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THE DOCTRINE OF IMMORTALITY AS TAUGHT  
IN THE OLD TESTAMENT.\*

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II.

2.—The fact of a belief in a future life amongst the ancient Israelites may be inferred from the practice of necromancy, so common amongst them at the time when the Scriptures were written that special prohibitions were again and again put forth with regard to the custom. The term necromancy means to consult with or practice divination by means of the dead, being derived from νεκρος dead, and μαντις divination. It will be at once apparent to the most superficial reasoner that the practice of applying for advice or information to those who were in the grave and in a state of unconsciousness would be absurd in the extreme. Clearly, therefore, the belief must have prevailed where this practice existed, that the deceased person was in a condition to receive communications, to understand what was said to him, and to respond. I need not here refer to the numerous passages in Scripture in which this practice is mentioned, but may content myself with simply quoting the one which is better known probably than any of the others, that of the calling up Samuel by the woman of Endor. In this case you will recollect Saul, in a great state of despair, sought out a woman who was in the habit secretly of practising divination, with a view to ascertain his fate in the future. He had already, it seemed, enquired of the Lord by the

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\* A Discourse delivered at Cavendish Rooms, London, on Sunday evening, July 11th, 1875.

usually appointed methods, but had received no answer, "neither by dreams, nor by Urim, nor by prophets,\* and consequently in his extreme anxiety he set at defiance the Mosaic law, and sought out a woman who had a familiar spirit. Having sworn to her that no evil should befall her in consequence of her practice of an art so strongly prohibited, and which he himself had previously taken active steps to suppress, she asked the question, "Whom shall I bring up unto thee? and he said bring me up Samuel."† The consequence of this was, as you know, that Samuel came and delivered to Saul the unwelcome intelligence, that the kingdom was rent from him and given to David, and that on the following day the king and his sons should join the prophet in the land of spirits. Now the whole of this scene becomes absurd, upon the principle that at the time at which it was said to have occurred the people who took an active part in the events herein chronicled had no belief in the separate existence of the spirit after death. There is an opinion largely entertained that the woman was simply an impostor, having no power whatever over the dead, and that the practice of divination in those times was of a character analogous to the conjuring and fortune-telling of to-day. But even if this were so, it would in no sense affect the question under consideration, because a belief in necromancy would be still necessarily implied in the event. Clearly it was not the body of Samuel that came up, for that was buried at Ramah more than sixty miles from Endor. Various conflicting opinions are entertained by commentators as to the real nature of this apparition. The Rev. John Browne maintains that it is absurd to imagine that God would raise a man from the dead to give information to Saul, seeing that He had refused to answer him by the ordinary methods; and holds consequently, that if there was an appearance at all, it was probably the devil in the likeness of Samuel.‡ Bishop Horne held a somewhat similar view, and thought that the apparition was the result of the interposition of Providence unexpectedly to the woman, and hence her surprise and alarm when she saw it. Stackhouse, dealing with the conflicting opinions of commentators, thinks the most probable explanation is that a delusion was practised on Saul by some person whom the woman had employed to aid her in the deception.§ Upon any such principle as this, however, it is exceedingly difficult to account for the accuracy of the prediction. Farmer, in his *Dissertation on Miracles*, discusses the question at great length. According to his view, it resolves

\* 1 Samuel xxviii., 6. † 1 Samuel xxviii., 11.

‡ Browne's *Dictionary of the Bible*, II., p. 423.

§ Vide Note on the Passage in Mantz' Bible.

itself into—" (1) Whether the whole was not the work of human imposture, the artful sorceress making the credulous monarch believe that she saw an apparition when she really saw none; at the same time so managing her voice as to deceive Saul into a belief that he received his answer from Samuel, and (2) whether God did not rather raise Samuel, or present a likeness or image of him to Saul to denounce the Divine judgment against him, for the crime he was then committing in thus communicating with a reputed sorceress."\* Farmer himself clings to the latter theory. A very similar view was held by Dr. Samuel Clarke, who thought that God permitted a likeness of Samuel to appear in reproof of Saul's wickedness.† Josephus, no mean authority upon questions connected with Jewish thought, maintains that it was really the spirit of Samuel who came at the command of the woman, an opinion acquiesced in by some of the ablest expositors of Scripture. It is perfectly unimportant, however, for my present purpose, which of the numerous views that have been held at different times by various commentators be adopted. The whole thing may have been a juggle on the part of the woman, the appearance the result of contrivance or collusion and the voice accomplished by means of ventriloquism; or the apparition that came may have been some other spirit which personated the dead prophet; or it may, as the plain literal meaning of the record seems to imply, have been really Samuel. In any case it is quite certain that the prevailing opinions of the day lent countenance to the reality of the transaction. Whether necromancy were an imposition, a delusion, or a reality, it is quite certain that it was universally believed in, and that is all that is necessary for me to prove for my present purpose. The doctrine of a future state and the separate existence of the soul after death is involved in this belief.

3.—The belief in the separate existence of the soul after death may be inferred from the terms employed by the Hebrews to describe the abode of the departed. Whenever they speak of the grave as the narrow resting-place for the worn-out material frame, they use the terms *בור* *Bor*, and *קבר* *Kibor*, while the residence of the dead is indicated by a totally different word, *שאו* *Sheol*. I have already pointed out that when it was said of the ancients that they were gathered to their fathers, it did not mean that they were buried in the same graveyard, for that seldom occurred in the instances mentioned, but that the departing spirit rejoined its ancestors in the region of disembodied souls. David, mourning the loss of his infant child, took consolation in the fact that they should meet again here-

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\* *A Dissertation on Miracles*, p. 349. † *Clarke's Sermons*, X., p. 287.

after. He exclaims, "I shall go to him, but he shall not return to me."\* Clearly this could not mean the rejoining him in the grave, where both would be in a state of unconsciousness, since no consolation could be drawn from such a circumstance. The expression is analogous to those which I have already quoted in reference to Abraham and others, that they gave up the ghost and were gathered to their people. Jacob says, "I will go down into שְׂאוֹל *Sheol* unto my son mourning."† The term in this passage is translated "grave" in our authorized version, but clearly incorrectly, since he could not mean that he would be buried in the earth with Joseph, for he believed him to have been torn to pieces by wild beasts. *Sheol* was in fact regarded by the Hebrews as the under-world, consisting of an immense region probably in the interior of the earth, in which were assembled the spirits of all who had passed away by death. The term, according to the best lexicographers, has three meanings—(1.) To pray for or petition for anything. (2.) To ask for the purpose of borrowing, or to solicit advice; and (3.) The general abode of the dead. In the last sense it is used sixty-six times in the Old Testament, thirty-two of which have been translated hell, thirty-one grave, and three pit. The first, meaning, to pray for, petition, or ask, has been supposed to have some reference to the state of the dead, "from the notion of demanding, since rapacious Orcus lays claim unsparingly to all; or, as others have fancifully construed it, the object of universal enquiry, the unknown mansion, concerning which all are anxiously inquisitive." But, however that may be, it is clear that there can be no mistake about the last of the three meanings. This region was, doubtless, shadowy and full of gloom, pervaded by darkness, its awful silence unbroken; and through its subterraneous domains flitted the unsubstantial *manes* of the dead; but it was a land of spirits notwithstanding, and formed the abode of all who passed from earth by death. Of Korah, Dathan, and Abiram, Moses said that the earth should "open her mouth and swallow them up," and that they should "go down quick into the pit," *i.e.*, they should descend alive into *Sheol*.‡ In the rejoicing of Hannah at having given birth to a son, she exclaims, "The Lord killeth and maketh alive, he bringeth down to *Sheol* and bringeth up."§ When David had handed over the government to his son Solomon, he informed him that he was about to die, and "go the way of all the earth;" and in charging him what to do, he desires him not to let the hoary head of Joab go down to *Sheol* in peace;|| and to bring down the hoar head

\* 2 *Samuel* xii., 23.† *Numbers* xvi., 30.|| 1 *Kings* ii., 6.‡ *Genesis* xxxvii., 35.§ 1 *Samuel* ii., 6.

of Shimci to *Sheol* with blood.\* In Job the ways of God are declared to be as high as heaven and deeper than hell,† *i.e.*, higher than the fretted canopy of stars, and deeper than *Sheol*, the innermost recesses of the earth. Job prays to God to hide him in *Sheol* till His wrath be past, in a most remarkable passage, since it seems to imply his belief in some kind of resuscitation from the land of death.

O that Thou wouldest hide me in *Sheol*,  
 That Thou wouldest conceal me till Thy wrath be averted,  
 That Thou wouldest appoint me a fixed time and remember me.  
 Though a man die, shall he not revive?  
 All the days of my appointed time will I wait  
 Till my renovation come.  
 Thou shalt call and I will answer thee,  
 Thou shalt desire the work of Thy hands.‡

Dr. Lindsay Alexander remarks very appropriately, in reference to these remarkable words of Job—remarkable because of the great antiquity of the book:—“In this passage we have the patriarch imploring death; but at the same time intimating that it is only for a season that he desires or expects to be in the separate state. He prays for a definite time to be fixed, at the close of which he might be remembered; and by way of confirming the expectation implied in this, he boldly asks, ‘Though a man die shall he not revive?’ Supported by this assurance, he declares his readiness to remain in the disembodied state as long as the appointed interval shall last; and concludes by triumphantly uttering his assurance that God would call him from the sleep of the tomb, and thereby exhibit the regard which he entertained towards that body which was the work of His hands. Such I take to be, upon the whole, the most natural and consistent explanation of this remarkable passage.”§ David, speaking of the omnipresence of Jehovah, exclaims, “If I ascend up into heaven thou art there, if I make my bed in *Sheol* behold thou art there;”|| *i.e.*, Whether I climb the vast expanse of the heavens overhead, or penetrate into the deepest chambers of the under-world, I cannot escape from thy presence; and in a still more appropriate passage, prefiguring forth the future Messiah, he exclaims “Thou wilt not leave my soul in *Sheol*, neither wilt Thou suffer Thine Holy One to see corruption.”¶ In Isaiah we read that “Hell [*Sheol*] hath enlarged herself and opened her mouth without measure”\*\* which simply means that the famine and disease have enlarged the domains of death and peopled the region of the shades. The constant use of this word שְׁאוֹל *Sheol*, in contra-distinction to בּוֹר *Bor*, and קִבּוֹר *Kibor*,

\* 1 Kings ii., 9. † Job xi. 8. ‡ Job xiv., 13—15

§ *The Connexion and Harmony of the Old and New Testaments*, p. 125.

|| Psalm cxxxix., 8. ¶ Psalm xvi., 10. \*\* Isaiah v., 14.

shows unmistakably a knowledge of a future state in the ancient Jewish Church.

4.—The separate existence of the soul is taught in the various terms used in the Old Testament to describe the spirit, and the distinction between it and the material body. “I, Daniel, was grieved in my spirit in the midst of my body,”\* is language which could only be employed by one who believed that not only were the spirit and body distinct, but that the latter formed a sort of material envelope with which the former was invested. “With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early,”† indicates a mode of speaking by no means compatible with the opinion that soul is only another name for body, and spirit synonymous with the air exhaled from the lungs. The Hebrew words in the Old Testament translated soul and spirit, I am free to admit do not always refer to the immaterial and immortal part of man, for like their equivalents in all languages, they are sometimes applied to material things. Nevertheless there are a sufficient number of instances in which they are used in what must be regarded as their true legitimate sense, to prevent anyone who is careful to investigate their real meaning, from falling into any error on this subject. I have not time, of course, to enter at length into an explanation of the whole of these terms, but I will glance briefly at the three principal words used to describe the immortal part of man in the Old Testament. The term נֶפֶשׁ *Nephesh* I have already stated is like our word soul, sometimes used to describe the entire person, yet there are passages in which it is utterly impossible so to understand it, and in which it points unmistakably to a portion of the human being distinct from the material organisation and existing somewhere after death. Elijah in raising the son of the widow of Zarephath, “stretched himself upon the child three times, and cried unto the Lord and said, Oh, Lord, my God! I pray Thee let this child’s soul [נֶפֶשׁ *Nephesh*] come into him again,”‡ language which clearly sets forth that the child’s soul had left the body and must return again ere resuscitation could take place. The term רֵפְאִים *Rephaim*, is, as I have already stated, another word used to describe the ghosts of the departed. We meet with it in Proverbs, used as follows: “The man that wandereth out of the way of understanding, shall remain in the congregation of the dead” [*Rephaim*].§ נְשֵׁמָה *Neshemah* is used to describe the Spirit of God, and also the spirit of man as created and sustained by God. It occurs in the passage in which the creation

\* *Daniel* vii., 15.

† *Isaiah* xxvi., 9.

‡ *1 Kings* xvii., 21.

§ *Proverbs* xxi., 16.

of man is first described, and the breath of life [*Neshemah*] is breathed into his nostrils.\* The most important term, however, that is used in the Old Testament to describe the spirit of man is רוח *Ruach*. For although, as has been stated, this, like its Greek equivalent, is sometimes applied to the air or the breath, yet in numerous instances where it occurs it is clear that it can only refer to the soul as an existence separate from the body. In Job we read, "Then a spirit [*Ruach*] passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof: there was silence, an image was before mine eyes, and I heard a voice," &c.† If there were no other passage to be found in the whole of the Old Testament but this one, it would assuredly be sufficiently definite, with regard to the separate existence of the soul, and its capability of being seen and heard when separated from the material body. There are, however, numbers of other passages of precisely the same character to be found scattered throughout the book, The spirit (*Ruach*) of the man goeth upward,‡ and returneth to God who gave it.§ "There is no man that hath power over the spirit [*Ruach*] to retain the spirit [*Ruach*]; neither hath he power in the day of death,"|| a passage which points in the clearest possible manner to the separation of the spirit from the body on the occasion of the dissolution of the latter. We are also told that the Lord "formeth the spirit [*Ruach*] of man within him,"¶ which could hardly be said of the air or breath, since that exists altogether independent of human beings, and could in no case be said to be formed within the man. The term is also applied to spiritual existences which do not belong to the earth, and where there is therefore no possibility of giving to it the material signification which is frequently contended for. It is used of celestial messengers in the Psalms, where we are told that the Lord "maketh His angels spirits,"\*\* and of infernal ones in the case of the lying spirit that went out and deceived Ahab to his destruction.††

So unmistakably do these terms point to the separate existence of the soul, that there seems never to have been any difference of opinion about their meaning, as far as this point is concerned, among the ancient Hebrews. The Rabbins interpreted the texts in which they occur in all kinds of fanciful ways, but never dreamed of supposing that they could be limited in their meaning to the material body or its functions. The tendency of interpretation was quite in an opposite direction. So clearly did

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\* *Genesis* ii., 7.

† *Job* iv., 15, 16.

‡ *Ecclesiastes* iii., 21.

§ *Ecclesiastes* xii. 7.

|| " " viii., 8.

¶ *Zechariah* xii., 1.

\*\* *Psalms* civ., 4.

†† *2 Chronicles* xviii.

*Ruach*, and *Nephesh*, and *Neshemah* point to an individuality distinct from the material body, that the Rabbins occasionally fell into the error of supposing that each of them had a personality of its own, and that more than one separate existence remained for the same individual after death, some of them asserting that the destination of the *Nephesh* after the dissolution of the body, was *Sheol*, that the *Ruach* returned to the air, and that the *Neshemah* made its way into heaven. One class supposed that certain people were supplied with a *Nephesh* without a *Ruach*, and that many more were destitute of a *Neshemah*; and another declared that the *Nephesh* ( $\psi\chi\eta$ ) was the soul of the body, *Ruach* ( $\Pi\pi\epsilon\nu\mu\alpha$ ) the soul of the *Nephesh*, and *Neshemah* (*Nous*) the soul of the *Ruach*.\* Of course these fanciful theories were the product of a much later age, but they serve to show that when errors did creep into the interpretations of the Scriptures their tendency was directly the reverse of that of the modern so-called Rationalism. The teaching of the Old Testament is so plain on this subject, that one wonders how any person who had carefully perused the record should have come to any other conclusion than that which I have pointed out, *viz.*, that throughout the entire career of this ancient people they had a knowledge of the immortality of man, of the separate existence of the soul after death, and of, to some extent, the different destiny that awaits the righteous and the wicked in the future life.

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## HYMNS FOR THE SPIRITUAL CHURCH.

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### THE GATE OF HEAVEN.

Each day may be a holy day,  
 Not one alone in seven;  
 Nor need we wait the change of worlds  
 To touch the shore of Heaven.  
 Whether with busy hand we toil,  
 Or pray and meditate;  
 Each hour may its own blessing bring,  
 Each day be consecrate.  
 The truthful mind, the loving heart,  
 The hand beneficent;  
 The soul at peace with all mankind,  
 With its own good content:

Content to live, content to die,  
 So that God's will be done;  
 Whose life is the perpetual prayer—  
 "Lord, let Thy kingdom come!"  
 Thy kingdom—is it not the pure  
 In heart, wherever found;  
 Whose gracious feet our common earth  
 Make hallowed ground?  
 They see Thy angels near, and feel  
 With thanks devoutly given—  
 This is indeed the house of God,  
 The very gate of Heaven!

T. S.

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\* "Tractatus de Anima, a R. Moscheh, Korduero. In *Kabbala Denudata*, tom i., pars ii." *Vide Alger*, p. 157.



THE JOURNEY TO THE TEMPLE OF TRUTH.—  
A VISION.

PART II.

THE STRIFE OF TONGUES, AND SPIRITUAL COMBAT.

*Clericus*: Is your name Cecilia?

*Cecilia*: Yes, sir, that is my name; but why the interrogation, as you are a stranger to me?

*Clericus*: I must tell you that I am in Holy Orders, and am one appointed to be a Bishop of Souls, and as I was exercising my calling, some told me that a lamb had wandered from the fold, or, to change the metaphor, that one who had been a member of the Church had wandered from the right path; and the road you are on is a dangerous one. But did you not see a finger-post at the point where it turned off the highway? Besides, we generally keep a dog there to keep the sheep from straying.

*Cecilia*: At the point where two ways met, I did see a finger-post, but as it was stormy at the time, it was not very steady. I saw the words written on it, "Heresy, the road to Perdition!" but it was pointing to the other road which I had left.

*Clericus*: Ah, I see, I must have it put right, or otherwise we shall have many follow in your unhappy footsteps. But did not the dog warn you?

*Cecilia*: Yes, I saw a large dog, I think they call him Cerberus, but he did not seem ferocious; in fact I was rather attracted to him, and he licked my hand.

*Clericus*: I don't know what has come over the animal lately, I think he must be getting very old and lost his teeth; but there are so many of these prowling Freethinkers about in these parts, that I should not be surprised if some of those fellows had not given him a quieting dose. But did not your conscience upbraid you when you departed from the good old way in which you saw the many walking? You would see that they were all respectable and well-to-do people, attending to their own business, and leaving points of theology to us their directors; for when any questions do arise, they hand them over to us, and we settle; but it is seldom they are troubled, and the great majority care for none of these things.

*Cecilia*: But, sir, though you are a stranger to me, seeing that you are clad in a garb somewhat out of the common way, and which would appear to give the stamp of office, I may say, that my "conscience" became awakened within me, when I saw

so many who walked in that broad way give so little attention to the commands of the Great Teacher, who said, "A new commandment I give unto you that ye love one another." Instead of the love to the neighbour, I saw that, underneath what are called the courtesies of society, every one looked after their own interests, quite regardless of the interests or feelings of their neighbours, and it was this sight that caused me to think that there must be some other way than the one in which I saw so many going.

*Clericus* : At that point, daughter—for such I presume to call you by virtue of my office as a Father of the Church—you should have come and consulted me. One of the greatest dangers peculiar to our times arises from the independence of mind ; it is self-will, and a determination to think and act for themselves, that sets at defiance our legal authority ; and if the evil is not checked, it will produce all sorts of schisms, and deadly heresies : and great as are mortal sins, "heresy" is the crowning sin of all, and this sin the Church, in all ages, has visited with its severest penalties. It all arises from insubordination, and a defiance of the powers that be. While I do not object to your having a tender conscience, yet I here warn you against this deadly sin, and beseech you to return, and on making confession of your fault in wandering from the road, I will absolve you from your sin.

*Cecilia* : I am surprised to hear you use such language, for I thought there were none who could forgive sins, but God only. And is it a sin to search for pure Truth ? for it was in search of that which caused me to take this narrow path.

*Clericus* : My child, don't you know, that the Great Master to whom you have referred, gave to us, as successors of His Apostles, the power ? for did not He say, "Whosoever sins ye remit, they are remitted ;" therefore with us rests the power to absolve especially penitents, therefore I say to you, Repent, and return to the right path, for this will lead you I know not where, and I will take the responsibility.

*Cecilia* : The responsibility is my own, sir, and to one am I responsible, and to Him shall I have to answer, for the use of that which He has committed to me, and my conscience does not accuse me, for I wish to do that which is pleasing in His sight ; this world is but transitory as also are its pleasures, but the world to come and its states now engross my thoughts and cares. I am searching for Truth, and an interior voice told me this is the way, and by walking in it, I should attain to eternal life.

*Clericus* : Whoever told you so, is a false teacher, and unauthorised, for we, in our capacity as expounders of the Law,

speak with authority and not as other men, and by virtue of that power and authority with which I am invested, I command you to return and see the error of your ways: if not I warn you of the consequences.

*Cecilia* : You surely, sir, cannot be what you profess to be, a successor of the disciples of the Great Teacher; He was meek and lowly, but your words breathe out threatenings and slaughter; and that which you call Church, is, I think, not His Church but man's Church, for although I am not well versed in literature, yet I remember reading of the extirpation of the Albigenses, the slaughter of the Vaudois, and Bartholomew's Massacre; and these were all perpetrated by those who were faithful to the so-called Church.

*Clericus* : What you refer to was not done by our Church; you must know we are the Reformed Church.

*Cecilia* : I thought you said that your authority was derived from the Apostles and their successors; and if so, if your claim for authority is sustained by virtue of that descent, you must have inherited their spirit, else why threaten with pains and penalties.

*Clericus* : I see you are obstinate, and, like all those who pervert the teachings of the Church, seeing that now we have no civil power to enforce obedience, you must be left to your own devices; but I see there are two others approaching, and I leave you with the solemn injunction that I have given.

*Cecilia* : Now that you have been so long, you can stay a little longer, for I know the two who are just here, and I shall be glad to introduce them to you; but perhaps you will favour me with your name and address.

*Clericus* : I am Clericus, of the National Established Church.

*Cecilia* : Then I introduce to you one as Hermas, he is the pastor of our church, and the other is Demetrius the silversmith, who is a deacon or an elder.

*Clericus* : These are terms I don't understand, and titles I do not recognise. Who gave you these titles, gentlemen?

*Hermas* : The title, sir, is only given by courtesy, and as we have no authority vested in us by the State, we have returned to the simplicity of the early Christian Church, and, therefore, we are all brethren. Demetrius, my companion, has quite as much power in the Church as I have.

*Clericus* : Yours is no Church at all, and you are vested with no authority to preach or to teach, nor yet to administer the Sacraments.

*Demetrius* : We think we have, and while, 'tis true, we cannot boast of ordination, yet we derive our authority from Christ who has endowed us with gifts, and we therefore dispense

the Sacrament, and baptise into the true Church, and think our way of admitting members into the Church is the only right way; for we only baptise persons of adult age, and by this we admit them into Christ's real Church; and then we dispense the ordinance of the Supper every Lord's Day, just as the disciples did of old when they met together and broke bread on the first day of the week.

*Clericus*: I cannot admit the claim of tradesmen and shopkeepers to be reckoned among the clergy, who alone are duly authorised to minister in the Church.

*Hermas*: Neither can we admit yours, we consider that we are true ministers of the Gospel, for we do not fleece the flock; our ministrations are given and done without money and without price, and you are paid for yours, which after all constitutes you a hireling; and you know what the hirelings are, they are wolves in sheep's clothing.

*Clericus*: Your impertinence, sir, is only equalled by your audacity. I shall only condescend to say that the Bible, which you use so much, tells you that the labourer is worthy of his hire: and with that I decline to have anything more to say to you, and treat you with the contempt that you deserve. *Exit.*

*Hermas*: Where have you been straying to, Cecilia? We have missed you from our church and meetings, and we were afraid that you had grown weary in well-doing; we have been searching so long, and now have found you in this strange place. How came you here, and who hath beguiled you? for you have left the narrow path for the tortuous one; you knew you were safe so long as you kept the narrow path with us.

*Cecilia*: Dear pastor, when I reached the place where you turned off to the right, pointing eastward, to find me, I looked back, and I saw, looking back, that what appeared the narrow path to me at one time, ran parallel (I think that is the right word) with the other; at some parts it was near, and at others it was more distant, but the general direction was the same—they both ran northwards—and the narrowness which I used to regard with so much complacency, was an appearance rather than a reality, for although at times it was narrow enough to me, yet it was wide enough to hold many who walked anything but straight in it.

*Hermas*: I see you have got unsettled. Remember, that he that is unstable shall not excel; instability is as bad as the sin of heresy, and both are "errors" in judgment that lead to most serious consequences; and we have sought for you to converse freely and faithfully, as we have not been near so happy and prosperous since you have left us, for you know that you were one whose praise was in all the Churches.

*Demetrius*: Yes, sister, tell us what has troubled you, and who has beguiled you, for we are persuaded you are not so happy as when you laboured for the Church. As you well know, devotion and usefulness in the Church, with a regular attendance at its ordinances, are a healthy sign of spiritual life. We have missed you and mourned over you as one who mourneth over his only son. We notice how disconsolate you look, and we are quite sure that by forsaking the path of duty you must bring great unhappiness on yourself. Open your mind to us, and we will advise with you, for we have full confidence in your sincerity that you wish to have truth, and we doubt not you will return with us to the good old path which has conducted so many to Christ, and made them true Christians and brethren. I hope you are not troubled with "doubts" upon this subject.

*Hermas*: Yes, sister, brother Demetrius is right; you know that works of usefulness in the Church are very important, but not less so—in fact more so—are our own usages, baptism by immersion, and the breaking of bread, together with the equality of the brethren, and the exclusion of unbelievers from the ordinances. The purity of the Church must be maintained at all cost, and, as you well know, we have the example of the Primitive Church, and the warrant and command of Christ and His Apostles, who exhorted the brethren to continue steadfast in the faith and in breaking of bread, &c. I need only remind you of these, for we are sure you have not forgotten your former experiences when you felt it good to assemble yourself with those who spake often to each other concerning the things of Christ and His Church.

*Cecilia*: You have said so much I am almost bewildered. Demetrius said that I looked unhappy, but this I may say is only an "appearance," caused by something very different from what he imagines. I am not unhappy at all, as a backslider would be, but the doubts that arose in my mind as to what the Bible *does really* teach, caused me, I confess, much mental conflict, and nothing but earnest prayer, and the consciousness of inward rectitude and a desire for pure spiritual truth, could sustain me. *How* the doubts came, I cannot say, but I think the Lord would not have permitted me to be subject to them were it not for a wise and good purpose. You know, Pastor, that the Apostle said, "We are to prove all things, and hold fast to that which is good." What can be purer than truth, and better than goodness?—surely these must lead to life eternal?

*Demetrius*: You had the truth, Sister Cecilia. You surely don't suppose that the doctrines of the Christian Church—meaning thereby our section—which is built upon apostolic foundations, are a mistake, do you? But I have a letter from

Brother Ululus, who with us, is equally anxious about you, and as you are aware, he is no mean authority, for he is our chief literarian, and mighty in the Scriptures; and, with your permission I will read it—here it is:—

“My dear Sister Cecilia,—In accord with my name and position, you will not forget that I am the ‘Observer.’ I have observed with great pain your declension from the true faith once delivered to the saints, and your abstention from the ordinances of our beloved Church. In my capacity of Chief Observer, I note how all the other Churches have wandered from the simplicity of the Gospel of Christ and the teachings of the great Apostle of the Gentiles, yet it always supports me in my arduous duty to remember that ours is in strict conformity with the Primitive Church. While it would grieve me to hear that you had left our communion and joined another Church, yet I am more pained to think that you are keeping aloof from any, and landing yourself in doubts and mysticism. Let me, dear sister, advise you to reconsider and retrace your steps before it is too late. Take the Bible, and the Bible only, for your standard—take it as it is—it is so plain that a wayfaring man, though a fool, need not err therein; heed not the “dead letter,” for it is intended to be understood just as it is written, for God would not have given a Book which could not be understood, and Christ would not have spoken and taught as He did, if He had not intended the common people to understand Him.

“This new thing is only a new-fangled notion, which will have its day. I could give you more than 100 *texts* from the Bible and Testament to prove that it is wrong and evil; seek not to pry into mysteries, you have only to do with what is revealed therein, and leave the secret things where God has left them.

“Commending you to Christ, and praying that He may lead you back again into His Church.

“I am, your faithful brother,

“ULULUS.”

*Hermas*: That is a very excellent letter, and as brother Ululus is a great scholar and learned divine, no doubt Cecilia will *see its* truth, and allow it to have great weight, as I know she has a very great regard for him.

*Demetrius*: Perhaps, sister, you may not regard our solicitations with the importance we could wish, but the letter of Ululus goes right to the core of the questions, and I have no doubt but a little reflection will convince you that he is right, and will remove all the doubts existing in your mind re-

specting the truth of the doctrines and practices of our beloved Church.

*Cecilia*: I have a very great regard, Demetrius, for Ululus; and his opinions, at one time especially, had very great weight with me; but *now* I am unable to see how he has touched the core of the question, as you call it, for you will remember my expressing to you my first doubts, as the *literal meaning* of the Bible, and as I then told you. I can't say what caused me to have any doubts, but suppose it must have been because my attention had never been drawn to it, and I was too much engaged in the work of the Church ever to question the doctrine; that of course I took for granted as being in accord with the Scriptures. Tell me, Demetrius, why *I* should be permitted to have my mind unsettled, and yet *yours* seems to be free from any doubts whatever.

*Demetrius*: Because I do not allow my mind to be moved away by any and every wind of doctrine, and I find that I have peace by taking the Bible, simply *as it is*; and I never allow my mind to entertain a doubt, especially as the brethren are all in accord and of one mind: if I did, I should find myself with you in a quagmire.

*Cecilia*: Quagmire, did you say, Demetrius! what is that?

*Demetrius*: Why don't you know what a quagmire is? Just look around you: the very road you are on is springing under foot, and although there is a kind of a path, yet Hermas and I had the greatest difficulty in following you, and we see that it gets worse and worse.

*Cecilia*: Well, I have not found it so bad as you describe, perhaps your great weight is too much for the ground to sustain; I am much lighter on the foot. 'Tis quite true that at some portions it is a little springy, but it is very very seldom; and then this is compensated for, for the moisture is favourable for the production of flowers, especially lilies, of which there is great abundance, and they are so beautiful, and then the fragrance is most delicious; and I feel so exhilarated and revived, that I pursue my way, walking not in the way of sinners, nor sitting in the seat of the scornful.

*Demetrius*: Mind the lilies don't become apples of Sodom.

*Cecilia*: I don't know what those are, but if the fruits are like the flowers I gather, they must be beautiful indeed. But we are rather wandering, I see. Don't you remember my asking you and our pastor to tell me the meaning of some parts of the Bible, and you said that you would think over the matter and let me know?

*Demetrius*: Oh now I remember; you asked me if the account of the Creation in the 1st chapter of Genesis was a true,

literal history. Well, I say now as I said then, *that it is*, and means what it says; for if you once permit doubts to arise, where will you stop?

*Cecilia*: It was reading that very chapter, Demetrius, that caused me to think there must be some other meaning to the words than what we had previously thought; for instance, it says that God created the heavens and the earth in six days; and as the sun and moon and stars were not created till the fourth day, what made the first three days when there was no sun? because it is the revolution of the earth on its axis, and the sun shining on different parts, that causes a day—at least I am told this by astronomers, who devote much time to that science. And then there is the account of the tree of knowledge of good and evil, and by eating of its fruits our first parents brought sin and death into the world, and entailed it upon all their posterity. I was thinking what kind of a tree it could be for *knowledge* to grow on it; and then the *fruit*, what shape was it, and would it be like apples, oranges, or grapes? And, finally, when our mother Eve was beguiled into eating the fruit, and plucking it from the tree, by a *talking serpent*, how could she be fascinated by such a loathsome reptile? And then again how could it talk? It must have been very strange to hear a serpent talk; when I see a serpent it makes me shudder.

*Demetrius*: Why, Cecilia, it was a miracle, of course, for God can do whatever He will; but I was reading the other day a commentary by Dr. Adam Clark, who was a very great scholar and divine, and he gave it as his opinion that it was not a serpent, but a monkey—an “ourang-outang.”

*Hermas*: Ah, I think the Doctor was wrong there, if it was a monkey, I should be inclined to think it was the *gorilla*, because it is very like a human being; and, in fact, Darwin and other great naturalists are beginning to think that in the gorilla they have discovered the missing link.

*Demetrius*: Yes, it may be so, for after Eve partook of the fruit God did curse the serpent, and made it go on its belly as we now see it. This I think answers fully Cecilia's doubts.

*Cecilia*: I don't see that it does; for if the gorilla was changed into a serpent, what was the serpent before, or how is it that the gorilla is the gorilla still?

*Demetrius*: Well, I confess that did not strike me, and, therefore, we had better keep to the account as it is given; for it, after all, is no greater miracle than Balaam's ass talking to and upbraiding the Prophet, and Jonah being cast into the belly of the whale and living there for three days.

*Cecilia*: But do you think, Demetrius, the ass did REALLY talk? Might it not be only an appearance?



*Demetrius*: How could it be only an appearance? for you can see every ass that you meet has a black mark right across its shoulders—and that is just where Balaam struck the animal with his sword—so you see what a wonderful testimony we have to the truth of the Scripture.

*Cecilia*: Then have all asses that mark? Because I have read in natural-history books that asses in the East are without it, and there they are really fine handsome animals; but perhaps you are right. As you have quoted Jonah, the thought struck me, when the men cast him overboard, would he not be drowned when he got near the bottom of the sea, and then, how could he breathe and live inside the whale? I have since thought that these accounts represent certain states, or spiritual experiences, and have a relation to us in our spiritual reformation and regeneration, similar to where it is recorded that “Jehovah rideth upon the wings of the wind:” for what kind of wings has the wind?—and where the Lord Jesus says, “I am the door, and I am the vine,” &c.

*Hermas*: These are *figurative* expressions, and we have our common sense given us to use. What else can they be? for we can see in a moment that Christ could not be a literal door, or a vine.

*Cecilia*: Then, Pastor, if you admit that these are *figurative* expressions, why may not the others be also; and then who is to decide which are figurative and which are not; and, finally, what is meant by a figure? While I was pursuing my way a stranger came to me, and seeing me in trouble he asked the cause of it, and when I told him it arose from doubts as to the meaning of the Bible, he conversed so beautifully with me, and he set me at rest at once, by telling me that the “Word” was a revelation—not of earthly but of spiritual things,—and all things in the Word, and also in nature, were true “correspondences”—this was the word he used; and he explained everything I asked of him, so that when he left me, I could not help saying to myself, “Did not our hearts burn within us by the way?” while he talked with me and opened up the Scriptures. And I am now disconsolate, for he promised to come again, and I have been waiting and watching, but he comes not.

*Demetrius*: Ah, Hermas, we see it all now; Cecilia has permitted herself to be beguiled. That to which she refers is a pure fanciful and speculative system, full of mystery, and totally incomprehensible by plain, good, simple-minded Christians. He will be one of those singular people who believe in a spiritual world, and think that the angels sometimes come to mortals; but we know that the age of miracles is past, and that the Bible, and the Bible only, is the infallible guide and teacher. But do

you know who he was, Cecilia? How came you to allow yourself to be beguiled by the Serpent?

*Cecilia*: No, Demetrius, you cannot use that metaphor, because you have already stated that the talking serpent was no metaphor. But as to the one I refer to, although he came in the garb of a stranger, yet as he conversed with me his countenance shone as it were the face of an angel, and I am still in doubts as to whether it was not a real angel; but what has perplexed me still more, he said that his name was much like my own, and—what is strange, and what I never knew before—he said that *names* are significative, and that my name (Cecilia) meant the “love of harmony.” He also told me to call him Cecil, the “harmoniser,” for his work was to teach that all things in the universe of Jehovah were in harmony, and that the pride of intellect, which ignores all revelation, prevented many from seeing it.

*Hermas*: Ah, my dear sister, what a proof of the truth of the words of the great Apostle, that there should come in the latter days some who should seduce and turn away the very elect from the faith. Don't you know that it is prophesied that Satan himself should come, and pretend to be an angel of light?

*Cecilia*: But how are we to distinguish? Is only Satan permitted to come, and do the angels never come? I think they must come sometimes, because Paul said, “Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” And one greater than Paul gave us a text to apply—“By their fruits ye shall know them.” I cannot think that Satan would feel a pleasure in opening up and expounding the Scriptures, and telling of the angels, how they dwell in light, and experience their great delight in doing, not their own will, but the will of Jehovah. Is not this the fulfilment of the law to love one another?

*Demetrius*: We came, Cecilia, not to argue, but to expostulate and exhort you to return with us to the good old path; we find you incorrigible, we see the Slough of Despond into which you have fallen, and you will not permit us to lift you out; we cannot tarry longer, and if you refuse our aid and guidance, we must leave you, as the shades of night are now coming over, and we cannot risk our good name and reputation by suffering ourselves to be enveloped in darkness. We shall return, and we can only pray that God may open your eyes before it is too late, and you find yourself engulfed amongst the unbelievers and those who have made shipwreck of faith. Come, Hermas, we must return to the right path.

*Hermas*: Cecilia, I must endorse the words of brother

Demetrius; much as I love you, you know the *salvation of our own souls* is the first thing we must attend to, and if you are determined to lose yours, I cannot lose mine, for *self* is the first law of nature, and I believe is the same with the spirit, and I cannot run the risk of that; so I must return, and shall still cherish the hope of seeing you delivered out of the hand of the enemy and the snare of the fowler. Till then, Cecilia, farewell.

*Demetrius*: If I were to say farewell, it would be against my conscience, it will of necessity be fare-ILL. *Exit.*

*Cecilia*: (*alone*) Oh, that I could say, the lines have fallen unto me in pleasant places! Hast Thou, O Jehovah, forgotten the works of Thine own hands, and wilt Thou be gracious to me no more? Forsaken by those I love, even my own familiar friend has kicked up his heel against me, and I have found my enemies to be those of mine own household. Must my feet be lacerated and torn, and must I traverse this weary road alone, with no hand to aid, and no arm to lean upon—must my tears for ever flow, for my feet had well nigh slipped—must I curse my God, and die? Forgive, O Thou great Jehovah! Though Thou slay me, yet will I trust in Thee, for Thou art merciful and gracious, slow to anger, and of great mercy, for Thou dost lead Thy flock like a shepherd.

*Cecil*: Cecilia!

*Cecilia*: Hark, my soul! do I hear the voice?

*Cecil*: Cecilia; Cecilia!

*Cecilia*: Yes, *it is* the voice. O Cecil, where, where hast thou been? Why didst thou leave me? Whom have I in heaven but thee? and there is none upon earth I desire like unto thee. Oh, why am I here?

*Cecil*: Thy cry, Cecilia, entered into the ears of Jehovah of Zeboath, and He hath sent me unto thee. I came to thee a stranger, and thou tookest me in, and by and bye thou shalt see who is under the garb of the stranger. But night is now at hand, and what wilt thou do in this wilderness, for a storm approaches? Thou must away, and flee as a bird to the mountain, and while the night passes, and the storm rages, I will put thee in a cleft of the rock. Arise, let us be going, and look not behind thee.

*Cecilia*: But shall I be alone again? Do not leave me again.

*Cecil*: I must leave thee, for I am here to deliver thee now and take thee to a place of safety. Thou hast had a war of words, and taken part in the conflict of opinions, now thou art to witness a war of the elements. Sheltered in the cleft of the rock, thou shalt see the earthquake; thou shalt hear the tempest howl, and see the fire, but be not afraid; remember the words

of the promise of Jehovah: "Behold I am with thee; fear not, neither be dismayed, for the glory of Jehovah shall be manifest and pass before thee." This is thy initiation into the Sacred Order. Be faithful, and shrink not from the ordeal. I have prepared thee for what thou must pass through, and when the sorrow of the night is passed, and the joy of the morning is thine, thou shalt hear a still small voice; listen to its music, and Cecil approaches to thee in a new costume, and it may be in another name. And as thou hast lost thy old companions, I will introduce thee to friends whose friendship shall be true as the steel of Damascus. The new name for the present, will be Faithful, but this is only an intermediate name. But this must suffice, thou shalt know more hereafter. I have a chariot, and the still small voice shall call thee up into that chariot, and thou shalt have a foretaste of the rest that remaineth for the people of God. Take now thy rest in sleep, and when thou hearest the call, answer. When the aurora dawns watch for the morning and the rising of the day-star. Thou art now in the cleft of the rock, its name, remember, it is Bethobara (the house of passage). Adieu!

OSIRIS.

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## OTHER WORLDLINESS VINDICATED.

By WILLIAM WHITE.

"Well or ill, the children at Innan had to be fortified against the attack of any possible spring maladies, and at a particular date, no matter how sound or rude their health, they were dosed with sulphur and treacle, which they swallowed in disgust, with this horrible yet wholesome fear, that if they did not speak the truth and do what was right, they would land in the place where the brimstone came from.—Mrs. PRESTWICH.—*The Harbour Bar*."

I AM asked, "To what motives may a preacher of righteousness appeal?"

I answer, To all motives; for there is no reason that is not a reason for righteousness. Every conceivable argument may be adduced for conformity to the Will of God, which is the order of the Universe.

But the purpose of the question is to ascertain whether it is proper or expedient to recommend well-doing by selfish considerations: whether, for example, we may imitate Jacob at Bethel when he vowed, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God."

A matter-of-fact person might answer, the preacher must appeal to just such motives as he finds existent. If he appeals to motives non-existent or dormant, he will appeal in vain. As motives are as various in range and combination as individuals, he must vary the terms of his appeal accordingly. If an enemy were to threaten England, some would defend her for one reason and some another. Some would resist out of hatred of unjust aggression, some because they love their country right or wrong, some out of sheer pugnacity, some under the influence of applause, some out of fear of public scorn, whilst some would only bestir themselves in response to liberal pay and bounties. Thus England would find defenders from a multiplicity of motives, and he would be the most efficient recruiting-sergeant who could shape his appeal to the diverse characters with whom he came in contact. The arguments that would stir enthusiasts like a trumpet would be heard with indifference by the niggardly, whilst the considerations that would control the latter would have no more than a subordinate influence on the former.

The matter-of-fact conclusion would consequently be, that if there are people like Jacob to be converted to well-doing, they must be converted by just such considerations as had influence over him.

We may refrain from certain lines of conduct for three reasons—

First, because injurious to ourselves ;

Second, because injurious to others ;

Third, because offensive to God, that is to say, at variance with the harmony of the Universe, which is the Will of God.

Those whose conduct is governed by the third motive, with whom the Love of God is the supreme passion, are a small minority—the elect of Humanity. The number is much larger of those who are controlled by the second motive, the Love of Others. The vast majority are included in the first category, being held to well-doing for the satisfactions and fruits thereof, and the dread of the consequences of ill-doing, whilst not uninfluenced by acquaintance with those who live from superior motives.

In the Talmud it is written, “Be not like servants, serving God for hire,” which is good advice, only we have to bear in mind that the servile condition has always been the condition of the multitude, and is not to be despised. Our Lord similarly advised His disciples, “Do good, and lend, hoping for nothing again,” adding, for the lower reason is included in the upper and is not to be forgotten, “*and your reward shall be great*, and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil.”

It used to be an argument for righteousness, that if it failed to ensure comfort in this world, it would certainly do so in the world to come, but the argument in these days has fallen into disrepute. More than thirty years ago Carlyle had to say of Methodism, with its "torturing anxiety of hope and fear, 'Am I right, am I wrong? shall I be saved, shall I not be damned?' what is this at the bottom, but a new phase of Egoism, stretched out into the Infinite; not always the heavenlier for its infinitude!"\* So much it was well to say, but in other mouths the sentiment has been worked to exaggeration. Why should we not feel a lively concern as to our future estate? which, in Barrow's words, is "the sovereign good, the last scope of our actions, the top and sum of our desires—happiness." Death is certain, nothing more certain, and after death judgment; and what can be more reasonable than forethought concerning that inevitable issue? If care for anything be justifiable, surely care for the conditions of our everlasting welfare must be so; and whilst we allow that such care is a selfish or egoistic passion, whose power and urgency are moderated as higher and unselfish passions are developed, yet are we bound to stand loyally by it and maintain its rightful and unblushing existence. Mr. Leslie Stephen puts the case forcibly for us in saying, "De Foe's was good sound home-spun morality of the Franklin kind, and such as does not deserve the sneers which it sometimes receives. The doctrine that honesty is the best policy, and that, if you take to cheating, the gallows will get you in this world and the devil in the next, is not the most exalted of sentiments; but it has served a good many sturdy Englishmen in their passage through the world, and has enabled them to do excellent service to mankind. By all means let us respect the morality of common-sense, and admit that the attempt to divorce the two qualities leads to very flimsy morality and very pretentious philosophy. There are many people who can only be reached through such preaching, and who are all the better for it."†

My conclusion therefore is, that it is justifiable to recommend well-doing by selfish considerations, embracing alike the present world and the world to come, not exclusively, yet frankly; and that there is no reason why any one should incur reproach because he ceases to do evil for the shame, or the pain, or the loss annexed thereto. He is selfish, you say, but how can he help being selfish, if such be his nature? He is made: he did not make himself: if he cannot change the colour of his hair, or add an inch to his stature, how is he to modify the structure of his brain? But if a man begins to do right for the profits and ad-

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\* *Past and Present*, Book II., chap. 15. † *Hours in a Library*, p. 43.

vantages of righteousness, he is on the way to do right for the love of righteousness, which is the love of God. All forms of goodness and order are related, and whoever is brought within their heavenly influence is drawn upwards and inwards, is divinely educated, consciously and, beyond measure and description, unconsciously.

“Do you then approve of preachers who threaten hell-fire?”

The objection to the threat of hell-fire is, that it is incredible to all save an imaginative few, who would behave equally well without such violent stimulus. Moreover dealers in hell-fire commonly employ it to enforce sanctimonious observances, or to recommend a magical faith, neither of which contribute to that righteousness wherein is salvation. No admonition that does not reveal a present damnation and a present salvation has much practical effect. “What is to be may never be” is an ever-ready excuse for procrastination, whilst “*now* is the accepted time, *now* is the day of salvation.” Why argue about the future pains and penalties of ill-doing, and the future delights and rewards of well-doing, when all alike are capable of illustration in present experience?

Nevertheless the future is not to be forgotten. We have to aver firmly that ill-doing has to cease; that God’s will has to be wrought out in every creature at whatever cost; that as inordinate desires acquire strength with indulgence their reversal must be the more painful, and therefore that reformation can never be undertaken on easier terms than now. Furthermore it may be urged that in the world to come our organisations, divested of the flesh, will be exquisitely sensitive, so that pleasures will be keener and pains likewise; and hence not even hell-fire may exaggerate the affliction through which obstinate evil-doers will have to pass in the process of reduction to conformity to the Divine Will.

“But,” observes an admirer of Moody and Sankey, “you appear altogether to forget the evangelical method of salvation. When the keeper of the prison at Philippi inquired of Paul and Silas, ‘Sirs, what must I do to be saved?’ they answered, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ Why do you take no account of that simple prescription?”

I neither forget the prescription, nor think lightly of it. “Believe on the Lord Jesus Christ,” that is to say, *live by Him*, “and thou shalt be saved, *and thy house*”—the household being usually overlooked by traders in this prescription. What could be more certain than that salvation should issue from such belief, such practice? Our belief is the truth we live by, and if we live by the rule of Jesus Christ, how can we escape salvation? Believe on Christ is frequently confounded with pious adulation

concerning Him; but we have His own clear judgment upon such sentimentalism—"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven."

Lastly, I hear another objection: "It has always seemed to me that salvation consisted in deliverance from selfishness, and you make it consistent with selfishness. If it is right to be good that I may get to Heaven, is it not right to be good for the praise of men, or for £1,000 a year?"

Admitted, and not admitted. There are many grades of salvation, and in the higher grades there is little thought of recompense for well-doing, selfish ends being wholly subordinate to divine and brotherly ends. As Lynch prays—

Dismiss me not Thy service, Lord,  
But train me for Thy will . . . .  
And I shall ask for no reward  
Except to serve Thee still.

What I contend for is, that whoever conforms to God's will from whatever motive, whether of fear or love, is saved. God has sons and He has servants, and these of many orders, and all are within the protection of His Kingdom though it may be inhabitants of its lower provinces.

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## REVELATIONS OF THE MICROSCOPE.— INVESTIGATION BY THE RIFLE.

By THOMAS BREVIOR.

It is not the purpose of the writer to follow in the wake of Dr. Carpenter in pointing out the marvels in the natural world which the microscope has revealed to us. Yet even this might suffice to make the Materialist more modest, to pause in his too confident denial of the possibility of a sphere of existence as far removed from the conditions of material life as the world of wonders disclosed by the microscope is from that known only by the observation of the unaided senses. How little, indeed, would it be possible for us to know even of the familiar things around us but for the instruments and appliances which mind has enabled us to construct, revealing to us more and more of the Divine Cosmos, alike in the magnificent grandeur of the heavens and in the tiny dewdrop, or the beetle's wing, the same beauty, order, perfection, manifested in all! To the Infinite Power and Wisdom there is

No high, no low, no great, no small.



It may be that the mysteries of spirit are not intrinsically greater than those of the natural world, and that it is only their strangeness to us that makes the difference. To spirits who have never been incarnate—if such there are—the material universe and the conditions of mortality may be to the full as marvellous and strange. I have often thought that spirits must look with mingled amusement and pity on some of the dogmas assumed by our scientists as absolute truth, to which all facts, material or spiritual, must conform or be rejected; and who affect something very like omniscience, when they lay down, in advance of all investigation into the subject, that we are to start with clear ideas of the naturally possible and impossible. Why, how often have we seen at *séances* a spirit, ungrammatical in speech, and with the language and manners of an ignorant boor—as in earth-life he may but a short time before have been—perform feats at which men of science are confounded, and of which they are utterly incapable of presenting an adequate explanation.

The tables are now being turned upon the Scientists in more senses than one. The most rigorous scientific tests are now employed by men eminent in science, and in presence of scientific sceptics, to demonstrate the genuine character of manifestations alleged to be spiritual; and which seem to establish beyond all reasonable doubt that the allegation is well founded. Electricity, and the reflecting galvanometer have been employed so as to show conclusively that the medium has not stirred from her seat, nor moved a hand, even for the fraction of a second, while the materialised spirit-form has been moving freely in the circle; seen, conversed with, moving books and other articles—not in a prepared room with apparatus for deception, and aided by confederates, but in the laboratory or in the houses of investigators, and under conditions arranged by themselves, and in presence only of their own chosen witnesses.

The microscope has now been called in to do its part in the work. Careful microscopic examination has been made of the drapery worn by the materialised spirit, and the truth of its statements on the subject tested and proved. In this Magazine for June an article was quoted from the *Religio-Philosophical Journal*, published in Chicago, and written by Dr. J. B. Newbrough, on “Mrs. Compton’s *Séances* at Havana, N.Y., U.S.A.” It will be remembered by its readers that while Mrs. Compton was in the cabinet, secured in any manner with ropes, twine, or delicate sewing thread, sealed with private seals, her dress nailed to the floor within the cabinet; still, when a materialised spirit walked out from that cabinet, the medium

was not to be found while the spirit was outside ; but on the spirit's re-entrance into the cabinet, the medium was found secured as before, with neither a seal broken, nor a thread or rope untied. The spirits are ever various, sometimes an Indian, six feet high, sometimes a young girl, sometimes the spirit is recognised as that of a departed relative or friend ; during the appearances, a visitor will be told by the spirit to enter the cabinet ; he does so, and finds, as the spirit had told him, that the body of the medium is not there ; that it is really Mrs. Compton herself, but transfigured by the spirit, who thus appears tall or short, large or small, presenting the forms and lineaments of the departed, and exhibiting other characteristic actions, and giving tests, so as to be recognised. The weight of these strange forms is also found to vary from fifteen pounds to one hundred and fifty. But not only do these transformations take place in Mrs. Compton herself, as has been proved by detaining the form when so transfigured, but her dress is also subject to transfiguration. Mrs. Compton wears a coarse, black, alpaca dress, while the drapery of the spirit is white and fine, apparently of wholly different material, yet, if a piece is cut out of the latter, as the spirit has informed the sitters, it will in shape and size exactly correspond to the place where a piece has been cut out from the dress of the medium. These facts are well attested and independent accounts of them have been published by Dr. Storer, Colonel Olcott, in his book *People from the Other World*, and still more recently in a series of communications to the *Banner of Light*, Boston, U.S.A., by Colonel Richard Cross, of Montreal, Canada. He tells us that he secured Mrs. Compton by threads passed through her ear, and fastened to the back of the chair with sealing wax, stamped with his seal ; her wrists secured by paper bracelets, and her dress nailed to the floor. Under these circumstances several forms successively stepped forth from the cabinet in person and dress altogether unlike the medium, one recognised by him as that of his departed brother ; when during these appearances, by invitation of the materialised spirit he entered the cabinet, he found it empty and the chair vacant. Yet immediately the *séance* concluded, he found the medium to all appearances secured just as she had been by him, the seal and threads and paper bracelets unbroken, and the dress still fastened to the floor as he had left it. From the account of his last *séance* we quote the following incident to which we now more particularly invite attention. He asked if the spirit could not, with a pair of scissors he had provided, cut out a piece of her dress. Being told that she could, but that, if she cut the dress she wore as a spirit, the dress of Mrs. Compton would be

cut in the same way and place, and would so appear. He said he would give her a new one to replace it. This sequel is best given in his own words. He says:—

Katie took the scissors by her thumb and finger, and lifting up the left side of the skirt of her dress, deliberately cut out a piece about the shape of, but larger than a good-sized lemon, and, dropping the scissors upon the floor, handed me the piece of gossamer which she had cut from her dress. I took it, examined it, and laid it on the table beside me until the *séance* was gone through. Katie then disappeared within the door.

Colonel Cross's brother, who had been slain in battle at Gettysburg, appeared in full military uniform; also his own child, a little girl, and several other friends.

After the close of the *séance*, or rather after the spirits were through, I went into the cabinet to see the medium; and there she was, in a deep trance, sitting in the chair, sealed and stamped, as I had left her; but, as I desired, I looked at her black alpaca dress to the left side, below the waist, and sure enough there was a hole in her dress about the size of the piece Katie cut out of her dress, as the spirits had said. I took out my scissors, which I had picked up and put in my pocket when Katie let them fall on the floor, and around this lemon-shaped orifice I cut out a larger piece from the dress of Mrs. Compton—a piece of her dress measuring about eight inches long and five inches in breadth. The piece of white gossamer which Katie cut out of her dress when appearing before the circle exactly fitted in the hole in the piece of Mrs. Compton's black dress which I cut out in the cabinet.

The web and texture of this is downy and gossamer-like, and very soft and creamy white in colour, quite unlike any material I ever saw. I have the piece of spirit-dress with me, and any person can see it and examine who will.

Around the hole with which this exactly matched I cut a piece of Mrs. Compton's dress (black alpaca) about an inch or two wide all around from the edges of the whole. To be fully appreciated both the pieces should be seen, and I will show them at any time. I asked the spirit Katie, when I got the piece of gossamer, what it was made of. She replied that it was made of the fine substance of the alpaca cloth of Mrs. Compton's dress—the interior part of it, so to speak, with the hardness and grossness taken off—the substance of her dress almost spiritualised—made quintessential, perhaps.

I must not forget to mention that Mrs. Compton, the medium, after the *séance*, was in deep trance in the same condition, as to seals and sealing-wax and paper, as she was placed by me at the beginning, not having disturbed one of the frail fastenings, or moved one jot or tittle from the chair.

Judge Carter of New York, in a letter to the same journal, which appears in its issue of July 17th, writes:—

Colonel Cross has put into my possession the piece of black alpaca, with a lemon-shaped orifice in the middle, which he cut from the dress of Mrs. Compton, and the corresponding piece of white gossamer threads which the spirit 'Katie' cut from her dress with the scissors furnished by him. I notice one thing about the piece of spirit-material; it is not now so plushy or woolly as it was at first, becoming more thready and losing its softness, and it is of a duller white in colour. These results may be from the handling to which it has been subjected, for both the Colonel and myself have shown it to many persons, but I do not think it will soon, if ever, fade out altogether, but will remain substantial and visible.

By invitation, I went to the laboratory and studio of Mr. Henry J. Newton (in New York), and we subjected the pieces of alpaca and spirit-cloth to the lens of a very powerful microscope, which magnified five hundred times. So great was the magnifying power of the microscope that the field of view of the pieces of material only embraced some threads of each. We first tried the black alpaca under the lens of the microscope, and the two or three crossing threads which we saw appeared very large and coarse, about from one-fourth to

one-half inch in diameter, and these threads were composed of numerous strands of fibres, numbering in variety from seven to twenty strands, and all of a coarse black colour. We could plainly distinguish large intervals or interstices between the strands, and we were much astonished at the apparent gross coarseness of the fabric.

We then substituted the spirit-cloth under the lens, and examined it very closely, and to our surprise and amazement found it a very refined, clear, sublimated and crystalline likeness of the alpaca in form. Under the intense light of the field of the microscope, the crossing threads of the spirit-cloth had the appearance of crystallised pure white wax, and were much smaller and more refined than those of the alpaca; but they coursed the same way, and we found, on subjecting different parts of the spirit-cloth, that they had the same number of strands of fibre, much diminished in size, varying as in the alpaca, from seven to about twenty strands of fibre in each. But the intervals or interstices in the spirit-cloth between the strands, largely magnified as they were, were not visible. The strands or fibres of apparent fine white wax seemed to adhere closely together to form the thread, with no spaces between. The sizes of the threads, and, of course, the strands, were very much smaller than those of the alpaca; and there was very much space between the threads themselves, as the piece of spirit-gossamer plainly shows, too, to the naked eye. On closer inspection we also discovered here and there, to our surprise, most diminutive spots of black colour on the strands or fibres of the spirit-cloth, and in one or two instances we plainly traced the black colour following and filling up the loose ends of the strands or fibres.

Again, we happened, for the sake of experiment, to place a single thread of the black alpaca under the lens of a microscope, and to our amazement discovered following along the side or edge of it, and closely adhering to it, a very small piece of the white waxen strand of the spirit-cloth. This discovery made our experiments complete. Our final conclusion, therefore, was that this spirit-cloth—as the spirit “Katie” at the time she cut it from her dress said—was manufactured by her and the spirits from Mrs. Compton’s alpaca dress. It was, as she intimated, the coarse material of the black alpaca sublimated and refined—almost spiritualised, as she said; the material grossness taken off, and the quintessential fabric left and remaining—the former of the earth earthy, the latter of the ethereal, soft, fine, and beautiful. And this, too confirms what the spirits said at the time “Katie” cut the piece out of her dress—that Colonel Cross would find a corresponding cut or hole in the dress of the medium, which he did find, and of which the proof and demonstration are now in my possession.

Here is a hard nut to crack for our Sadducean Scientists. What can they do with facts like these? It is of no use kicking against the pricks. They may for the present evade the issue by ignoring or denying the facts, by affecting to treat them with indifference, contempt, ridicule. But these ostriches of science do not get rid of the unwelcome facts by burying their heads in the sand and refusing to look at them. There they are. Not occurring in Timbuctoo, not attested by simpletons and silly women; not recorded by stupid monks and knavish priests in the ignorant bygone ages of darkness and credulity, but taking place in this age of science and newspapers in the midst of an active, busy, educated, sharp-witted people; attested by journalists, physicians, lawyers, and men of science writing independently of each other, and concurring in their testimony, published at the time, and in books and journals widely circulated in the place and country where they occurred, and more or

less freely circulating throughout the civilized world. These men are not *gobemouches*, they did not go as lambs to the slaughter; they observed, they tested, they called science to their aid, and showed their good faith by publishing their testimony with their names, and braving whatever obloquy this might bring upon them. That so many and such witnesses were deceived by an illiterate washerwoman is a gratuitous hypothesis of incredulity, the last resource of those who find it difficult or even impossible to believe what is not or does not seem to be conformable to their own and the common experience. In other words, it is but the expression of that prejudice with which all facts of a novel and startling order, and which run counter to accepted theories, are at first invariably received. That an impostor in mediumship is from time to time detected, but slightly, if at all, affects the argument. Impostors in mediumship doubtless there are, as in science, religion, and everything human, when private and personal ends may be pursued; but the proper inference from this is, not that we should reject or prejudge these things as all imposture, but that in our investigation of them we should be on our guard and exercise due vigilance against deception. Moreover facts of a kindred nature to those under consideration are attested by eminent men of science in our own country, after years of patient experimental investigation; and those who have not so investigated (whatever weight may justly attach to their opinion on other matters known to them), cannot reasonably expect their opinion on this subject to be regarded as of any value, still less to effect the mature carefully considered judgment of those who have given so much time and pains to properly inform themselves concerning it. Nor let it be forgotten that in this land and in this Metropolis, as well as in America, these facts are *still going on*, and may be verified by all who will give time and care to their fair and thorough investigation. If evidence of this kind and amount does not furnish adequate proof, we may say with a Cambridge Professor that the possibility of establishing such facts upon human testimony must be given up.

Assuming then, as we fairly may, the facts to be as reported, they suggest some obvious considerations which should not be overlooked. In the first place, it may teach us that professors are no more infallible than popes, and that no Ecumenical Council—ecclesiastical or scientific—can make them so. No one would perhaps formally, and in express terms, affirm the infallibility of any professor; but the deference and awe with which the opinions, on any and every subject, of certain eminent professors are received and quoted in newspapers and in general society, shows how far men, in this nineteenth century, are

gone in this new and mischievous superstition. Anything which may put a wholesome check upon this, and teach the true nature and limits of authority, must be beneficial. And these facts should have a salutary influence on Scientists themselves, somewhat abating those arrogant pretensions and scornful airs which so ill become them, and reviving a little that spirit of modest humility which gave such an exemplary grace to those wise men who preceded them in the place they occupy. If they are not quite too wise to be taught by such means, they may learn that they have not got to the very bottom of many things about which they confidently dogmatise; that at least their knowledge about them is relative, and not absolute; that there are laws and potencies in the universe not dreamed of in their philosophy: a higher science than that of earth—a subtler chemistry than is known in their laboratories; and that some of the despised outer barbarians who know not science have, by keeping a more open mind, and by a faithful use of their senses and their reason, got the start of them in the attainment of a knowledge of things they had presumed impossible.

These Compton transfigurations have their lesson, too, for Spiritualists. Their comparison with our own experiences in England is most instructive. They show the need of great patience in investigation of so delicate and complex a problem as the materialization of spirit-forms presents; of the extreme caution required to prevent erroneous conclusions, perhaps most prejudicial to the medium, from superficial or specious appearances; of guarding against crude and hasty generalizations from slight and imperfect data. How much ill feeling and acrimonious controversy might have been spared us by a knowledge of the facts now taking place. Evidence the most conflicting, and apparently the most conclusive, was urged on either side, and each side freely launched its imputations of bad faith against the other; and many even who had no personal knowledge of the facts, ranged themselves under one or other of the opposite factions. Few were willing to suspend their judgment, and wait further developments which might throw light upon the difficulty. Those, however, who did so, are beginning to reap their reward. It seems highly probable that in these Compton transfigurations we have a key to the situation, that, as in the old story of the knights who approached the shield from opposite sides, one pronouncing it silver and the other golden, both parties being right and both wrong; right in their affirmation, wrong in their denial. We now know that the medium may be instantaneously released from the most complicated and apparently securest fastenings, and, under spirit-control, freely move among the sitters; and that even her

person and clothing may be wholly transfigured, and then be replaced in the fastenings as at first, and this not only without *mala fides* on her part, but in entire unconsciousness of what has happened. A wonderful spirit-manifestation truly, but one which it is not surprising should be misunderstood; and, especially when the transfiguration was incomplete, or had not taken place, it was quite natural for an indignant Spiritualist, believing that an imposition was attempted, to seize the figure which appeared, and satisfy himself that it was none other than the medium. How much, under these circumstances, would have been gained by a little further knowledge, and a little more mutual forbearance and consideration. It is to be hoped that this lesson will not be lost upon us in the future.

Of course where the medium and the materialised spirit are seen together, as is now often the case, the *modus operandi* must be wholly different to this. There may, indeed, and there probably are, many modes of operation unknown to us employed by spirits to bring about the same or very similar results. And it seems to me that the time has come when this subject should receive more systematic, more careful, persistent, scientific investigation than it has yet had. Not from the mere physicist, who would investigate and experiment with it as a mere branch of physics; but by scientific Spiritualists, who understand that the conditions of successful investigation are both physical and psychical. And let it be borne in mind, the most rigorous scientific tests, and the sharpest vigilance, do not necessarily imply suspicion of the medium's good faith. We do not know the unseen operators behind, or their resources and methods. They may have no intention to mislead us, but where we know so little, we may easily deceive ourselves by simple ignorance or misapprehension of the immediate object sought to be attained, the conditions needed, and the agencies employed.

There is certainly a difference between investigation by the microscope and investigation by the rifle; but though the latter is decidedly less delicate and scientific, it will be regarded by many as at least equally conclusive, and it may serve to show the wide range of test to which Spiritualism has been submitted, that it has been of late successfully subjected to both. When we first read that a materialised spirit-face had been shot into by a crack rifleman, with the consent of both medium and spirit, we were inclined to regard it as one of those Transatlantic sensation stories, invented by ingenious Yankees having a greater affection for dollars than veracity. It would seem, however, that the fact is really well authenticated. It actually took place, in presence of several sceptics and newspaper reporters. The St. Louis daily papers of Tuesday, August 10th, contain officially-

reported accounts of what took place, and the circumstances are endorsed both by the *Banner of Light* and by the *Religio-Philosophical Journal*. The following narrative of what took place is quoted from the *Banner of Light* of August 21st last:—

The great rifle-shot test so often asked for by the sceptic would seem to be complied with in the subjoined narrative, which is compiled from the St. Louis, Mo., daily papers of Tuesday, August 10th. W. C. Clark, a materialising medium of that city, who had for some time been holding *séances* at the residence of C. Tuckett, in Osage Street, was challenged by Henry Timkens, a carriage maker, whose place of business is at 814, North Sixth Street, to submit to the test of the rifle as follows:—Mr. Timkens offered fifty dollars for the privilege of loading and firing a rifle at a face which Mr. Clark should produce at the aperture of a cabinet, the medium to disrobe before entering the cabinet, and put on clothes which the challenger should produce. After this change of clothing the challenger was to fasten the medium to the bottom of the cabinet.

The *séance* was held on the evening of the 9th inst. The cabinet was a plain shell of boards, 6 feet long, 6½ high, and 2 feet deep, and was put together in six sections before the eyes of the company, which comprised fourteen reporters from the St. Louis press, and some other invited guests. The front and back sections of the cabinet had hinges in the centre, forming doors for ingress and egress, while the front was provided with an orifice near the top, about the size of a face, over which a small black curtain was drawn, adjustable by a string fastened on the inside.

The medium divested himself of his clothing, as agreed upon, in the presence of the challenger and several reporters, and then put on the clothes brought by Mr. Timkens, *viz.*, a pair of white linen pantaloons, a white shirt, and white hose. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkens proceeded then, with the assistance of three or four reporters, to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming cord were passed through each of the four sets of holes. They emerged below the cabinet floor, where they were securely tied, and then fastened to the "sawbucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the back, and a piece of rope passed around his waist and tied on the outside of the cabinet, besides being secured to the sawbucks. The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor, between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

The end of the string of the curtain over the aperture was brought outside and secured at the distance of at least 10 feet from the medium. Nothing further being necessary, the door of the cabinet was then closed, the black curtain drawn over the window, and the people waited for further developments.

At the distance of 15 feet from the cabinet, and directly in front of the black curtain, had been placed a stand, where by means of a vice a small breach-loading rifle was fastened, after a load was placed in it, and levelled so that the ball would inevitably pierce the curtain's centre. Mr. A. B. Cunningham, of the *Globe-Democrat*, was requested by Mr. Timkens to fire the rifle, and accordingly took up his position behind it. In order to prevent the ball lodging in the wall, a heavy plank was placed on the other side of the cabinet and directly in the way of the shot. The preliminaries were settled at about twenty minutes past nine, and then, after a period of delay, varied by singing by the audience and rappings, on a sudden a face appeared at the aperture, which is thus described by the *St. Louis Republican's* reporter:—

"There it was. A pale, ghostly countenance, that looked as though it might have belonged to a girl of seventeen at some previous time in the world's history. It was a face that might have belonged to some Greek maiden two thousand years ago, and reminded one of the marble countenance of some



statue. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished."

A voice in the cabinet commanded, "Fire!" The rifle exploded. The face, unmoved by the operation, continued some minutes in view, then disappeared as it came, and in about fifteen minutes the medium was released, excited and exhausted with his labours. An examination of the cabinet showed that the ball had passed through the seat opposite the window, and it was found in the plank hung down beyond. The ropes were found as tense as when they were first tied, and, on the door being opened, the medium was found securely bound. The spirit that appeared, the medium claimed, was his cousin. The money was paid by Mr. Timkens on the spot.

The entire press delegation were unable to discover anything looking like deception in this *séance*, and so state to the public.

According to the *St. Louis Globe*, "Mr. Cunningham is a crack shot with a steady nerve, and the rifle carried only a small ball, but was loaded so as to send it easily through an inch plank." However the face shot at may have been constituted, whatever the mode of operation by spirits in its production, the manifestation must evidently have been totally different in kind to that which takes place through the mediumship of Mrs. Compton and similar mediums. Had anyone been rash enough to venture on such a test in her case, the consequences would probably have been very serious, if not fatal. I am careful to point this out lest any foolish person might think of repeating the experiment, and without permission of the spirit and the medium. Investigators are sometimes not very careful of consequences to the medium, and do not enquire very scrupulously as to conditions, but this kind of rifle-practice is a method of investigation not to be indulged in with impunity, even to themselves; so let any would-be rifle volunteer in this line beware.

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## NOTES AND GLEANINGS.

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### DR. SEXTON'S CHURCH AT CAVENDISH ROOMS.

THREE months since we drew attention to the commencement of Dr. Sexton's Sunday Services at the Cavendish Rooms. He had then, as our readers will recollect, been for three months at Goswell Hall, where, although the audience had been small they had been gradually increasing. The Cavendish Rooms were vacant, and despite the fact of its being the most unfavourable time of the year for any kind of public meetings, the Doctor remembering that for the past five-and-twenty years he had always been able to draw audiences in London, and that in 1873 these very rooms had been crowded during the hottest weather of the summer to listen to his orations on Spiritualism, he de-

terminated to take possession of the place at once. This was done, and discourses have been regularly given now for three months, making six months of Dr. Sexton's regular ministrations in London. We are glad to state that as far as the attendance is concerned the undertaking has been successful. Despite the heat of the weather and the fact that large numbers of London people have been out of town enjoying their holidays, the congregations have gradually increased as the services became better known, until there is every prospect of so large an attendance in the winter that sufficient accommodation will be provided with difficulty. We regret to say that the number of Spiritualists who have attended has been remarkably small, which fact, considering the amount of work the Doctor has done in the cause, has called forth many remarks. He himself does not complain of this, because he holds that Spiritualists, like other people, have a perfect right to attend any place where the teaching is best adapted to meet their own requirements, or to stay at home if that best suits their inclinations. He would have been gratified of course to have felt that he was supported on each Sunday evening by a congregation largely composed of Spiritualists, but as it is he is content to address those who come, even should his congregation be, as it has frequently been, principally made up of strangers.

During the past month discourses have been given on Sunday mornings in addition to those delivered in the evening, and these will be regularly continued for the present at all events. The predictions of friends with regard to this undertaking were lamentably disheartening, since almost every person who was spoken to on the subject foretold the almost certain failure of one or both of the services if two were attempted in the day. Those friends who felt interested in the Doctor's health suggested that the delivery of two discourses every Sunday would involve an amount of labour that he ought not out of consideration for himself to undertake. He had, however, made up his mind to this course, and he carried it out; and the result has been most gratifying. The Sunday morning congregations have gone on increasing, and there is every reason to believe that they will come, hereafter, to be large enough to fill the room.

Dr. Sexton has just concluded two series of discourses upon topics of considerable importance, the four morning sermons have been on the "Origin and Divine Authority of the Christian Religion," addressed mainly to sceptics, but containing matter deeply interesting to all persons. The evening series comprised four discourses on the "Origin of Man," a subject which the Doctor's scientific knowledge enabled him to treat in a manner that proved satisfactory to all who were present. Dr. Sexton

is thoroughly conversant with Mr. Darwin's doctrine of "Natural Selection," and indeed with all the theories of Evolution; and while admitting the large number of facts appealed to in support of these modern views, he demonstrated conclusively that when applied to man the hypothesis completely broke down. These discourses will, we understand, shortly be published in a small volume.

During the next month the series of sermons in the morning will be upon the "Relations of Christianity to Human Life," and the evening discourses will be on subjects mainly connected with the existence of God and the relationship of science to religion. Tickets are now issued for the quarter, in accordance with the plan previously adopted, and may be had at 75, Fleet Street. The prices are as before:—front seats, single, £1 1s., double, £1 11s. 6d.; second seats, 10s. 6d. Such seats will be numbered and specially reserved for the ticket holders. Dr. Sexton will feel grateful to those friends who will give him their support—the only means by which the services can be made to pay—by purchasing tickets; at the same time he will be additionally glad if those who take the tickets will use their endeavours to attend as regularly as they can. It is not cheering to see the reserved seats empty, even although they have been paid for.

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LECTURES BEFORE THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday afternoon, September 12th, Dr. William Hitchman occupied the rostrum of the spiritual church in Liverpool, and gave what Mr. John Priest characterised as "a most admirable and eloquent address at a moment's notice, for which he was personally indebted." The audience was good, intelligent, and respectable, and paid marked attention to the lecturer throughout. The Doctor demonstrated the moral qualifications requisite for the enjoyment of the spirit-world, as love to God, man, and the angels, exemplified by a life of active benevolence and religion of the heart, together with purity of thought, word, and deed in every transaction with which man is now engaged in the coil of mortality. Angels, he said, were not made of the motley rabble of a cock-pit, the prize-ring, the race-course, the gambling-table, or the tap-room, nay, of any of the pleasures of sense, love of wealth, fashion, or the follies and vanities of modern society; but rather of sincerity of heart and abnegation of self, unwearied efforts to ameliorate the condition of the prisoner, to deliver the captive, educate the ignorant, loose the shackles of mental slavery, advance the cause of true moral and spiritual science, pour free light into the noisome dungeons of disease which afflict body

and soul, and diffuse the blessings of spirituality—"spirituality" not in word, but in deed—until every man is a Spiritualist, worthy of immediate recognition in the highest and noblest spheres of the angel-world, whose synonyms are purity, love, and glory.

Mr. Priest lectured in the evening in his characteristic style, literary and philosophical, of elegant and refined culture, urging the importance of Spiritualism, self-culture, and morality, as the best remedies for the evils of society.

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MR. WILLIAM MACCALL ON SPIRITISM AND ATHEISM.

Mr. William Maccall, whose genius no one doubts, and whose kind and amiable disposition everyone who knows him must appreciate, has written an article in the *National Reformer* on Spiritism, which shows how little he really understands of the subject. It is the production of a master mind hurling abroad his anathemas at random, and striking down, in his attacks on Spiritualism, a dozen other modes of faith, including his own. The statement that sick Spiritualists should not seek to get rid of disease because they believe that death is the portal to a higher and happier world, is an argument—if argument it is worth calling—which would apply with equal force to all forms of thought, except Atheism, Mr. Maccall's own Pantheism included. We have been often puzzled to know upon what principle Mr. Maccall's contributions appear week after week in a journal which he holds in the supremest contempt, and the exponent of views which he thoroughly abhors. As, however, several of the Secularists have recently chuckled over Mr. Maccall's denunciation of Spiritualism, we beg to commend them to his views on Atheism, which we copy from an article of his that appeared not long since:—

Atheism is either a ghastliness or an insanity; it is a waste of time to assail it, a still more foolish waste of time elaborately to refute it. Never, except from the fatuous outcry of its enemies, can Atheism have any real potency. Disowned by nature, Atheism is rejected by human nature. Man finds God in his own heart before yearning for him in the universe: and he will continue to yearn for Him in the universe just because he will continue to find Him in his own heart. To deny the deepest, grandest, most pregnant reality which can sway the human soul, to repudiate the supreme, creative, and hallowing principle of human culture and of human civilization, is to brand all human history as a lie. Audacious it may be, or impudent, to make that denial, that repudiation; but our wrath should not be stirred thereby, any more than if we heard prosaic dunces mocking and denouncing poetry as a fantastic dream. What is Atheism? The confession, the boastful confession of a grievous incapacity; for the Atheist vows and vaunts that he is destitute of a particular sentiment, the primordial, the sublimely distinctive sentiment of the human race. This pride in a deplorable defect is substantially the only argument in the power of which Atheism believes. Smitten with colour-blindness, and other kinds of blindness, Atheism amusingly declares, that no one sees, that no one ought to see, and that there is nothing to be seen.

## POWER OF THE MIND OVER THE BODY.

The following story, which has appeared in some of the French papers, serves to illustrate, if true, the extraordinary influence exercised by the mental powers over the physical organization:—"Alexander Dumas was writing a serial novel for a Paris journal, and one day the Marquis de P—— called on him. 'Dumas,' said he, 'have you composed the end of the story now being published in the ——?' 'Of course.' 'Does the heroine die at the end?' 'Of course—dies of consumption.' 'You must make her live.' 'I cannot.' 'Yes, you must; for on your heroine's life depends my daughter's.' 'Your daughter's?' 'Yes, she has all the symptoms of consumption which you have described, and watches mournfully for every number of your novel, reading her own fate in that of your heroine. Now, if you make your heroine live, my daughter will live too. Come!' Dumas changed his last chapter; his heroine recovered. Five years afterwards Dumas met the Marquis at a party. 'Ah, Dumas!' he exclaimed; 'let me introduce you to my daughter. There she is. She is married and has four children.' 'And my novel has just four editions,' said Dumas, 'so we are quits.'"

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A MEDITATION.

Too far from Thee, O Lord.

The world is close upon each captured sense;  
 The heart's dear idols never vanish hence;  
 Life's care and labour still are pressing nigh;  
 Its fates and passions hard about me lie;—  
 But Thou art dim behind Thine infinite sky,  
 O distantly adored!

O Lord, too far from Thee!

Unwinged Time stands ever in my sight,  
 Flooding the Past and Now with gloom and light;  
 Silent, but busy, constant at my side,  
 It shreds away strength, beauty, joy, and pride.  
 Eternal! why am I from Thee so wide,  
 Nor Thy near presence see?

Ne'er languished for as now,  
 Now that the hold of Earth feels poor and frail;  
 Now that the cheek of Hope looks thin and pale,  
 And forms of buried love rise ghostly round,  
 And dark thoughts struggle on o'er broken ground;  
 Where is Thy face, O Father! radiant found,  
 With mercy on Thy brow?

I know that not from far,  
 Not from abroad, this presence is revealed,—  
 To our will denied, and from our wit concealed,  
 No search can find Thee, no entreaty bring,—  
 Reason a weak, Desert a spotted thing.  
 O Spirit, lift me on Thy dove-like wing  
 To realms that last and Are!

N. L. FROTHINGHAM.

## Notices of New Books.

### PARADISE; OR, THE INTERMEDIATE STATE BETWEEN DEATH AND THE RESURRECTION.\*

THERE are in this little book several miscellaneous poems full of noble thoughts embodied in most beautiful and poetic language, each one of which renders the volume well worth perusing. The one, however, that gives the title to the work is not only the longest but the one to which we wish especially to call attention. It bespeaks on every page the profound thinker, the true poet, and withal the sincere Christian. In order to give an idea of the object had in view by the writer we cannot do better than quote the following extract from the preface of the work :—

The author has ventured, in the first of the following poems, to illustrate two subjects, both left in some degree of obscurity in Holy Scripture. These are the ministry of guardian angels, and the intermediate state of the faithful soul between death and the resurrection. He hopes that, while he has striven to realise fully and devoutly what Holy Writ contains upon these subjects, and to present it to the reader in attractive guise, and with vividness of expression, he has not, in anything which he may have said, exceeded the limits of revelation, or appeared to be wise above that which is written. The ministry of guardian angels may indeed seem to some a fanciful development of the generally received belief in some forms of created life superior to our own, and employed as agents in the execution of the Divine will, for the benefit of Man (Hebrews i., 14). But the words of our Saviour, with respect to the "little ones" of His kingdom, in St. Matthew xviii., 10, appear to sanction such a particular ministrations, and a belief in it certainly existed amongst the Jews in our Lord's day (Luke xvi., 22). We need but to refer to Acts xii., 15, for a proof that such a doctrine prevailed amongst the first Christians at Jerusalem. The apparition of St. Peter at the door of Mary's house, when they believed him to be in prison, awaiting execution, and had no reason to suppose that his life was already closed, is by them ascribed to "his angel." With regard to the subject of the intermediate state the author's intention has been to bring into prominence the conscious and active, yet expectant, condition of the departed spirit, in contradistinction to popular belief, grounded on no sure warrant, whether in the absolute sleep of the soul, or in its immediate passage to the regions of everlasting bliss.

This purpose is admirably carried out, and the poem will therefore prove highly acceptable to all those who are interested in the doctrine of a Future Life, which most of the readers of the *Spiritual Magazine* necessarily are. We read the volume ourselves with very great pleasure, indeed so interested were we in its contents, that once having commenced it we did not lay it down until every line had been perused. We notice that one captious and hypercritical reviewer finds fault with the

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\* *Paradise; or, the Intermediate State between Death and the Resurrection*, and other Poems. By REV. OLIVER RAYMOND, LL.B. London: W. MACINTOSH, 24, Paternoster Row.

wording of a line in one of the miscellaneous poems somewhat unnecessarily. The poem reads:—

'Tis sable-vested Night with hurried step,  
T'escape the glances of approaching Morn.  
Far east she flies descending, nears the bound  
Of Asia's ample clime o'erspread before  
With inward gloom, &c.

The reviewer in question thinks that the line should have read "Far *west* she flies," which would assuredly have been a less correct phrase than that which the writer has employed. For the sun in passing from east to west carries in his course, not night but day, leaving night behind him in the regions from which he is departing. The Author is therefore perfectly correct in speaking of night flying eastward at the rising of the sun, meaning that it flies behind the sun into those regions which the orb of day has left and thereby literally changes places with him. On the whole we have great pleasure in recommending the little volume to our readers.

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#### MR. J. CHARLES EARLE'S SONNETS AND POEMS.\*

THIS is one of the most charming little volumes of poetry that we have come across for many a day. A sonnet is one of the most difficult of all poems to write so as to be thoroughly complete in itself, and to contain nothing more than is absolutely necessary in making up the requisite number of lines; and few indeed, therefore, are the persons who can do it well. Mr. Earle, however, has succeeded in accomplishing this result with a degree of perfection that is very rare. There is a great dearth of good poetry in these modern matter-of-fact days, and whenever, consequently, we come across an author whose productions are full of sterling thoughts we cannot praise him too highly. Mr. Earle possesses a thorough insight into those grand divine mysteries which everywhere surround us, and is keenly alive to the spiritual nature of man. Some of the little poems are beautiful in the extreme, and we should have been glad to have copied a few entire; but in the first place our space is very limited, and in the second place where all are so good, it is difficult to make a selection. The author is a firm believer in the doctrine that spirit constitutes the only real and substantial existence, and that matter so far as it is anything is "a form of mind." From the dedication of the book to Dr. Newman, and from some of the poems contained in the volume, we should judge the author to be a Roman Catholic, but there is so genuine a

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\* *Light Leading unto Light.* A Series of Sonnets and Poems. By JOHN CHARLES EARLE, B.A. LONDON: BURNS & OATES, 17 and 18, Portman Street, W.

spirit of liberality and love breathed out on every page, that we are sure the volume will prove highly acceptable to all Christians to whatever denomination they may belong.

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### RELIGION AND DEMOCRACY.\*

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WHATEVER Dr. Brittan does he does well. His publications on the subject of Spiritualism will live when very much of the literature that the printing press of to-day pours forth upon the world will have passed into oblivion and been forgotten. We experienced sincere regret when we learned that his quarterly journal was to be discontinued, because the place that it occupied was a most important one, and no other existing publication was calculated to fill it. The literature of Spiritualism, very much of it, is not of a particularly high order, but Dr. Brittan's books must be ranked amongst the most philosophic publications of the age. No person can peruse them without being struck with the great ability of the author. The lecture under consideration will in no way diminish the reputation of the learned Doctor, being a most able and thoughtful production. We cordially recommend it to our readers, and trust it may have a large circulation both in England and America.

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We have also received the following publications:—*Poems* by Gertrude Mintern Hazard and Anna Peace Hazard. (A neat little volume containing some sweet and charming poems.)—*The Medical Eclectic*, devoted to Reformed Medicine, General Science and Literature, edited by Alexander Wilder, M.D., and Robert S. Newton, M.D., July. (Full of sterling articles by able authors.)—*The St. Louis Eclectic Medical Journal*, edited by George H. Field, M.D. July and August. (One of the best of the American Eclectic Journals; we can cordially recommend it to those of our readers who are interested in medical matters.)—*The Dietetic Reformer*. September.—*The New Church Independent*. August.—(An excellent number of this very excellent journal.)—*The [American] Spiritual Magazine*, edited by S. Watson, D.D. September.—*Psychische Studien Monatliche Zeitschrift vorzüglich der Untersuchung der wenig gekannten Phänomene des Seelenlebens gewidmet*. Herausgegeben und redigirt von Alexander Aksakow. August. (Contains valuable articles on Spirit-Photography; Robert Dale Owen's Insanity; Mrs. Fay's Mediumship, &c.)—*Revue Spirite Journal d'Etudes Psychologiques*. Septembre.—*The Truth Seeker*, edited by the Rev. John Page Hopps.—*Mr. Moody's late Sermon on Hell*, by John Page Hopps. (A powerfully written protest against that part of the teaching of the great Revivalist that relates to the nature of future punishment)—*The Banner of Light* [Boston]: weekly.—*The Religio-Philosophical Journal* [Chicago]: weekly.—*The Spiritual Scientist* [Boston]: weekly.—*The Englishman*: weekly.—*The Tichborne Trial*: weekly.—*The Englishman's Magazine*. September.—*Heroes and Martyrs of Freethought*, by G. W. Foote and Charles Watts.—*The Crusade*. September.—*The Limitations of Christian Responsibility*, by Henry Dunn.—*The Cincinnati Eclectic Medical Journal*, edited by John M. Scudder, M.D. September.—*Chicago Medical Times*, edited by A. L. Clarke, M.D., and H. D. Garrison, M.D.

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\* *Religion and Democracy*. A Lecture, delivered before the Society of Spiritualists, assembled at Robinson Hall, New York, October 19th, 1873. By S. B. BRITTAN, M.D. New York: STANDARD SPIRITUAL LIBRARY ASSOCIATION.



## Obituary.

### ELIHU RICH.

WE have to record the departure to spirit-life of an earnest worker, and one of the earliest friends of Spiritualism in this country—Mr. Elihu Rich. In the correspondence in the *Morning Advertiser* in 1852, which first attracted any considerable share of public attention to Modern Spiritualism in England, and in which Mr. Benjamin Coleman, Dr. Wilkinson, Anthony Trollope, and others, stated the true nature of the remarkable manifestations witnessed by them at the house of Mr. Rymer of Ealing, and at Cox's Hotel, Jermyn St., through the mediumship of Mr. D. D. Home, in reply to the misrepresentations of Sir David Brewster and Mr. Anderson, the "Wizard of the North," Mr. Rich contributed a lengthy, learned, and most interesting letter. And in the excited controversy on Spiritualism among the Swedenborgians, which finally led to the secession from that sect of nearly all those who were its heart and brain, Mr. Rich took part against the ossified Swedenborgians, contributing for their benefit his *Notes on Certain Forms of Spiritualism*. One might reasonably have hoped that the adherence to Spiritualism of such men as Dr. Wilkinson, the translator of Swedenborg, and author of the valuable introductions prefixed to his philosophical writings, and of Mr. Rich, the compiler of the elaborate and useful *Index to Swedenborg*, and one of the ablest defenders of his philosophy, would have made even the ecclesiastical faction of the sect re-consider that unwise opposition to it into which they had allowed themselves to be betrayed; but as Milton complained in his day that "New presbyter is but old priest writ large," so now and ever it would seem that the spirit of priesthood, established or non-established, is the same, showing like repugnance to any manifestation of Divine truth not emanating from the idol of the sect, and interpreted by its priesthood.

Mr. Rich also edited the volume on "The Occult Sciences," in the *Encyclopædia Metropolitana*, and which contains an account of the rise and progress of Spiritualism in America, and many other articles from his pen of much interest to Spiritualists. To this Magazine he was one of the earliest contributors. Mr. Rich was deeply imbued with the higher philosophy of Swedenborg; a man of great erudition and literary activity; and his loss to them will be deeply felt by a large circle of friends.

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MRS. J. H. CONANT.

THIS medium, whose name is so widely known, especially in the United States, departed to the spirit-world on the 5th of August. She was chiefly known as the medium through whom the communications were given in the "Message Department" of the *Banner of Light*, where they have regularly occupied a folio page every week almost from the commencement of that journal, in 1857 till her illness a few months since. These communications were sometimes in reply to questions, and on subjects in science, philosophy, and theology, but were mostly of a personal kind from spirits recently departed to their friends on earth. They are very varied in character and style, and we learn from those who have been present at the *Banner of Light* free circle where they were given, that the impersonation was sometimes quite remarkable, presenting most striking evidence of spirit-control. Many thousands of the messages so obtained have thus been published; and a selection from them is given in a volume of 300 pages, entitled *Flashes of Light from the Spirit-World*. Her biography, lately published, is a volume of much interest.

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P. B. RANDOLPH.

ANOTHER American medium of remarkable powers has also gone from us. Mr. P. B. Randolph departed this life, under most unhappy circumstances, July 29th. He twice visited England, and gave some public lectures in the Metropolis. It was the writer's privilege to be a member of a small private circle in London, about the year 1856, of which he was the medium; and some of the trance-discourses given by him on subjects presented at the moment were equal to anything I have heard from any speaker, either in the normal or abnormal state. Some notes, taken by my friend Dr. Dixon, from a series of discourses on the "Laws of Spirit Intercourse," professing to be given by Philip Lemoine, a French physician of the last century, were published as an Appendix to a volume, now out of print, entitled *Confessions of a Truth Seeker*. These notes might, I think, with advantage be republished in the *Spiritual Magazine*, and would be new to most of its readers.\* Poor Randolph, like many mediums, was impulsive and eccentric, but kind-hearted, social, and grateful for any little kindness that might be shown

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\* We shall act upon the suggestion of our friend, Mr. Shorter, and reprint these notes in a future number of the *Spiritual Magazine*.—ED.

him. On one occasion Mrs. Emma Hardinge took up a portrait of him in a morocco case, lying on my table, not knowing whose it was, and, without opening it, placed it to her forehead. She said the impression it gave her was that of a man so much in the spirit-world that she could hardly tell whether he was an inhabitant of this world or not. When I told her whose portrait it was she was surprised, and said it gave her a more favourable impression of him than she had entertained before. Though destitute of school-education, Randolph had considerable natural ability, and wrote several books and pamphlets. Those best known are his *Dealings with the Dead*; a *Biography of the Davenport Brothers*; and *Pre-Adamite Man*. We learn that a long and appreciative notice of him has appeared in the *Religio-Philosophical Journal*, of Chicago; but have been unable to gain a sight of it.

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#### DAVID WILKINSON WEATHERHEAD.

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WHEN we bear in mind that the great majority of English Spiritualists are comparatively recent converts, it is not surprising that the early active workers in Spiritualism, who bore the reproach as well as the heavy labour and sacrifices it involved, should already be almost forgotten, or more generally unknown, even by name to Spiritualists in general. One of the first of these devoted pioneers was David Wilkinson Weatherhead, of Keighley, who departed to the better world September 3rd, in his 73rd year. Prior to the advent of modern Spiritualism, he was a prominent and outspoken Secularist; but early in the movement, convinced by experimental investigation that Spiritualism was a truth, he was so impressed with its importance that he bought a printing press and fount of type; and got one of his shopmen, Mr. Benjamin Morell, who had also become an enthusiastic Spiritualist, to work at it with the assistance of his two daughters, and so established the first journal of Spiritualism in England—the *Yorkshire Spiritual Telegraph*—the first number of which was issued April 1855, and continued as the *British Spiritual Telegraph*, was carried on at Mr. Weatherhead's cost, till the *Spiritual Magazine* was founded, in January, 1860. Mr. Weatherhead, also, at a cost of several hundred pounds, built a Spiritual Lyceum in Keighley, for lectures and meetings in connection with Spiritualism, and for the education of the young, and further purposes of a progressive kind; for his sympathies were broad and liberal. He was a temperance and dietetic reformer, both in principle and practice, and an ardent friend of the co-operative movement

among the working classes. If the oft-quoted line be true that

An honest man's the noblest work of God,

that title might certainly be claimed for our translated friend. An honest, worthy man, kindly and genial, a good citizen, a veteran reformer, generous without ostentation, an enlightened, practical, Christian philanthropist. May the memory of such men live green in our hearts, and may we emulate the example of their lives.

T. S.

## Correspondence.

### MODERN SPIRITUAL VAGARIES.

THE following letter from Mr. William Howitt was sent to Mr. Shorter, and can hardly be said to have been written for publication, but it contains so much solid sense upon a subject that is just now creating considerable interest amongst Spiritualists, that its appearance in these columns cannot but be productive of great good.

DEAR SHORTER,—Sitting out, on a fine afternoon, on the open common above our house, overlooking the little town of Bruneck, and a panoramic view of a wide valley, surrounded by mountains not too much crowding on the scene—a view such as it would be difficult to find in Great Britain—we read your spirited and amusing article on the “Re-incarnationist Bruisers,” and had a hearty laugh over it. Surely Signor Damiani must have been dreaming a mesmeric dream when he saw such “a worsting of the Non-Reincarnationists, and so contused and bleeding an arena.” Though I, as well as you and Wilkinson, were in the thick of the fight, if fight it could be called, where all the bruising was on one side, and though I regularly read the details in the French journals, both of Paris and Lyons, on the question, I have no recollection of any such victories by the Re-incarnationists, nor in this country of a single champion of that school appearing on the scene. In the *Revue Spiritualiste*, in Paris, the arguments appeared to me of the most conclusive kind. In England the contest at that time was necessarily confined to the *Spiritual Magazine*, for there was not then, if I remember right, any other spiritual journal, and I never saw a Re-incarnationist even put out his head in it. The whole of what did appear is to be found in the volumes of that journal, where I carefully translated the articles on the subject from the *Revue Spiritualiste*; and M. Pierart as regularly had our articles translated into that journal. Baron Dirckinck Holmfeld says our articles did not reach France. They certainly reached it, but I am afraid they did not circulate very widely, for the *Revue Spiritualiste* was already in difficulties; but Signor Damiani, so far as the English Spiritualists are concerned, is quite in the clouds, and, as you have so well said, the champions on our side are all spry, alert, intact, and bearing no trace of a wound. Baron Dirckinck has given us a good account of the re-furbishing up of this old Pythagorean notion at the instigation of the Jesuits. Re-incarnation is a doctrine too absurd and too needless in the infinite spaces of the universe, where the evident order of the Creator is progress, not retrogression, and where infinite provision is made for an onward march of humanity, to win any but a fleeting credence. It is seed of the enemy, luckily falling only on rocks and shelves, and not into the deep soil of really reflective minds. It is one amongst the hundreds of absurdities that infest the present field of Spiritualism amongst the numbers of ill-informed

people who have rushed into it ; and must die out as real intelligence progresses. Where a soil has not been ploughed for ages, its first crop is rank to extravagance, and produces weeds of every kind in a vigour and abundance that threaten to smother the genuine corn. I don't mean the mere progress of physical science, for that of to-day shows us that while it thinks it gets more light it gets more darkness. I am glad that Signor Damiani believes even so much as Re-incarnation, for his country has its Scientists who out-Herod immensely our Huxley and Tyndal.

At the recent Congress of Scientists at Palermo where Padre Secchi, the Papal astronomer, and I think Prince Humbert were present, the doctrine of Atheism was boldly broached and rapturously applauded. Signor Mamiani, the son of Mamiani the philologist and Neo-Catholic, declared that "Science *was the only divinity* now remaining of all deserted Olympus," and that the people should accustom themselves to worship and aid it. Renan was there, and at a banquet in the evening was toasted as the depositor of Christ, and this toast was received by the assembled Scientists of Italy with clamorous applause. In his reply, Renan said, "You have made of a god-man a man-god," which was thought exceedingly clever. For myself I am not able to penetrate the wit of it. It appears to me one of the mere *ad captandum* platitudes which abound in Renan's very shallow books.

I have repeatedly, in former papers, said that these *terre-filii* philosophers don't seem to be aware of the profound homage they pay to the divine foresight of Christ by their materialistic doctrines : for He asked, "When I come again shall I find faith on the earth?" If He came now He would find a wonderful diminution of faith already, and if He come at a later date He may find none, or next to none ; for as Antoinette Bourignon well said, "Christ is not coming yet ; for it must be midnight before it can again be day."

This is the time of the wild growth of all sorts of spiritual and intellectual creeds. We have them in the rank crops of Spiritualism. When I read the rubbish on all sides as communications of spirits, and see the simple confidence with which the media, especially American ones, receive all this draught, and which is swallowed with equally indiscriminating avidity by their hearers, I no longer wonder at the absurdities accepted as Gospel truths by Catholics, or by the worshippers of Fetishes. It would be amusing, were it not deplorable, to see the credulity of Re-incarnationists. We had the other day a spirit, through Mrs. Woodforde, telling his dupes that in a former state he was a Persian Prince, and ordered them to buy a diamond ring which he wore as such Persian Prince, but which was the other day exposed in a certain shop window. They were to give it to Mr. Coleman, the medium, to wear to his exceeding advantage. It is amusing, for all the Re-incarnationists profess themselves to have been formerly *princes* or *princesses*. We all know a lady of that school, who has successively been Semiramis and Jezebel—bad subjects, the very worst types of human or even demon nature, but still princesses. These Re-incarnationists will be nothing less than princely by descent, even though as such they were monsters. If they progress morally, they seem to sink rapidly in social rank in their successive re-embodiments. Mr. Home, in his indignant note on this subject, says he would rather that a viper should clasp his finger than such a ring as that given to Mr. Coleman ; and so would I.

Baron Dirckinck Holmfeld, in his article in the last number of the *Spiritual Magazine*, observes of the lectures of clever American trance-media, that in them "You meet a mixture of enlightened ideas and fine feelings with crude and indigestible notions. Half-understood truths or one-sided conceptions are disfigured through wrong and captious conclusions, so that you scarcely discover a phrase in which a sound, clear thought prevails, and which makes the prolixity of eloquent words understandable."

This is precisely my feeling in reading such so-called inspirational addresses. Mrs. Tappan is certainly one of the most brilliant of such address-media who have recently visited us from the United States. Her long career as a spiritual lecturer has given her a great facility of speech, and some of her orations are fine and telling : but as a whole does one find much that is new, and of the new can we confidently say that it is spiritually true? Can we really, in all the extensive deliveries—professedly from guiding spirits—turn to any solid revela-

tions that stand as new and valuable truths—new and positive way-marks on the spiritual highway? In the stately procession of words I confess that the prolixity and vagueness noted by Baron Dirckinck affects me equally. Fine words are said to butter no turnips, but fine words too often in inspirational addresses butter many spiritual crudities.

In Mrs. Tappan's "Visions of the Viking" there is much poetical imagination, but we did not expect to find a Greek goddess—Electra—substituted for Frigga; and one is equally surprised in the Western Highlands not to find Ossian and Fingal, and the other heroes of Morvern impressing themselves. Perhaps they were unknown to her spirit-guides. In another case, would the spirit of Judge Edmonds perpetrate the anachronism of professing to have seen the spirit of Napoleon I. in the other world, influencing, guiding and supporting Napoleon III., till, catching a happier idea, he abandoned the unlucky Napoleon III., and let his empire go to pieces. As all this occurred before the worthy Judge entered that world, he could not *see* it there. In fact, he heard it all long before he got there.

These little inaccuracies, however, dear Shorter, are nothing to the things one sees put forth as dictations of spirits in one part of the world or other. They are sometimes such as make one think there must be spirits of the old Gibeonites coming upon us as they came on the Israelites with their musty bread, and worn-out shoes and clothes, and more worn-out ideas. It requires a strong good-will to the cause to call one's-self Spiritualist, when one hears some of the things that are published in its name. In fact, I admire your caution, who have shrouded yourself under your name of Thomas Brevior, or still *brevior* under T. S., which may stand for True Spiritualist: whilst I might have been sagacious enough to write myself W. H., which might be deciphered "Who is he?" and no one be any the wiser, nor I any the foolisher. Well, let us thank heaven that, besides the simple ones who will take in anything from "the spirits," we have some noble soldiers marching through Coventry with us, whose sound sense, clear intellects, philosophic attainments, and noble aspirations would adorn any cause. Men and women, too, who look to the revelations of Spiritualism for the ennoblement of the human mind; for the confirmation of all that is pure and holy, and for its adding to Christianity not new and fantastic doctrines, but new illustrations of its divine nature and influences on the human spirit and the progress of society. Disciples, who by their pure, loving, noble walk, give the highest proofs that their faith is laid in the jewelled foundations of the Jerusalem of God, which they see already descending amid clouds which can neither hide, obscure, nor disfigure it.

Alas! for those who, however sincere, think they can soar above Christianity. Can any one, however eagle-winged his genius, however great his heart, however broad and genial his moral constitution, however subtly keen and penetrating his faculties, ever soar above a religion whose law is love, and whose aim is an immortality of worship, and of humble but ardent imitation of the great, good Being who has evolved the magnificent Universe which surrounds us; whose practice shall be like his, at however vast a distance, an ever-blessing, ever joy-diffusing activity of brotherhood and sisterhood towards the family of man on earth, in Hades, and in Heaven?

Is there any higher altitude in nature or in religion than that of loving God and your neighbour as yourself? Can any spirit standing on the highest mountain pinnacles of Eternity act out a more exalted religious law than that of "Doing justice, loving mercy, and walking humbly before God." No, no balloon, however fancifully rigged and floated by metaphysic genius, theologian, or Spiritualist, will ever be able to ascend above that. Well, that is the spiritual altitude from which Christianity has descended to us, and to which it is teaching us to ascend.

As to Re-incarnationism, let its advocates say what they will, I am quite satisfied of one thing—*i.e.*, that it is a mistake. Therefore, let its advocates go on asserting what they will; it does not concern us. I have no deeper or more inward conviction than that when I have once "shuffled off this mortal coil" I shall never put on another. Should I be invited to such an experiment, I should answer with my old friend, Colonel Bernard, "No, thank you; once in a body is enough for anybody."

In a word, dear Shorter, let us thank God that he has sent down to us Spiritualism, as the seal and servant of Christianity; and not be dismayed at the attempts of low spirits to damage its clearness and fairness. Flies and wasps too are sure to collect about a honey-pot, but that is precisely because it is a honey-pot. Odd spirits and people will, of course, come about Spiritualism, and why not? Were it not something bright, and good, and comfortable, they could not be drawn towards it. I am sorry that so many excellent, tender-conscienced people are kept aloof from it by the eccentricities that they see in its inspirations and in some of its adherents; but if they would dare a little, they would find that even amongst the queer things that come up from the spiritual Nile, there is in the midst of the new Egypt the rod of Divine Power still working there its enfranchising miracles.

Yours faithfully,

WILLIAM HOWITT.

Mayr-am-Hof, Dietenheim, Bruneck, Tyrol,  
Sept. 8, 1875.

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### DEMONIACAL POSSESSION.

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

SIR,—On March 11th, 1820, the *Plymouth Telegraph* mentioned the case of John Evans, about 10 years of age, afflicted with an extraordinary malady which deprived him of articulate speech, and caused him to have rarely a longer interval of reason than twenty minutes, when he displayed a pleasing and intelligent physiognomy. Whilst under the influence of the disease, he foamed at the mouth, leaped on the surbase of the room, whereon, though only two inches wide, he rested for many minutes, then twirled himself round, crawling rapidly on his hands and knees, or bended himself into a crescent shape, uttering discordant tones and terrific howlings. No one could solve the phenomenon. The child, when he had the use of speech, deemed himself to be possessed by a demon of which, in his frenzy, he presented a similitude. Some of his attitudes were graceful and elegant, but "on the whole," the sight was "most awful." The evil influence was expelled by divines, but re-appeared, and was again expelled; and "the boy was restored again to his parents, healthy, happy, and in his right mind." The opinion of the witness and narrator, James Heaton (whose description occupies 100 pp.—*Brit. Mus. Lib.*, 1,126, b. 27) was that this boy's volition and mental faculties were overpowered and restrained, and that his body was possessed and actuated by some created spiritual being of superior order. The case is an interesting one; and I thank Mr. W. Howitt for directing my attention to it.

I am, Sir, yours obediently,

London, July, 1875.

CHR. COOKE.

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### A NEW MORAL WORLD.

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

SIR,—I am one of those old-fashioned people who accept the admonition to stand firm in the old road and stir not until you are clear that you see a brighter path before you, as we can only surely judge the tree by its fruits; and I confess that I would hear less about spirits and more about Spiritualism. You, sir, know that Robert Owen, with whom you converse, devised a new moral world, founded on scientific principles, in the view that man like all other things is a thing of circumstances, and that his will is free to choose and act just as with all other creatures, but in no other way. Then I think, sir, that Dr. Hitchman in his reply to the Materialist should have shown that Spiritualism has brought about a newer moral world to which the old materialistic world of Owen was insignificant.

Dr. Hitchman says that the Churches of Christendom "have ceased to realise the spirit of Christ as the rule of daily life on account of the want of spirituality in thought, word and deed," which is much the same as saying that Christianity has proved to be a failure—that it has failed to christianize even the believer, much less the world in general. Nor do we find as a rule the Christian going about healing the sick, comforting those in sorrow and in suffering, informing the ignorant, and endeavouring to elevate all to a purer and noble estimate of life and duty, preaching charity and kind and loving sentiments towards all, widening men's sympathies and enlightening their understandings—in a word, we want a new moral world as the consequence and evidence of a new spiritual principle.

I ask for bread, and I won't accept a stone in its stead. A life to come is a great fact, but let us have an earnest of the value of life in our present existence and a proof of progress by the new belief. We don't want to go over the old assertions and animosities, and quarrels and bickerings once again, but a healing medicine for the mind and heart, giving to us that health and virtue which is its own reward; making us wise in all things, brave, constant, and in earnest. Dr. Hitchman says "the most powerful agents in Nature are imperceptible to human sense," by which is not meant spirit but that which is more profound, and which we may almost individualise or look towards, prayerfully and in our utmost stress, beseechingly. I have always felt this and imagined the response, and I do not think this to be superstition, but a trust in the powers that be. Yes, there are more things in heaven and earth than are told of in our philosophy. Spiritualists fairly quote this to the unbeliever; and it may be also put to the Spiritualist that there must be transcendental powers and principles far deeper than anything we know of in Spiritualism, and even the source and cause of the spirits themselves; and we may individualise these powers and call them God if we will. What's in a name?—only that a god, properly speaking, must be anthropomorphic in person, or would be no god at all: and we cannot admit that because we are but effects and surface lights, and the fundamental powers referred to must be *sui generis*, and the soul of things cannot be known or likened to any of its effects but only so far as its nature is seen in its results.

HENRY G. ATKINSON.

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## SONGS FOR SPIRITUALISTS.

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### GROWING OLD.

My sight is dim, I scarce can see  
The shining stars, the leafy tree;  
All books are sealèd books to me:  
I'm growing old!

My hair (which long since turned to  
grey)  
Is now as white as flow'ring May;  
Or as December snow: folk say—  
I'm growing old!

My steps are feeble now and slow,  
My pulse I feel is very low:  
By many signs full well I know  
I'm growing old!

My early friends—a goodly band—  
I scarce can take one by the hand;  
They all are in the Silent Land!  
I'm growing old!

The child I dandled on my knee,  
A mother now has come to be:  
How vast the difference to me!  
I'm growing old!

But in that world by poet sung,  
To which the human heart has  
clung,  
To grow in age is to grow young.  
I'm growing old!

Thank God! for soon I too shall roam  
Where in that bright immortal home  
The unwelcome thought can never come—  
I'm growing old!

T. S.