an instant. It was then I plainly perceived how it does sometimes happen that people are found in the morning dead in their beds. He can destroy the human frame when and where he chooses; nay, so oppress the soul as to force it from the body, as he has often nearly done mine, so that I am convinced that both the Emperor and Ucolampadius were killed in the same manner, for no human being unassisted by God can withstand it. And on this occasion, however, he got the upper hand of me; but still I listened to what he had to say." The result was, Luther was brought over to his antagonist's opinion, and is not ashamed to confess the change, nor the agent of his conversion. Than this defeat, and the frankness of its acknowledgment—I know of nothing more noble, and I have read of nothing in all history which more clearly manifests a genuine love of truth for its own sake. True, it was very illogical to suppose that a spirit wholly confirmed in evil could possibly be interested in the promotion of truth. "Whoever," said Luther at another time, "wishes to see a true picture of the devil, let him place before his eyes an ungodly, haughty, insolent, and blasphemous man or woman, whose heart and thoughts are totally directed against God, and who takes delight in doing people mischief; there he will perceive the real devil in actual form." Very true—quite a photographic portrait; but it is difficult, if not impossible, to imagine such an one, whether as man or spirit, having the ability to distinguish clearly between truth and error, and to be anxious for the promotion of truth. Nevertheless, the Reformer's honesty shines forth even more clearly than if he had been strictly logical in his estimate of diabolical character.

On entering the spiritual world, all such dimness of vision as to the character of his ministering friends, we may well suppose, would pass away. We are not, indeed, left to conjecture merely in his case. A greater seer—Emanuel Swedenborg—to whom the spiritual world was, for the last twenty or thirty years of his earthly life, more real than the natural, says he had about one hundred interviews with Luther, whom he found in a state of advancement far beyond other of the Reformers, and that the Reformer told him an angel had tried to persuade him while on

earth of the truth of what Swedenborg was discussing, *viz.*, that love was greater than faith. He had in his own awkward way entertained angels unawares, and all mistakes made in the hour of darkness were forgotten amid the fulness of light and peace into which he had entered, because he loved and sought after the light. As in boyhood he ran from those who brought him bread, and said in his riper years, "Thus we often run away with terror from some angel of God who brings only blessings with him," so, if in his manhood he ran from spiritual bread-bringers, it was not so fast nor so far as to prevent the heavenly strength of the messengers from overtaking him. And when, the veil having been lifted by another messenger—whom, in our hour of dimness, we call Death, but whose true name is the Angel of the Resurrection—the scales fell from his eyes, he found in his supposed antagonist none other than his angelic teacher and guardian—

"Not a fiend, a brother more."

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## NOTES AND GLEANINGS.

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### THE DIFFERENCE BETWEEN FACT AND THEORY.

MR. SERJEANT COX, in his last work, *What am I?* tells us:—

"I have heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on 'Reason and Foreknowledge, Will and Fate,' and hold his own against them. I have put to him the most difficult questions in psychology, and received answers, always thoughtful, often full of wisdom, and invariably conveyed in choice and elegant language. Nevertheless a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a commonplace idea."

Mr. Wallace, after quoting this passage in his article in the *Fortnightly Review* for June, says:—"That this is not over-rated I can myself testify, from repeated observation of the same medium. And from other trance-speakers—such as Mrs. Hardinge, Mrs. Tappan, and Mr. Peebles—I have heard discourses which, for high and sustained eloquence, noble thoughts, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience."

We would ask Mr. Serjeant Cox how all this comports with his assumption that the intelligence in all cases is none

other than that of the Psychic? If, however, theorists sometimes fail to perceive the significance of their own facts, facts in their turn go on their way, and tell their own tale with brutal disregard to theory.

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“NEVER BEEN TO A SEANCE, AND NEVER MEAN TO GO.”

A long article against Spiritualism recently appeared in the *Examiner*, but as the writer admits he has never been to a *séance* and says that he never means to go to one, the value of his opinions may be inferred. Following this line of examination, we may shortly expect an article in the *Examiner* from a disciple of “Paralax” attacking the Newtonian astronomy, coupled with the avowal that he has never looked through a telescope, and never means to. Another gifted scribe may favour us with an essay “On the Genius of Shakspeare,” declaring that he has never read a play of Shakspeare’s, never witnessed the performance of one, and never means to. If this line of criticism should spread to the Continent, we may look for an article in a distinguished foreign journal reviewing English journalism, and containing a paragraph to this effect:—

“The *Examiner* is so called by way of paradox: it gives judgment, but regards examination as superfluous. We are disposed to follow this eminent example, as it saves the over-taxed journalist a great deal of trouble. The *Examiner* is said to be edited by Mrs. Grundy, a lady well known in good society, but rather an old fogey; and this may account for the twaddle which sometimes appears in the columns of the *Examiner*. But for our own part we have never read a line of that journal, and we never mean to.”

Seriously, we would ask:—Is personal investigation and practical knowledge to be regarded a qualification for writing on every subject, *Spiritualism alone excepted?*

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#### MRS. TAPPAN AT BRIGHTON AND AT LIVERPOOL.

Mrs. Tappan delivered an oration under spirit-influence, May 23rd, at the Pavilion, Brighton, on “The Advantages of Spiritualism to the Present and Future Life.” The *Sussex Daily News* says the address was listened to with respectful attention by an audience of from fifteen hundred to two thousand persons.

Mrs. Tappan’s lecturing tour in the Northern and Midland Counties has been even more successful than was anticipated. In Liverpool she is reported to have addressed audiences of two thousand persons.

## M. BUGUET IN LONDON.

M. Buguet, who has been so successful in obtaining spirit-photographs in Paris, is now in London for a short time. He brings testimonials from French *savans*, and from well-known English Spiritualists, who have thoroughly tested him, and obtained recognised portraits of friends in spirit-life. Some good spirit-portraits have been obtained at his studio, 33, Baker Street. He expects to return to Paris in a few days. In a note from Mr. Ivimey, 64, Portman Square, June 25th, he writes, "I have had a spirit-portrait taken by M. Buguet that I recognize."

AN AMERICAN MEDIUM FOR PHYSICAL MANIFESTATIONS  
IN LONDON.

Mrs. Annie E. Fay, an American medium, has arrived in London, and is giving *séances* at her residence, 2, Vernon Place, Bloomsbury Square, W.C. The manifestations are of the same general type as the Davenports', but different in detail. No cabinet or dark room is employed.

FOUR PERSONS BURNED ALIVE IN MEXICO ON THE CHARGE  
OF SORCERY.

The following paragraph is from the *Religio-Philosophical Journal* (Chicago) of June 6th, 1874:—

"City of Mexico, May 18th, *via* Havana.

"Senor Castilla, Alcalde of Jacoba, in the State of Sinaloa, has officially reported to the Prefect of his district, that on April 4th he arrested, tried, and burned alive, José Maria Bonilla and his wife Diega, for sorcery, it having been proven that they had bewitched one Silvestre Zacarias. The day before the execution, Citizen Porras, as a final test, made Zacarias take three swallows of blessed water, whereupon the latter vomited fragments of blanket and bunches of hair. The Alcalde states that the people were exasperated against sorcerers, and demanded that they be burned, and the sentence was executed with his approval. He adds, that he has his eye on other sorcerers, against whom complaint has been made by the citizens.

"The *Official Diario*, of this city, confirms the report of the outrage, and says that several families in the town have since compelled the officer to burn another old woman and her son for the same cause. The General Government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence."

MANIFESTATIONS IN PARIS.—THE MEDIUM AND THE SPIRITS  
SEEN AT THE SAME TIME.—ATTEMPT TO GRASP A SPIRIT.  
—SPIRIT-DRAPERY.

Mr. Williams, the medium, has been giving a series of twenty-two *séances* on consecutive evenings in Paris. They seem to have been very successful and to have attracted much attention, not only among the Spiritualists and Spiritists, but also of outsiders and the press. Mr. Gledstones writes that at one of these *séances* he distinctly saw the medium and two spirit-forms—one that of John King—at the same time. At the last *séance*, held at the house of Mr. Chinnery, 52, Rue de Rome, when this spirit with his wonderful lamp was seen, a young man rushed forward to seize the spirit, who eluded his grasp, leaving only in his hand a small portion of the drapery which covered the form. A light was struck, and the medium was found in his chair entranced. On returning to consciousness, and being informed of what had happened, he insisted on being searched; this was at once done, but nothing in the slightest degree suspicious was found. Mr. Williams was very ill for some time afterwards, and twice fell down from weakness before reaching home, but at the cost of some suffering his *bonâ fides* was completely vindicated. The fragment of drapery seized was found to be of ordinary muslin.

In some instances, as in the experiences recorded by Mr. Livermore, the spirit-drapery, as well as flowers brought to the *séance*, though quite substantial, soon dissolve; but in the majority of cases the drapery, on examination, is found of ordinary textile fabric—just as the flowers, fruit, &c., are perfectly natural. Whence this drapery is obtained, and whither it instantly disappears, are very puzzling with our notions of the fixity of the laws which govern matter, and our limited knowledge; but the true laws which govern these are probably the same as those by which flowers, fruit, snow, feathers, and all sorts of articles are introduced into closed rooms, and are sometimes as mysteriously removed. What these laws are is a new field for science to explore. The passage from matter to spirit is at least as worthy of exploration as the passage to the North Pole; yet for the one we incur great suffering and peril, and we sacrifice years and treasure and precious lives; for the other few men of science will even incur the risk of losing a little reputation, or sacrifice a few months or even hours.

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INFLUENCE OF THE BELIEF IN A FUTURE LIFE.

We have received a letter from Mr. Newton Crosland, correcting the misapprehensions of and in reply to the P.S. to Mr. Atkinson's letter in our last number; but we have space

only for the following passage, which is of more general interest:—

“ Mr. Atkinson asserts that belief in the immortality of the soul never did or could elevate mankind. Mere apathetic belief in anything is not likely to do any good ; but when belief is vitalised into an influence and a principle of action by the quickening power of God’s Holy Spirit, it may then become something of transcendent importance in promoting the elevation of humanity. Belief is a mental frame-work which ought to be filled up with teaching and practice.”

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#### RELATION OF THE PRESENT AND FUTURE LIFE.

The Rev. John Pulford, in one of a series of articles in the *Christian World*, thus refers to the relation of the present and future life: “ But this land of deep shadows is a narrow strip, a solemn, silent boundary between two human homes. We cross the boundary, and find the delightful stir of human life, in a new form ; we hear human voices, see old faces beaming with a new gladness, and with the sense of a great welcome we glide into old friendships, renewed now for ever.”

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### HYMNS FOR THE SPIRITUAL CHURCH.

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#### A SUMMER MORNING.

As the bird soareth  
 From meadow and tree,  
 To the blue vault of Heaven,  
 On wing light and free ;  
 Singing for very joy :  
 Even to be,  
 In the warmth and the sunshine,  
 Inspires it with glee.  
 So would our souls aspire,  
 Gladsome and free ;  
 Singing a song of praise  
 Lord, unto Thee !  
 Hopefully, joyfully,  
 Ever would we  
 On wing of desire  
 Mount nearer to Thee !

T. S.