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CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

BY THE ÉDITOR.

III.

2.—*The Physical Phenomena which are manifestly controlled by Intelligence of some kind or other.*—It is quite clear that if manifestations occur in which there is a display of intelligence, we must seek for the cause of such phenomena elsewhere than in the unconscious forces of nature. Neither Electricity nor Magnetism, nor any occult power that can be imagined belonging to the blind forces of nature is capable of displaying intelligence; so that, supposing the rappings, tiltings and movements of material articles to be accomplished by agencies of a physical character, still these agencies must themselves be under the control of some conscious, thinking being, if intelligent responses be given to questions, or communications made of such a character as we are in the habit of making one to another. The difference between a simple physical phenomenon occurring irregularly and apparently governed by no law other than that to which the material object as a material body is necessarily subject, and a manifestation of intelligence equal or superior to that of any person in the circle, is of so marked a character that there is not the smallest danger of confounding the one with the other. It is possible for men to be mistaken as to the source of the intelligence which governs the phenomena they are witnessing, but there is clearly no danger of their imagining the existence of an intelligence when none is present. If I hear rappings on the walls of my room—either the gentle, tiny taps so frequently

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heard in the spirit circle, or loud and violent knockings, such as might be occasioned with a strong man's fist—it proves nothing more than that some force is in operation to produce such sounds. And if, after strict and careful examination, no material agent can be discovered capable of producing the phenomena, it still proves nothing more than that an unknown force is in operation. Not one step beyond this conclusion will the legitimate principles of reasoning lead us. And if the force thus working should never be discovered, the fact will prove nothing more than our ignorance of some of Nature's powers. But if, while these rappings are taking place, I address myself to the power by which they are produced, and remark, "If you are an intelligent, conscious being, adopt some plan by which I shall know that you hear and understand what I say; as, for instance, rap twice, then cease for three minutes; then rap three times and cease for five minutes; then give two raps, one a gentle one and the other much louder; then, after an interval of six minutes, give three loud raps, with an interval of two seconds between each, and follow these immediately with seven raps of a gentle character, and coming one after the other with so small an interval as to be hardly distinguishable," and so on; and all this is done literally and accurately, to say that the whole thing is caused by any blind natural force, known or unknown, is clearly to talk at random, or to use words without meaning. In such a case there must be intelligence behind the phenomena capable of understanding my language and of guiding the manifestations in obedience to my request. I by no means say that such a fact would prove that the raps were effected by spirits. A hundred other means of producing them might be naturally suggested, without having recourse to a theory which, to say the least of it, would appear to be both extravagant and uncalled for; but, most certainly, there could be no mistake about the fact that an intelligent agent of some kind or other was at work. That point would be settled beyond the shadow of a doubt. The case I have put is hypothetical, and you may naturally ask me whether such manifestations do occur. I reply, that they are exceedingly common, and there is no Spiritualist who has not seen them, again and again; not only in the simple form here described, but in a hundred ways much more complicated, and therefore much more convincing. On sitting down at a table, raps or movements will occur; and, if you question them, intelligent responses will be spelled out by the letters of the alphabet, showing clearly that some intelligent agent is at work behind the phenomena.

One of the most important instruments that can be employed for testing this matter is that which has been invented by the

late Dr. Hare of America. Dr. Hare was one of the most eminent scientific men in the world, and usually known as the Faraday of America. He was of course sceptical about all spiritual manifestations, was in fact confessedly a Materialist, with no faith in the future life or the immortality of the soul. Having heard of the spiritual phenomena, as they were called, he proceeded to investigate them, with the view of exploding the spiritual theory, and showing that all that occurred was subject to some material law, and produced by a physical force. He had not, however, investigated long before he came to the conclusion that there was more in it than he had imagined. He saw that Faraday's theory, to which previously he had had a strong leaning, was utterly at fault, and that the muscular power exerted—supposing there to have been any—was altogether incapable of producing the results that took place. The whimsical theory about electricity and magnetism moving tables, he did not for a moment entertain, knowing how utterly opposed such a notion is to scientific facts. He remarked at the time, "An isolated body will not budge in obedience to any imponderable influence, whether of electricity or heat. If the imponderable cause of these affections be generated within a body, an explosion may result from the reaction among themselves of the constituent particles of the body; but according to the laws of *mundane* nature, *action* cannot exist without *reaction*." When, therefore, he saw that there was no muscular action employed, or in any case an amount utterly inadequate to account for the facts which took place, and that withal unmistakable indications of intelligence were present, he constructed an instrument for the purpose of satisfying himself on this last point, and avoiding being misled by any kind of deception or delusion. I give you a description of the construction of the instrument in his own words. In a lecture which he delivered in the Tabernacle at New York, in November, 1855, he remarks:—

I next determined to employ contrivances to prevent the possibility of deception. Accordingly I constructed the apparatus of which a figure is on the frontispiece. You will observe that there is connected with it a pasteboard disc more than a foot in diameter, around which the alphabet is placed, out of alphabetical order as much as possible. An axle passes through the table below the surface, on which this disc revolves. The hub of the wheel has a groove in it, and acts as a pulley, over which a string is passed, to one end of which a large weight is attached, and to the other end a smaller moveable weight. It follows that if the table be tilted so as to make the weight act upon the cord, the disc may be made to revolve either way at pleasure, and the letters being seen by the operator, any of them could be selected so as to spell any words required: but the letters being concealed from the operator, it would be impossible for him so to bring them successively under the index as to spell words. The medium was seated at the table, a screen being interposed between her eyes and the disc. Under these circumstances I took a seat in front of the disc, saying, "If there be a spirit present let the letter *y* be brought under the index." Accordingly it

revolved to the letter *y*. "Will the spirit be so kind as to give his initials?" It revolved immediately to R and to H. "What," said I, "my father?" It revolved again to the letter *y*, indicating the affirmative. "Will you arrange these letters in alphabetical order?" The disc again moved, and the letters were arranged as requested. "Will you now spell the name of Washington?" It was spelled. "The name of Franklin?" It was spelled. "Now," said a bystander, "you must give up. You made this instrument to disprove Spiritualism, and you see it confirms it." I remarked that this was the most important experiment which I had ever performed, if viewed as proving that the shade of my honoured father was there. I said, "You must allow me time to deliberate, and to repeat the experiment, before ultimately deciding." The medium said she would not sit for me again, I was so incredulous; when the disc revolved, and this communication was spelled: "Oh, my son, listen to reason."

Again and again did Dr. Hare employ his instrument, and always with the same result. Intelligent communications were obtained, which showed unmistakably that whatever might be their origin, they must have sprung from a conscious thinking being. Dr. Hare's experience is that of every man who has devoted any attention to the subject. I have myself in hundreds of instances obtained communications of this character, either by an instrument similar to Dr. Hare's, or by other contrivances of which there are several now in use. To ascribe these communications to blind and unconscious natural forces is the veriest absurdity of which it is possible to form any conception. Of course, the fact of their being intelligence manifested does not prove spiritual agency, it simply demonstrates that the phenomena are controlled by mind, but leaves it an open question as to the source of these mental powers. And to discover this is the true business of the scientific investigator. First, I tell you that these physical phenomena occur, then that they are produced by intelligence, and now we have to ascertain the nature of the intelligence, and the source from which it springs. Several theories have been propounded which have been supposed by their respective advocates to be capable of explaining this matter, some of the principal of which I will briefly examine.

(a.) *Intentional Deception on the part of the Medium.*—It is frequently maintained by those who have paid little attention to the subject, and who possess only such knowledge of the question as may have been obtained from reading newspaper paragraphs, conversing with persons as ignorant as themselves, or perhaps occasionally reading some small and insignificant, and by no means well written pamphlet, in defence of Spiritualism, that the whole thing is easily explained on the supposition that the medium intentionally deceives, and that, therefore, his or her intelligence is amply sufficient to produce the results which are obtained. That there may be cases in which the medium misleads in the manner described is not only possible but extremely probable. There has never yet been a

great truth proclaimed in the world which has not given rise to a score of counterfeits, and it would be idle to think that Spiritualism should form any exception to this rule. That, however, such an explanation will be found sufficient to account for all the phenomena of the kind in question is altogether a different matter.

Who are these mediums? Bear in mind they are very frequently members of our own family circles, often our children of tender years, with no object to serve in deceiving us and no capability of doing so even were they disposed. I attach little importance comparatively speaking, to the communications received through professional media. Nothing that they could have done would, I believe, have convinced me individually of the truth of Spiritualism. However extraordinary the phenomena that might have taken place in their presence, I should at the time I was sceptical always have suspected a trick; but when the manifestations occurred in my own house, with no one present but the members of my own family, then I knew perfectly well that no imposition was possible. And my advice to each person here, if they desire to examine this subject thoroughly, is to pursue the investigation at home in their own residences. It is a great mistake to suppose that what is called mediumistic power is possessed only by a few highly favoured individuals, and that these must be sought out from the great mass of human beings, before any manifestations can be witnessed. Mediumship is probably common to all mankind. Of course certain temperaments are more favourable for its development than others, and like all natural powers it becomes of course improved by constant exercise; but in some form or other, it is, I have no doubt, to be met with in every human being. You may, therefore, hold a *séance* in your own families with every prospect that some member of the circle will show powers of mediumship, and thus you may get the results for which you seek in the absence of anyone likely to practise deception.

In many cases, too, where the manifestations come from professional mediums, deception on their part is rendered impossible by the fact that they are totally unaware of the nature of the communication which is being made. In the case of the instrument constructed by Dr. Hare, the letters of the alphabet are placed completely out of sight of the medium, and as they are not arranged in regular order it would be next to impossible for anyone to so move the table as to spell out an intelligent sentence of any kind. This you can easily see by trying the experiment for yourselves. If you sit down at a table, on which is fixed this instrument, placing the side of the disc containing

the letters away from you, you will find it next to impossible to so move the table as to spell out any given sentence that you may have first decided upon.

Frequently, too, the communication given is of such a character that it could not possibly have come from the medium, since it may describe circumstances which he or she had no means of knowing, and may be even given in a language utterly unknown to any person present. I have received communications myself in Latin, in German, in Greek, and even in Hebrew, when I am certain that the medium has been utterly ignorant of these languages. And in scores of cases the information received has been of such a character that by no possibility could it come from the mind of the medium.

On one occasion I remember, many years since, paying a visit to Mrs. Marshall, when a professed spirit rapped out the intimation that it was related to me. I inquired what relationship, and was answered Grandmother. I then asked, "Are you my father's mother, or my mother's mother?" My father's mother, I may here remark, was living at the time and I thought, therefore, I was very likely to catch the so-called spirit tripping if it should hazard a guess. The reply was, "Mother's mother." "Well, then," said I, "if you are my mother's mother will you spell out your name?" This request I conceived to be utterly impossible to be complied with—I not being a Spiritualist at the time—since my grandmother had died when I was about 12 years of age, and her name I venture to say was hardly known to the members of my own family, none of whom, however, were present, and most certainly could not possibly be known to Mrs. Marshall or to the only other person who was present, which was Dr. Henry Smith. The spirit indicated by three raps that it would comply with my request, and immediately afterwards we got the letters S U S A N. Somewhat startled, I said, "Yes, that's correct." But as Susan was not a very uncommon name, I considered after all that it was possible—though not very probable—that it was simply a guess. I said, "Go on with the surname." And then was rapped out L O V E D—I think the name, which was Loveday, was not finished, for being very much startled I impatiently exclaimed, "Great heavens! that's correct." Of course the circumstance, although it produced a powerful impression on my mind, did not convince me of the truth of Spiritualism. It was not till I had witnessed many more such facts that I was led to accept the conclusion, which I now see to be the only legitimate one, that these results are produced by spirit agency. I mention the fact, however, as an instance in which the intelligence could not have come from the medium. And lest

it may be imagined that my own consciousness had anything to do with the raps, I may remark that my hands were not on the table.

A very curious case is related by Dr. Hare as having happened within his own experience, which will show how utterly preposterous is this theory about trickery on the part of the medium in obtaining the communications. Dr. Hare, it seems, was, on the occasion in question, at Cape May, receiving a message from what professed to be one of his guardian spirits. He requested this being to go direct to his friend, Mrs. Gourlay, at 178, North Tenth Street, Philadelphia, and ask her to induce Dr. Gourlay, her husband, to go to the Philadelphia Bank and ascertain at what time a particular note would be due, and bring back the information at half-past three o'clock, and communicate it to him. At the hour appointed Dr. Hare sat down at his instrument and obtained the information sought for. He learned afterwards from Mrs. Gourlay that a communication that was being made to her through the Spiritoscope was suddenly interrupted and Dr. Hare's message given, in consequence of which her husband and her brother went to the Bank, made the enquiry and obtained the information, which was then taken by spirit agency to Dr. Hare. It is worthy of remark also that the date at which the note fell due differed from Dr. Hare's previous impression regarding it.* A hundred other facts might be quoted to show how utterly impossible it is that these so-called spiritual communications, whatever may be their true origin, can be produced by any intentional deception on the part of the medium.

(b.) *The Influence of the Mind of the Person who puts the Question on the Answer which is received.*—It is maintained and with some show of reason, that in a great number of cases the answer given is simply a reflection of the mind of the querist, and that, therefore, after all, the intelligence that is displayed, not only does not come from any source outside of the circle, but springs, in fact, from the mind of the person putting the question. Upon this principle the whole thing is a matter of self-deception. There are two forms in which this theory has come before us. First, that in which the answer received has been strictly in accordance with something present in the mind of the person putting the question, and the other in which there has been a display of what has recently been called "Unconscious Cerebration"—that is, the answer has come from the mind

* A new edition of Dr. Hare's book—certainly one of the ablest works that has ever been written in connection with Modern Spiritualism—has just been edited and revised by Dr. Sexton so as to bring it up to the present state of scientific knowledge, and will be issued immediately by Mr. Burns.

of the questioner, although he himself has been utterly unconscious of the fact that he possessed the information.

In the first of these cases the process is very simple. If the alphabet be called over, you are supposed to give unconsciously some sign when the letter is reached which you expect to be the one rapped out. Thus, suppose you were told that a female spirit was present of some deceased relative, and when you asked for the name, the spelling commenced with J, you would immediately begin to rack your brains to discover to whom it could refer. Now it is just possible that among the numerous female names commencing with J, you might light upon one which was borne by some friend or relative who had passed away, and you would be prepared, therefore, for the next letter that was to come; as A, supposing the name to be Jane, E if Jemima, O if Josephine, U if Julia, and so on. When the particular letter was reached which you were expecting, you would unconsciously influence the result by your expectations. Thus in the case which I have mentioned in which my grandmother's name was given, it would be said that, as when I asked the question I had that name conspicuously present in my mind, the answer was such as was to be expected. If by this be meant that in the movements of the table when the hands of the questioner are upon the table, he might unconsciously use a certain amount of muscular pressure in accordance with the idea present in his mind which he expected would be spelt out in letters, not only do I understand the hypothesis, but I am perfectly willing to admit that the result is possible, and very likely frequently occurs. It will be easily seen, however, that this cannot take place where the hands of the person putting the question are not on the table, or where he is in no way in contact with the agent through which the message comes, or where he may be unaware of the answers that are being given, as is the case where the instrument of Dr. Hare is employed. But if the idea intended to be conveyed is that the force by which the result is obtained is of a psychical character, and springs from the mind of the questioner, I have only to say that the existence of such force has not been proved, and that if it exist, it certainly falls within the range of spirit and not matter, and consequently is nearer akin to the spirit theory than is perhaps imagined by those who propound it as an explanation of these mysterious facts. For how can any idea present in my mind influence the movement of a table, either in one direction or another, when I am sitting quietly in another part of the room, not near the table by eight or ten feet? Besides, the information obtained is often such as was not known to the person putting the question, and the statements made

by the so-called spirits are frequently in direct opposition to the opinions of the persons present.

In the case already mentioned; in which Dr. Hare was informed of the date at which the note fell due, the information was contrary to what he expected. And in scores of cases that I have myself witnessed, the answers given to questions have been directly in opposition to the opinions of those by whom they have been asked. Thus, a spirit will state that it has been in the spirit-world a period longer or shorter than is imagined by those left behind, or that it passed away on a different day to what they suppose; and very frequently a violent altercation takes place in consequence of this difference of opinion. In such cases it is quite certain that the intelligence of the person putting the question cannot have directed the answer.

Very often, there is a considerable difficulty in making out what the answer is in consequence of the letters not being divided into words. I may mention a case of this kind, which will serve to illustrate what I mean, that occurred amongst many others of a similar kind in my own family. On sitting down one day at a table, the name of a deceased lady whom we had known was spelled out quite unexpectedly; for she had been dead some years, and as we had none of us ever been very intimate with her, she had probably never entered our thoughts, and certainly no one was thinking of her at that time. When she made her presence known, we asked her, "Have you seen Dr. B—," referring to a gentleman who had once been in partnership with me, and who had died shortly before the time I speak of, and with whom she had been intimate in life. She replied somewhat to our surprise, that she had not, and immediately after were rapped out the letters H E R E H E. We, supposing that the first H E meant *he*, proceeded to endeavour to form the remaining letters into part of a word thus—Rehe, which of course no one could understand. We, therefore, enquired if those letters were correct, and received an affirmative answer. I replied, "That's nonsense; they must be wrong, since they don't spell any word." The reply was still "Yes." Still believing there was an error, we called over the alphabet again, requesting the sentence to be commenced afresh. The same letters were rapped out as before. We tried again with the same result. After discussing for a quarter of an hour at least as to what it could possibly mean, in sheer despair we asked the spirit to finish the sentence, when we got I S added to the rest. This for a time seemed more inexplicable still, when after some time it occurred to one of us—I don't remember which—that we had divided the words incorrectly, and we then saw that the sentence read, "Here he is," and referred to the fact that the

spirit in question had made his appearance in the room whilst we were speaking. The expressions of pleasure given by the spirit indicated by the peculiar movements of the table, as soon as the communication was understood, were of a character not easily forgotten. And this I notice is very common in such cases; the feelings of the spirit when it fails to make itself understood being precisely similar to those experienced by men in the flesh under the same circumstances. I mention the fact, however, to show that the communication could not have come from the brain of any person present, or the difficulty of understanding it would not have arisen.

The cases in which what is called unconscious cerebration occurs are of an entirely different character. In these it is supposed that there is a large stock of knowledge lying latent in the brains of certain persons which may occasionally turn up, even without the knowledge of the person in whose mind it is supposed to exist. And thus, I may, while sitting at a table obtain an answer to a question propounded by me, which answer comes from my own mind, although I am at the time totally unaware that I ever possessed the information which now comes to me from a source apparently outside of myself. I confess, as far as I am capable of comprehending this theory, that it looks to me very like egregious nonsense. I can of course understand something learned and afterwards forgotten, and which, although no longer remembered, is yet unquestionably stored away somewhere in the recesses of the mind, and may at any moment be brought again into the field of consciousness. I can easily imagine that some external circumstance, or a particular train of reasoning, or the calling up of an idea which is in some way or other related to the one that is apparently lost, should bring back again the long-forgotten fact into the memory. But how something which is entirely forgotten should influence the movement of a table, so as to prompt the inanimate object to communicate to me this same forgotten fact as a new idea, without my having the least recollection that I had ever previously known it, appears, to say the least of it, exceedingly paradoxical. This theory of unconscious cerebration seems to have been called into existence for the purpose of explaining the difficulties which are continually pressing themselves upon the attention of men of science with regard to the phenomena of Spiritualism. In the first place, however, it does nothing whatever towards solving the problems which it has been invented to deal with; and, in the second place, it needs more explaining than the facts themselves. Of those who advocate it, we can only say—

I wish he would explain his explanation.

Dr. Carpenter, who appears to be the great apostle, if not the originator of this theory of "Unconscious Cerebration," has given some most peculiar instances of what he calls its operation. I quote the following from a pamphlet of his recently published.

A gentleman who put a question to one of these tables got an extremely curious answer, which affords a very remarkable illustration of the principle I was developing to you in the last lecture—the unconscious action of the brain. He had been studying the life of Edward Young, the poet, or at least had been thinking of writing it; and the spirit of Edward Young announced himself one evening, as he was sitting with his sister-in-law—the young lady who asked the table if it loved her. Edward Young announced himself by the raps, spelling out the words in accordance with the directions that the table received. He asked, "Are you Young, the poet?"—"Yes." "The author of the *Night Thoughts*?"—"Yes." "If you are, repeat a line of his poetry." And the table spelt out, according to the system of telegraphy which had been agreed upon, this line:—

"Man is not formed to question but adore."

He said, "Is this in the *Night Thoughts*?"—"No." "Where is it?"—"J O B." He could not tell what this meant. He went home, bought a copy of Young's works, and found that in the volume containing Young's poems there was a poetical commentary on Job which ended with that line. He was extremely puzzled at this; but two or three weeks afterwards he found he had a copy of Young's works in his own library, and was satisfied from marks in it that he had read that poem before. I have no doubt whatever that that line had remained in his mind, that is in the lower stratum of it; that it had been entirely forgotten by him, as even the possession of Young's poems had been forgotten; but that it had been treasured up as it were in some dark corner of his memory, and had come up in this manner, expressing itself in the action of the table, just as it might have come up in a dream.

Now, how much or whether any of this account is to be accepted as literal fact it is impossible for us to say. Before we could analyse it properly, we should require to know the whole of the particulars respecting the case. I take it, however, as given by Dr. Carpenter—whether descriptive of an actual occurrence, or whether purely fictitious and invented for the purpose, as illustrative of this very pretty theory of "Unconscious Cerebration." The young man in question not only did not remember ever having read the line rapped out by the table, but seems not to have known that Dr. Young had written a Paraphrase on the Book of Job at all. Of course, it is quite within the range of possibility that the young man had previously read the volume referred to, which fact had completely escaped from his memory, but having forgotten it, how in the name of reason could the circumstance influence the table to spell out the line from the poem, every trace of which, even to the name, had been obliterated from his mind: The reference to the dream is utterly beside the question, since there is no analogy whatever between that and the movement of the table. In the one case, a long-forgotten fact finds its way back into the chambers of memory; whilst in the other, the intelligence apparently quite new comes from an external source, and con-

sciousness refuses to recognise it as an old acquaintance, but treats it to the end as a stranger now met with for the first time. The movement of the table might serve to bring back into the memory a portion of a poem long forgotten. But in such a case clearly the knowledge of the poem could not prompt the movements of the table, for that would be to make the effect precede the cause. But in the instance quoted by Dr. Carpenter, the absurdity is even greater than this, for the forgotten fact does not come back into consciousness at all. If the acquaintance of the young man in question with the line of poetry which he did not remember ever to have heard before, and which he could hardly bring himself to believe could be from Dr. Young's works at all, influenced the table to rap out that particular line, it looks very like an attempt to make us believe that this extraordinary young man remembered and forgot the same line of poetry at the same time—knew a thing and didn't know it at one and the same instant—and was in fact two people instead of one. With such theories as these put forward under the name of science or even common sense—the latter a term which Dr. Carpenter delights to use—is it any wonder that people should prefer what is usually denominated ignorance and superstition? Such science looks very like absurdity, and such common sense has all the appearance of nonsense.

The truth is that unconscious cerebration is a whimsical theory, utterly opposed to the principles of science and to everything we know of the workings of the human mind. It has no basis in physiology, and is utterly foreign to the laws of psychology. But if it were as true as it is altogether false and absurd, it would still do nothing whatever towards helping us to a solution of the problems presented, in what are called spiritual manifestations. A much more rational explanation of the fact which Dr. Carpenter has quoted in illustration of his crotchety theory, is that adopted by the Spiritualists, that Dr. Edward Young was really present at the *séance*, and communicated the intelligence respecting the line of poetry in question. For that this kind of thing does occur is certain. Every Spiritualist is familiar with scores of examples. Intelligence is communicated of facts which could not possibly have been known before, since, in some instances, they have but just happened; and information is given of a kind which by no possibility could previously ever have been in the mind of the person present, and which, therefore, no unconscious cerebration could explain.

(c.) *Coincidence*.—It is often maintained that in the great majority of cases in which anything like a satisfactory answer is obtained to the questions put, it arises from accident, and is to be put down, therefore, to coincidence. If I sit down at a

table and receive information from a so-called spirit that an event has taken place half-an-hour before of a character quite unexpected, and then it turns out afterwards that the information was correct, this is put down as a coincidence. Were there but one such instance, the theory might perhaps serve the purpose very well, but when there are thousands, and tens of thousands, of such cases, it must be apparent to any person who exercises the smallest amount of reflection that some other explanation will have to be sought for. The late Professor de Morgan, in the preface to his wife's excellent book, entitled *From Matter to Spirit*, has the following admirable remarks upon the question:—
 “*Imposture* may be called the *Yadok* of those whom I describe; *Coincidence* is their *Nathan*: and this priest and this prophet anoint Solomon Self-conceit king. It is all coincidence from beginning to end. If a man see the image of a friend of whom he was not thinking at the moment, and knew nothing except that he was far away, and if at that moment or close to it that friend should have died—I take a phenomenon of which most non-nescients admit that some of the thousands of seriously affirmed cases are true—it is a *coincidence*. What is coincidence? The falling of two things together. And how did these two things fall together? Why, they arrived at the same time. And how came this about? Because one happened to happen at the same moment in which the other happened to happen. And to what are we to attribute this? To *coincidence*. There seems something very candid about this circular reasoning; this making coincidence to be its own explanation. The truth is that the last assertion means *unconnected* coincidence; but the presence of the adjective strips the theory naked, while the omission hides the tatters of coincidence, the explanation under the respectable garments of coincidence the fact. Accordingly, those who rely on coincidence are not in the habit of reminding their hearers what sort of coincidence they mean.”

This theory of coincidence, if adopted, would destroy all reasoning with regard to the relationship between cause and effect; for how is it possible to distinguish the dependence of one event upon another if the whole series of circumstances which follow each other in regular succession may only happen as a result of coincidence? If I lift this tumbler to my mouth, and ask you how you know the glass was raised by the power of my arm, you would reply that you saw me lift it. But suppose I answer that you did nothing of the kind, you simply saw me raise my arm and beheld the glass going up at the same time, but that the fact of the two being elevated together was simply a coincidence, and that there was no relationship whatever between one and the other. I take it that you would

at once conclude that I was indulging in some pleasant banter, and could not possibly be serious in making so ridiculous a statement. Yet such a notion would be no more preposterous than is this coincidence theory with which we are so often favoured as a explanation of spiritual phenomena. You sit down in a circle, and a few minutes after there is a communication rapped out to the effect that it comes from some friend whom you believe to be at that moment alive and in health. You express your surprise and say, "Why, So-and-so (mentioning the name) is not dead." The reply is, "Yes, he is; he died on such a day and in such a manner." You discover afterwards that the person in question did die on that day and in the manner described; and you find an explanation of the whole thing in coincidence. Surely nothing can be more preposterous, and to dignify such an explanation with the name of reasoning is a libel upon the process of ratiocination. I was sitting one day in a circle and a professed spirit came, giving his name as William Sexton. Now I was aware that I had an uncle of that name dead; but the spirit, when I asked if it were he, replied in the negative, and I knew of none else who had borne the name. I asked for further particulars, and was informed that it was a cousin born after I had left home, whom I had, therefore, not known, and up to that time never heard of. He gave me the date of his death and the age at which he died, which I afterwards found to be correct. And this, of course, was coincidence. Well, all I can say is, that this coincidence is the most marvellous thing that I have ever come across. It can solve all problems, explain all mysteries, get rid of all difficulties, and make everything clear—as clear as mud.

There is a case on record which, although not falling strictly within the province of what are called the modern spiritual manifestations, is yet of a very much analogous character, and which having been explained by this same theory of coincidence, I shall be excused for introducing. It is the account given by Lord Brougham of the appearance to him of a spiritual vision under circumstances of an unusually interesting character. You are probably many of you familiar with the case, but I will nevertheless read it, as I consider it has a most important bearing on the question under consideration. I give it you in Lord Brougham's own words.

Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, Edinburgh, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul and on a future state. This question, and the

possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, *written with our blood*, to the effect, that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I deposited my clothes, as I was about to get up out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G—, had disappeared.

This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid and so unfading was the impression that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing, and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

This would seem to be, judged in the light of common sense, tolerably clear, and but for the fact of there being a preconceived theory to support, would present no difficulty whatever to the mind. The circumstances are very simple. Two lads arrange in early life that whichever dies first will come back to the other. Many years afterwards, when both of them are advanced in life, one dies, and in order to keep his promise makes his appearance to his friend at a time when that friend's thoughts were not in the most remote sense fixed upon him or any circumstance connected with the arrangement by which he came.

This explanation is far too simple and altogether opposed to the scientific opinions which exercise almost unlimited sway over men's minds at the present time. John Stuart Mill has very well said, "A creed sometimes remains outside the mind, encrusting and petrifying it against all other influences addressed to the higher parts of our nature; manifesting its power by not suffering any fresh and living conviction to get in, but itself doing nothing for the mind or heart, except standing sentinel over them to keep them vacant." And this is equally true of

so-called scientific theories, and philosophical hypotheses, as of religious dogmas. In our anxiety to avoid superstition, we have run into the opposite extreme, and become sceptical of grand truths and disbelievers of important facts. Lord Brougham, therefore, after a time fancied he found an explanation of the circumstance in question in that same coincidence of which I have been speaking. I'll read you what he says on the subject :—

Brougham, October 16, 1862.—I have just been copying out from my journal an account of this strange dream. *Certissima mortis imago!* And now to finish the story, began above sixty years since. Soon after my return to Edinburgh there arrived a letter from India announcing G —'s death, and stating that he had died on the 19th of December. Singular coincidence! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect. Nor is it surprising, considering the variety of our thoughts in sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even a future event. This is not much more wonderful than that a person whom we had no reason to expect should appear to us at the very moment we had been thinking or speaking of him. I believe every ghost story capable of some such explanation.

Now what can possibly be more unsatisfactory than this "singular coincidence" theory. In the first place there is no proof that there was a dream at all, the evidence most certainly pointing the other way; and in the second place the supposition of a dream in no way removes the difficulty. For why a dream of that particular person on the very day on which he died, when there had been nothing to direct the thoughts into that channel? Supposing it to have been a dream—which I do not for one moment believe—the theory of coincidence will be just as much in fault as if the whole affair had been real. In Dr. Macnish's *Philosophy of Sleep*, a great number of dreams of a similar character are attempted to be accounted for by coincidence. But any man who will bestow five minutes' thought on the subject will see that in those cases, as in this of Lord Brougham, some other explanation is necessary to satisfy a philosophic mind. I may have again to refer to Dr. Macnish's cases as they fall into another branch of the subject, but of that of Lord Brougham I can only say that it seems to me to admit of no explanation but that which a Spiritualist would fall back upon, that his friend did really appear to him, and in the doing so fulfilled the promise that he had made, perhaps rashly in boyhood, and probably answered some other grand and important end.

Our dying friends are pioneers to smooth
Our rugged path to death, to break those bars
Of terror and abhorrence Nature throws
'Cross our obstructed way, and thus to make
Welcome, as safe, our port from every storm.

Two or three other theories have been propounded to account

for the intelligence displayed in the spirit-circle, but they are hardly worth considering here. The only one of any importance is the supposition that the intelligent beings communicating are not the spirits of dead men, but an order of existence belonging to another world, and who have never been incarnated in material bodies. This, however, concedes all that I am here contending for, *viz.*, that spiritual agencies are in operation, and that from them the intelligence displayed in the spirit-circle comes.

There is one point which seems to be completely overlooked in the discussion of this question, and yet which is of paramount importance. Having decided that there is a display of intelligence, the most simple course to adopt with a view to ascertain its nature and source, would be, one would think, to question the intelligence itself. Remember, we are no longer dealing with blind and unconscious forces, such as Electricity or Magnetism, but with conscious, thinking, intelligent beings capable of understanding our observations and responding to our questions. The proper plan, therefore, is to ask them who and what they are, and this done, there is but one reply. They agree unanimously that they are the spirits of our deceased friends and relatives, who have passed away, and they offer to furnish us with any kind of evidence that we can suggest in proof of the truth of their statement. Many of us have received evidence of so overwhelming a character that to disregard it would be to set aside all the rules by which we are in the habit of arriving at conclusions in reference to ordinary matters. It is of course fashionable now to disbelieve in spirit-communion, even to some extent in spirit-existence; but this is a fashion, like many others, which is not likely to take very deep root in human nature, seeing that it is so thoroughly opposed alike to the experience of all mankind in all ages, to the intuitions of the human mind and to evidence as strong as any that can be furnished, even of our own existence. Dr. Johnson remarked, "That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience could render creditable. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears." And while human nature remains what it is, belief in spiritual existence can never die.

Naturam expellas furca, tamen usque recurret.

ON SPIRITISM AND RE-INCARNATION.

BY BARON C. VON DIRCKINCK-HOLMFELD.

SPIRITISM, as introduced by M. Revaille, of Paris, who, as he said, at the command of spirits, took the name of Allan Kardec, was made known to me by the first articles about it in the *Spiritual Magazine*. I then fully concurred in the views of those who saw a wanton perversion of Spiritualism in it. Of course I could not judge of its particulars until I had observed its proceedings in meetings of Spiritists themselves, but my general reasons for condemning it, as being a detrimental falsification of the providential dispensation which had brought on a beneficial intercourse between the spiritual world and our natural platform, were so firmly founded on rational conviction, and its doctrine of Re-incarnation—a belief in which is the foundation of all practical Spiritism—was so palpably repugnant to Christian faith and to spiritual truth that I felt justified in my grave suspicions concerning this abuse of spiritual mediumship. I wished, nevertheless, to inquire whether some good might not be derived from this. In a state of mind little prepared for the reception of genuine truth, errors, nay gross falsities, if not altogether originating in evil, may often be conducive, nay necessary, as conveying veiled truths or appearances to the mind when real truth is not acceptable, or in protecting mankind against grosser falsities and unbelief. The history of Christianity shows that such aberrations have constantly been permitted, in order to avoid greater evils and misconceptions. Such low states of non-reception of truth are still prevalent nearly everywhere; and even England, which appears in prominent cases to have been less liable to yielding to such states, and perhaps less disposed to accept mere falsified theories, will, on closer inspection, be acknowledged to be far from emancipated from prejudices and deceptive appearances. I consequently desired to see the false system in operation. The opportunity for doing so was given me by visits in Amsterdam and Paris, the circumstance of my having been an observer of Spiritualism for many years bringing me easily into contact with a number of Spiritists. I invariably told them explicitly that I could not accept their hypothetical theory of Re-incarnation, which had little to do with the facts. But as they generally received all the spiritual phenomena, and in good faith were working in eliciting some such results, I would, as I had done everywhere, leave the theories to each person's own

discretion, paying as much attention to the communications which were received as their character merited.

In Holland I met with Spiritism in a very mitigated form. The mediums received communications by writing which were, just as I had anticipated they would be, adapted to the receivers' moral and intellectual sphere. The grandisonant names of Veritas, Origines, &c., which were attached to the communications, being only *noms de plume* to give authority to the lessons of morality and of a good life inculcated by them. Re-incarnation was scarcely mentioned otherwise than in reference to the French source from which this mitigated Spiritism was derived, merely as a theoretical supposition which had little to do with the manifestations. I presume that this mitigated form is also that of Spiritism in Germany, Russia, Italy, and other countries where the soil is as yet unprepared for the dissemination of Spiritualism as leading to real spiritual truth. I think this, because a similar state with similar effects prevails generally where the inspired mediums from America in their trance-speaking reveal their often very crude views, in which grains of truth are mixed up with tares and the moral lesson is the principal ingredient.

Otherwise it is with Spiritism in Paris, where I, during several visits in 1873 and 1874, was a constant visitor at the *séances* in the Rue de Lille and elsewhere. Although Re-incarnation was little thought of by the greater number of Spiritists, and as a fact was never manifested in the communication, still the principle itself, together with the teachings from the books of Allen Kardec, were always put forward as being the main essence of the school and of Spiritism universally. I am inclined to believe that notwithstanding the kind reception I met with from the amiable secretary Leymarie, it was supposed that I should ultimately be converted to the doctrine which in private conversations I positively repelled with all sorts of remonstrances and reasons. With a decent regard for my interlocutors' divergent opinions, I told them that my sufficiently confirmed views about human life and existence universally, and about man's destiny and his moral and intellectual development, or regeneration from an unconscious natural germ to a spiritual personality, did not allow me to suppose the possibility of man's return to rudimental nothingness. Such an abolition of an acquired individuality would destroy the personal responsibility inherent in our idea and consciousness of liberty and rational faculty, and together with it all real faith in personal *immortality*, and in a state of ulterior progress and confirmation of moral and intellectual culture. Moreover, such an unprovoked annihilation of life, and such a recommencement and germinal

growth in, a new infancy, which might perhaps suit the materialistic adorer of dissolving and reproducing Nature, or the Hindoo adorer of Siva and Kali, were in flat contradiction to Christian faith as derived from Divine Revelation. As every Christian ought to feel himself to be a servant of spiritual truth given through the Word and the divine mission of the Lord, and ought to appropriate himself to that truth, I never could admit theories derogatory to such a faith, theories which once had marked a period of enormous corruption of the primitive spiritual theology prevailing in the East, and which even rational Confucius and reforming Buddha had not been able to arrest, and which by the divine mission of Christ ought to have been for ever extirpated from our Western sphere of spiritually agitated civilisation. I distinctly stated that I only valued Spiritualism as affording facts, incontrovertibly tested facts, the conclusions to be drawn from such being left to individual consideration according to everyone's own particular state of mind. I further observed that even for themselves the argument ought to be conclusive that, in all the multitudinous communications they had received from spirits who gave their names, even in those from Allan Kardec himself, the spirits never spoke from a state of Re-incarnation, but always as being those identical persons who had left their natural abode.

From the leading Spiritists I never got any satisfactory answer. Generally it was said that Christianity and Divine Revelation were objects long since exploded, that philosophy and science had only to look at life and at the phenomena as they presented themselves, and that Re-incarnation was one of those phenomena of which mankind had been made aware by the revelation and insight of Allan Kardec, in whose teachings there could be no error nor flaw, as he had spoken authoritatively. They had thus implicit confidence in a doctrine substantiated by this great laborious mind and master, whom they considered to be the head of their or of his school.

When I made the remark which is stated above, that some good might be derived from communications adapted to the state of mind of the medium, and of the audience, notwithstanding the admission of illusory doctrines, my interlocutors appeared to feel vexed because I applied this remark to France as being a country in rather a disturbed and confused state. My not recognizing the high station France occupied in humanity, and the prominent place which ought to be attributed to the school of French Spiritism, which they thought would soon become normal on the whole globe, was perhaps in the leaders' eyes an insult to their patriotism. I learned this from a young Russian adept—Count Gerontshoff—who, in his rude,

mental self-illusion, had persuaded himself that Re-incarnation and sincere Christian faith and spiritual truth could go pretty well together—a persuasion as curious as Bishop Dupanloup's, who thinks that Freemasonry is the incarnated anti-Christ. The amiable young foreigner did not hesitate to tell me that my visits to meetings consecrated to a faith to which I could not be converted, had given offence to him and others, and I abstained, of course, from repeating my visits. I had been sufficiently confirmed in my opinion that Spiritism, so far as it involved faith in Re-incarnation, was a perversion, or rather a counterpart of Spiritualism, and of Christian regeneration, and framed for the purpose of destroying both. The evolution of facts in Spiritualism has altogether disappeared in Spiritism, the scanty facts of writing being reduced to indifferent nothingness, and an assumed false theory swaying the whole spiritual concern. The question of how such an empty perversion of Spiritualism to its very opposite could be so easily spread in France and elsewhere, and even over-ride its antithesis, can scarcely be answered satisfactorily unless we know how it sprung up itself; and I tried, therefore, to find some historical evidence as to its origin. I succeeded in discovering vestiges of such evidence by enquiring where I could find it.

I cannot vouch for the truth of what was told me by learned *savans* who, from experience and observation, were able to enlighten me about the way in which M. Rivaille, the author of the system, had proceeded in working out and establishing it. I tried to substantiate my own views, and the information I had received in a French pamphlet, which in August last I left in the hands of a friend who had approved of its contents; and, the money question being settled, I received a letter from the bookseller who had offered to publish it. From that time I heard nothing more of it; but, as I learned that the introduction of the absurd system of Spiritism into England was contemplated, I felt in duty bound to make the public cognisant of what I knew of its sad origin. I do so now, with the same provision of the necessity for further investigation as to the reliability of my information which I urged in my French pamphlet, impartial learned men in Paris being on the spot and able to compare witnesses. M. Rivaille had been for a long time the proprietor and respected leader of a school in Paris. Being a man of study and learning, with great energy and power of working, and with equally great ambition, he, after having disposed of his institute to another, plunged into Spiritualism. At the same time he assisted M. Veuillot, the celebrated Ultramontane leader and editor of *L'Univers*, in his literary labours. The Jesuits—the party of

which Veillot is the organ and instrument—soon discovered how Rivaille could, by the directions they might give to his spiritualistic endeavours, be made of prominent use in their clerical politics. According to their principle, *divide et impera*, the Jesuits or Veillot tried to get a schism introduced into Spiritualism, which they felt to be absolutely antagonistic to their plans, and they nurtured in Rivaille the design of forming a new and particular school or system in Spiritualism, and to oppose it, as it were, in France to the foreign schools in America and England. Nothing was better adapted to their plans than choosing something very absurd to be the leading principle, which might neutralize the truths derived from Spiritualism, and lead people astray into ignorance and dispute. Whether it was Veillot, with the Jesuits, or M. Rivaille who took up the old exploded error of the metempsychosis, or the migration of souls, to be that misleading principle, is doubtful. At all events, M. Rivaille adopted it under the name of Re-incarnation, as opposed to the Christian notion of regeneration, and the radical separation from Spiritualism soon became manifest. The Jesuits, rejoicing in the division they had brought about in Spiritualism, urged M. Rivaille, who had usurped the spiritual name of Allan Kardec, to declare himself the head of this Spiritism, and thus of all Spiritualism, making himself the Apostle and the Pope of a new spiritual creed. His ambition was flattered by the idea of his being the visible head of a community of Spiritism, or of the newly-resuscitated antediluvian faith in the migration of souls. The discussion of the conditions of such a public declaration led to the mutual agreement between Veillot or the Jesuits and this new would-be Pope, and a formal contract was to be made between the acting parties, which had to be reciprocal, certain advantages being conceded to M. Rivaille provided he followed the instructions of the priests.

It appears to have been the aim of the Jesuits after the assumption of the leadership of a new sect by Allan Kardec, to make this assumption the motive of a complaint to the Government, which on account of this new schism in the Roman Catholic Church could lead to a peremptory suppression of the Spiritualism generally in France, as threatening the power of the Church. The contract was framed, and the day for mutually signing it was fixed, when, on the night before this day, M. Rivaille suddenly died, and this Jesuitical scheme for the abolition of all Spiritualism in France fell to the ground.

The plan of using schismatic Spiritism as a legal pretext for getting rid of offensive Spiritualism being thus providentially, or accidentally as people used to say, averted, Spiritism only

subsists as a noxious remnant of that Jesuitical plan and continues to do its sad work of paralysing the beneficial effects of Spiritualism and of destroying its antithesis, as best it can, by substituting an absurd theory for the facts. I was glad to learn that England has as yet escaped the dishonour of having been entrapped into this disgraceful scheme.

As far as my observation goes there is generally found in the *séances* a manifestation from communicating spirits, though very often the messages have rather the character of illusory hallucinations without any test of identification. The great names of the fathers of the Church, of Swedenborg, and even of Christ, of course are fictitious "*noms de guerre*," the spirits themselves appearing to be inhabitants of the low spiritual sphere devoted to fancy and imaginary fictions. Under the encompassing influence of higher spheres they appear to deliver such messages as may be relatively useful to the audience and to the state of mind of the receivers.

May 1st, 1875.

QUALIFIED MATERIALISM.

BY WILLIAM HITCHMAN, LL.D.

IN his recent work on *Mind and Body—the Theories of their Relation*, Professor Bain, of Aberdeen, states the growing opinion amongst physiologists and metaphysicians, as that of a *guarded* Materialism, saving the contrast of Spirit and Matter, as follows (p. 140):—

- 1.—The Soul *must* partake of the nature and essence of the Deity.
- 2.—The Soul has no determinate *place* in the body.
- 3.—Reason or Thought—the power of cognising the Universal *is* incompatible with matter (Aquinas).
- 4.—The dignity of the Soul *requires* an essence superior to matter.
- 5.—Matter is *divisible*; Mind indivisible.
- 6.—Matter is changeable and corruptible; Mind is a *pure* substance.
- 7.—Mind is active, and possesses force; Matter is passive, inert, *the thing acted on*.
- 8.—The Soul is the primary source or principle of life.
- 9.—The mind *has* a personal identity; the particles of the Body are continually changing.

The interesting and elaborate inquiries recently prosecuted, with regard to the mental condition and modes of thinking of the Lower Races of Mankind, have now contributed, he says, the *first* chapter in the History of Soul. He alludes more particularly to

the writings of Sir John Lubbock, Mr. McLennan and Mr. Tylor, as having thrown a flood of new light on the primitive history of the genus *homo*, and brought the development of *spiritual* ideas up to the very point where the Philosophy of Greece took its start, in the Materiality and Spirituality of Socrates, Plato, Aristotle, and the Schoolmen;—thus classifying the different theories of Spirit, Soul, Mind, or Intellect, and the ultimate component elements of a human being—not only in Cartesianism, but the cruder forms of Materialism, and the splendidly majestic Pantheistic Idealism of Fichte—the cloudless star of Erlangen. In fact, Mr. Tylor (*Primitive Culture*, I. 387) has appropriated the word Animism (*ἀνεμος*, wind) to express the recognition of Soul or Spirit as a distinct entity from mortal coil, throughout all the different kinds or races of men—anthropologically. Surely, the philosophic Animist is one who refers *all* phenomena, of whatever sort or quality, in the animal economy, to the influence of Soul, or “psychic force!” What is this, in the year 1875, but the doctrine of *Anima Mundi*, as held by Stahl, the eminent *homœopathic* physician, at Halle, in 1694? He taught the doctrine, that each phenomenon of spiritual intention, or physical act, was produced by a vital principle, distinct altogether from the substance of organic body, matter, atoms, germs, or molecules, and the principles of chemistry. Other professors of natural science—THEN, AS NOW—sought to explain, demonstratively, that physical and psychical existence was due entirely to chemical and mechanical laws, or the process of forming crystals; and that life, health, disease, and death, are the synonyms sole of a constant alternation of waste, or oxidation, and of renewal from fresh molecules, which are eventually reduced to the simpler forms of plant, animal, and man, in water, carbonic acid, and ammonia! And these latter are *yet* the chief principles of Soul, Mind, Body, in almost all the learned societies of Europe and America. From the obvious connection of breathing, or Respiration with Vitality—the scientific terms Psyche, Pneuma, Animus, Spiritus, are naturally of this origin—every Spiritualist will agree with Mr. Tylor, not to mention various parallels in the Semitic and other languages.

In the science of Spiritualism, however, according to my experience and observation, the prevailing theories in the science of Anthropology, as to the shadow, or “*shade*” of the human spirit, simply illustrate the ambiguities, and confused descriptions of those gratuitous opponents, who now pervert the true knowledge, and philosophical conceptions of a visible and invisible world. I have examined materialised spirit-forms, recently, and in conditions, as well as terms of physical science,

to the unquestionable satisfaction of sceptics, in Liverpool and elsewhere, some of whom are considered "eminent" in law, physic, or divinity. Spectral illusions, electro-biology, dreams, morbid sensibility, insane delirium, pictures on the retina, conjured up by an effort of will, or imagination, in the black hole of a dark chamber, without corresponding external object, belong entirely to that category which is alone predicated of outraged truth and justice. EHEU! The categories of *modern* Spiritualism are not unlike those of the great founder of the peripatetic school of philosophers, whose genius embraced all the sciences of his time at Chalcis, B.C. 322, the magic of whose splendid name, once lost in a period of unjustifiable neglect, is now recognised and praised, as one of the most gigantic intellects that ever appeared on this planet—the third in order from the chief star. The categories of Spiritualism, I say, are logical and scientific, and therefore apply invincibly to THINGS, not less than WORDS. They are reducible to substance and attribute, being and accident, involving the philosophy of Kant likewise, in quantity, quality, relation, and *modality*. With these may be arranged substance, place, time, situation, possession, action, suffering, in the logic and metaphysics of Aristotle, and last, but not least, that diligent, patient, loving study of all those multitudinous aspects of Nature, which Tyndall, Huxley, and Williamson glorify, from year to year, as those "*physical*" results which constitute the exact science of 1875, and justify the SCIENTIFIC IDEA in the established laws of God's material universe, whose only synonyms are spirit and truth. As regards the present subject of Qualified Materialism, Mr. Tylor may well exclaim, "What makes the difference between a living body and a dead one—between one awake and one either asleep or in some lifeless condition? What *are* those human shapes appearing in dreams and visions? In early savage philosophy, the two sets of phenomena were made to account for, and implement each other, by the conception of an apparition-soul, or a ghost-soul." The absence of this spiritual thing constitutes the lifeless body, that its presence, as a visitor, made *each* dream, the apparition, the ghost, of savage Spiritualism—it is assumed by Naturalist or Anthropologist—unscientifically.

Every Spiritualist, whose knowledge is based upon the facts of EXPERIMENTAL, scientific testimony, is fully assured *now*, whatever may be asserted, without proof, by physicists, that the transcendental, or spiritual chemical matter, atomic substance, and temporary materiality of a modern spirit, is not any sort of ordinary vapour, film, or shadow, impalpable to the touch, or visible *only* to fools and fanatics. True it is that angels manifest themselves to mortals, in dreams, visions, or otherwise,

unappreciated by certain scientists, withal, they are not incapable of exercising physical force, bearing a likeness to the coil such occupied of yore, or of showing definite individuality of existence—clad in habiliments or accoutrements of earth-life—nay, more, the soul in man (and animals) has not only left the body of flesh and blood, but flashed swiftly from place to place, I know, with a seeming mastery of distance, and as the facts and phenomena of human mediumship abundantly testify, spirits of *other* spheres are enabled, magnetically, to take possession of the bodies of mankind, on this side of the grave, and to act through them, spiritually, mentally, and physically, either for weal or for woe. And walking in the country during the present summer, Messrs. Bain, Tylor and Co., are irrefragably occupied with the philosophy of Spiritualism, despite their Materialism, when their cultured souls are occupied with the foliage, flowers, trees, birds, lakes, and meadows of emerald green—all purely objective things to them, in material nature—nevertheless when suddenly arrested by the charming odour of the May-blossom, for example, they yield their minds to the sensation of *spiritual* sweetness, objective regards cease, they are in a world of Spirituality, where materiality and externality have place no longer, the world of matter is blotted out effectually, as their own science demonstrates, and even to the greatest philosopher is altogether unthinkable, as brain or currents of nerve—in spite of themselves, I repeat, they are really Spiritualists, in a condition of TRANCE;—the material elements vanish from their view, and they have not the power, or faculty, whatever they may say or think to the contrary effect, of representing spirit as dependant upon matter exclusively, since the very condition of their existence in the one life—as Professor Bain shows—is the certain extinction of the other, for the time being; and the conclusion is inevitable, logically, that *savage* Spiritualism is, by its touch of nature, akin to *sage* Spiritualism; and that naturalism, or secularism, which ignores the immaterial, or unextended side of humanity, is not an abiding phasis of thought, word, and deed, to the lover of truth and justice in the science of mind or matter,—universally.

CONCERNING SALT AND LIGHT.

BY WILLIAM WHITE.

CONTRASTING the self-indulgence of the multitude of Roman Catholics with the asceticism of the few, a Catholic remarked, "You err in expecting a high degree of obedience from the generality of mankind. Saints like poets are born, not made. The vocation of the priest and the nun is not a universal vocation. There are counsels of perfection which are practicable for a few, but impracticable for the many. This the Church has always recognised, and the Church's wisdom you Protestants cannot apparently understand. The Church takes human nature as it is, and, neither repelled by its grossness or perversity, patiently works for its amendment, accepting, commending, and stimulating the humblest endeavours of her children heavenward. You Protestants believe in instantaneous and uniform salvation: we Catholics in laborious and graduated salvation."

The discussion thus opened led far afield, though I found little to contest in the assertion that there is a vocation for holiness as there is for art and science, and indeed for every business of life. The saints are a breed, and for those who are not of the breed, the profession of sanctity is impossible. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

But is not such a view full of discouragement? Whether of discouragement or encouragement, Is it the true view? is the question. It is no more discouraging that all cannot be saints than that all cannot be philosophers. We have to remember that humanity is a hierarchy—an organism of many functions, each function constituted of innumerable multitudes. And when it is asserted that the saints are a limited number, they are not thereby ruled off from humanity, but only defined as a function of humanity existing for the common benefit.

Some years ago I remember being shocked with a dictum of Swedenborg, that "It does not signify whether the Christian religion be received by a greater or a smaller part of the world, provided there be a people who are in possession of the Word, for thence light is received even by those who are out of the Church and have not the Word."* I was shocked because I did not fairly realise how in Swedenborg's eyes humanity is a Grand Man, and that no individual, or community, or nation can be anything or have anything apart from or without affecting surrounding connections, and these connections the entire

* *Divine Providence*, No. 256.

social man. In his opinion every error in theology and sociology may be traced to the illusion that the individual lives of himself, isolated, and with such relations to God and his fellows as he may choose to recognise. On the contrary, he maintains that every creature exists by the instant presence and strength of the Creator, and in such alliance with his fellows that detachment from them is as structurally impossible as would be physical detachment from sun and earth and air.

Thus Swedenborg and Catholicism in a manner concur, and I cannot avoid the conclusion that they are in the right. Indeed the resentment one feels on the first assertion of the opinion is due to the apparent sanction of caste or rank on physiological grounds. But what is it that offends, and justly offends, in the assertion of an aristocracy of humanity? Why nothing else than the inclusion in the specified aristocracy of those who do not belong to it, and the exclusion of those who do—which is the charge we have to bring with more or less emphasis against all artificial classifications of mankind, past and present. For example, when we say that poets are born, not made, we say in other words that poets are a breed; but if it were thereon proposed that there should be a recognised order of poets, we should at once protest; for who should recognise the true breed and save us from impostors? We are content to let poets vindicate their rank by their performances. Similar policy might be recommended for other functions, throwing them completely open, with free entrance for manifest excellence and as free exit for manifest incompetence. The recommendation has especial application to the clergy, for what is more distressing and mischievous than the conventional pastor, the creature who assumes to lead and cannot, and to communicate that of which he scarcely apprehends the existence! A happy change it would be if sermonisers were dealt with as versifiers, and received neither pay nor reverence where they neither pleased nor edified.

The epithet "Saint" and the epithet "Church" have disagreeable and indefinite associations, and I wish that I had better words to describe those described by Christ as "the salt of the earth" and "the light of the world." But what I am anxious to have recognised is that there is a portion of mankind who are to the remainder as "salt" and as "light," which portion is designated the Church and the Communion of Saints, consisting of those men and women who are the incarnation, illustration, and defence of righteousness, who are included in no community and no nation, though some communities and nations have more of them than others, and who are proportionately blessed in their possession.

For it is a mistake to suppose that the majority of mankind favour virtue. Left to themselves they would sink back into animalism out of which they have been laboriously and gradually evolved. Such as they are, the order and decency we call civilisation have been an arduous conquest, which if not vigilantly maintained would easily and speedily perish. "Without the Church," says Swedenborg, "the human race would grow insane and be extinguished"*—a conclusion over which I have no doubt whatever. It would be impossible to eliminate the unseen elements of righteousness constituting the Church, say, from England, but if eliminated, the commonwealth would collapse in rottenness. Consistently, Swedenborg further avers, "Somewhat of the Church is always preserved, for it is to the human race what the heart and lungs are to the body, without which there could be no continuance."†

Thomas Binney in a sermon set forth a like conviction, saying—

"I believe in God's Church; that God has a Church, a great company of holy men in this bad world: men to whom He has given the spirit of adoption, and who are in a peculiar sense spiritually His children—in peculiar spiritual relation to Him. Here they are in this world of ours, mingled with the population thereof, and I believe that for their sake, and because of them, God is perpetually blessing the world of mankind. If God had not a Church in the world, I do not think He would have a world for a minute longer: He would not maintain it."

I daresay not. But at the same time it must not be forgotten, and therefore I reiterate it, that the Church is but a function of or in Humanity, the highest and most important, but as impossible to be dissociated from Humanity as any subordinate function. The saints exist for the sinners and the sinners for the saints. The saints save the sinners (in a measure here and perfectly hereafter) by leading and compelling them to walk in orderly ways; the sinners in turn provide occupation for the saints, without whom their intelligence and affections would expire of inanition.

Few perhaps form an adequate estimate of the influence of the Church over mankind; so that when Swedenborg is cited as saying that the Human Race would go insane and perish without the Church, the assertion appears an extravagance. But when we read Cæsar's Commentaries, or Livingstone's African journals, or the records of any people secluded from such influences as are signified by the Church, the affirmation

* *Arcana Cœlestia*, No. 4,545.

† *Arcana Cœlestia*, Nos. 468, 637, 931, 2,054, and 2,853.

loses its wildness and is transformed to something like matter of fact. Consider negro slavery, and how it has been abolished. Mr. Finlay remarks, "Neither the doctrines of Christianity, nor the sentiments of humanity, have ever yet succeeded in extinguishing slavery where the soil could be cultivated with profit by slave labour. No Christian community of slaveholders has yet voluntarily abolished slavery." True: but who compelled its abolition? The first protests against the iniquity of slavery were spoken by a very feeble folk in worldly regards. But their testimony spread and acquired volume, until at last a system that appeared fortified beyond serious aggression by custom, by wealth, and by the dominant Church, was broken down and ultimately swept away. Curious is the question by what force was the prodigious revolution wrought! It would be absurd to attribute it to the common English people, the mass of whom were never anything but indifferent, as indifferent they are to nearly all political and religious agitations. To a few, God alone knows how many, the series of impulses were due that effected the grand overthrow. The power of the Church, the true Church, the Church unseen, when evoked is incalculable and invincible. Verily the saints have verified over and over again in the world's story their Master's promise, "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them."

Even the foibles of the Church bear with them something of this strange power. The multitude of Englishmen would think it no harm to visit picture galleries and museums on Sunday; they would not only think it no harm, but would gladly and wisely do so. But it so happens that the good people who chiefly compose the Church consider such recreation sinful, and minority though they be, their will prevails; and the majority, without any share in the superstition, helplessly submit, and till the Church acquires a different conviction, will have to submit. It is very odd, and to a foreigner inexplicable, yet so we see it is.

My view of the case is therefore much the same as that of my Roman Catholic friend. I believe the higher spiritual life is only practicable by a certain number of choice natures with a physical organisation of a peculiar cast and refinement: that a competent physiognomist might review scores of persons and pronounce one after another as incapable of saintliness as of poetry. And one advantage of this view is, that it makes us tolerant of average men and women, and their imperfect virtues and low sensibilities. Many reformers, ardent in the enthusiasm

of youth, settle into cynicism because human nature has failed to respond to their ideal—an ideal for which there was never any warrant in reality. Nor, as I have remarked, are the saints in this view separated from the world, but only defined as a function in the community of humanity—defined by Swedenborg as heart and lungs of the Grand Man. And so regarding them, we have all an interest in their merits, and are invigorated and ennobled by their righteousness. All Christians confess that Humanity was begot anew in Jesus Christ; and His vicarious offices are continued in those whose joy like His is to seek and save the lost, and to draw the world into sympathy and harmony with the Divine Law.

MY PRAYER.

I ASKED the Lord that I might worthier
 be,
 Might grow in faith and hope and
 charity;
 And straight "Go, feed my lambs!"
 He answered me.
 "Nay, Lord!" I cried. "Can outward
 deeds avail
 To cleanse my spirit? Heart and
 courage fail,
 And sins prevent, and foes and fears
 assail."
 And still "Go feed my lambs!" was
 all I heard.
 But should I rest upon that simple
 word?
 Was that, indeed, my message from
 my Lord?
 Behold, I thought that He His hand
 would lay
 On my sick soul, and words of healing
 say,
 And charm the plague-spot from my
 heart away.
 Half wrath, I turned to go; but oh!
 the look
 He on me cast—a gaze I could not
 brook;
 With deep relentings all my spirit
 shook.
 "O! dearest Lord," I cried, "I will obey,
 Say what thou wilt! Only lead Thou
 the way;
 For, following Thee, my footsteps shall
 not stray."

He took me at my word. He went
 before;
 He led me to the dwellings of the poor,
 Where wolf-eyed Want keeps watch
 beside the door.
 He beckoned me, and I essayed to go
 Where Sin and Crime, more sad than
 Want and Woe,
 Hold carnival; and Vice walks to and
 fro.
 And when I faltered at the sight, He
 said:
 "Behold I died for such! These hands
 have bled—
 This side for such has pierced been."
 He said:
 "Is the disciple greater than his Lord?
 The servant than his Master?" Oh,
 that word;
 It smote me like a sharp two-edged
 sword!
 And since that hour, if any work of
 mine
 Has been accepted by my Lord as sign
 That I was following in His steps
 Divine—
 If serving others (though imperfectly),
 My own poor life has worthier come
 to be,
 And I have grown in faith and charity—
 Dear Lord, be Thine the glory! Thou
 hast wrought,
 Allunaware, the blessing that I sought;
 Oh! that these lips might praise Thee
 as they ought.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN
AND ITS RELATIONS TO SPIRITUALISM.

By THOMAS BREVIOR.

ONE of the most prominent results of Modern Spiritualism is the new light it has thrown on the old problems of Psychology, and the new impulse it has given to psychological investigation. We see evidence of this, not only in the literature of the movement, but in many works not directly connected with it; but which, it is obvious, are largely influenced by its facts, its methods, and its conclusions. For a long time Psychology had fallen into general disrepute, its methods and results being unsatisfactory and uncertain. With one school it was chiefly, if not altogether, a question of authority; so far as the Church had spoken its word was final; or so far as any passage bearing on it in the Bible was concerned, it was an oracle from heaven, the direct voice of God; and the study of Psychology meant the collation of texts, and their proper translation and interpretation; and further prosecution of the subject was superfluous, if not absolutely unlawful. A more recent school regards Psychology as simply a branch of Physiology, and would prefer to employ only the terms of the latter science in its consideration. Indeed, with this school there can be no Psychology—properly so called—seeing that there is no Psyche, only brain; mind being but its function, as digestion is the function of the stomach; thought is only cerebration, and all the mysteries of our moral and intellectual nature are to be solved by a proper understanding of the white and grey matter of the cerebrum and cerebellum, and their connection with the nervous system. Between these two schools stand the metaphysicians proper, whose conclusions as to the nature, powers and destiny of the soul are deduced from its observed manifestations in connection with the bodily structure; but whose sphere of observation is almost wholly, if not altogether, limited to the facts of their own personal consciousness.

Now the intelligent Spiritualist gains what help he can from each of these several schools, from Scripture, from Physiology, and from the facts of personal consciousness; but in addition to these he now brings under review a large mass of new and most valuable facts, carefully observed for more than a quarter of a century, and thoroughly tested by many of the most acute and powerful minds, some of them trained in the severe methods of exact science, and who have thus been enabled to study

the powers of the soul not only in exceptional instances and abnormal states, but after it has been wholly freed by death from the physical organism ; to observe the influence and power exercised by it in the disembodied state over minds still in the natural body, as well as over the subtle invisible forces of nature and gross ponderable matter ; and to hold converse with those by whom these powers are exercised. Psychology is thus for the first time brought to a large extent within the range of scientific and experimental investigation. This new method of investigation opens a new era in psychological science. It is to Psychology what the inductive method has been to Natural Philosophy, and we may reasonably hope that it will be equally fruitful of valuable result.

It is no wonder that startling facts like these, calmly and persistently affirmed by an ever-increasing body of intelligent observers, should have revived an interest in the study of Psychology far beyond the circle of avowed Spiritualists. Some have investigated the facts to expose a delusion, some to discover a new force, others a new amusement, some as a new and curious chapter of mental phenomena, and others again to settle for themselves the old inquiry, "If a man die, shall he live again?" or in the hope of finding consolation for the bereaved and hungering heart. Psychology in these its new aspects has thus become a common meeting ground for enquirers actuated by very different motives and with very different disposition and habits of mind, though it may be with a sincere desire in all to find out the very truth. In the loose sense in which it is popularly employed, Psychology is a common term used indifferently by these and all enquirers into the higher nature of man, and is particularly convenient for those who, without committing themselves to the theory of Spiritualism, wish to investigate its phenomena and their causes and bearings in connection with various great problems of life and mind.

The formation of a society for the more scientific investigation of Psychology, to which important and well authenticated facts bearing on the subject might be brought and carefully considered—a common centre where all interested in the same general inquiries might meet, and all views and opinions have equal opportunities of representation, with freedom and fair play, has long been a desideratum. Various local Psychological Societies have indeed been formed, and still exist in some of our chief provincial towns ; but hitherto we believe no association of this kind has been formed aiming to take rank with other learned societies as a national institution. This, however, has now been done, with what success time can alone determine. The imperial title assumed is, "The Psychological Society of

Great Britain;" and the Inaugural Address was delivered at the rooms of the Architectural Society, Conduit Street, Regent Street, April 14, by Mr. Serjeant Cox. The Address on the whole was worthy of the occasion. It was a clear comprehensive survey of the province of Psychology, of the leading questions it involved, and of the methods to be pursued by the Society in the conduct of its investigations. It will proceed "first by the collection of facts, and secondly, by discussion upon their causes and consequences. Its primary endeavour will be to secure authenticated reports of all psychological phenomena, and to subject whatever is presented to our notice to the severest scrutiny, so as to ascertain, if possible, what claim it has to be received and registered as a fact. We invite all who take an interest in these questions to come and join us in the search." That its researches may have the largest possible range, the "Psychological Society of Great Britain" will welcome as honorary and corresponding members the Psychologists of all other countries, who will be invited to send reports of psychological phenomena coming within their own observation, and to enrich its discussions with papers on themes properly within the province of the Society. When important occasions demand, the Society will appoint committees of inquiry to examine and test and report results; but as to opinions and speculations based upon the facts, it will receive them from all quarters and on any side of any question, if only they be temperately advanced. We are further told that—

Should the growth of the Society in numbers permit, we contemplate the publication, not of a mass of essays, but of a periodical gathering of psychological facts collected from all parts of the world, being first duly authenticated, to be narrated without note or comment, so that science may possess what has long been wanted, a storehouse of facts to which Psychologists everywhere may refer for laying the foundation of any branch of their science, instead of indulging in the fascinating amusement of conjecture and surmise which hitherto has been the almost unavoidable practice, owing to the absence of any reliable work in which the collected authenticated facts were to be found.* When permitted, the names of the reporting authorities will be given; when this is objected to, the Society will investigate the authority, and guarantee that the facts have been duly authenticated to itself.

Very pertinently and significantly the learned president proposed as of first importance and greatest magnitude the inquiry:—

Is there not something in our material structure that is non-material—

* It is rather hard upon journals like the *Zoist* and the *Spiritual Magazine*, which during a quarter of a century have to the best of their ability been doing the work here sketched out, and even more, to be thus quietly ignored as though they had never been, and Serjeant Cox was now putting the first spade into virgin earth, though but for their labours the "Psychological Society of Great Britain," and its proposed journal, in all probability, would never have been heard of. Should the same measure be meted out to them, their prospects will not be particularly encouraging.

something that is in fact ourselves, and of which the body is merely the material mechanism through which that non-material something, from the very condition of its being, can alone hold communication with the material world.

This is the first question, surely, of overwhelming interest to every human being, that presents itself to the Psychologist. For a scientific answer to it, he must consult—what? Not his inner consciousness, not his hopes and desires, not creeds, not dogmas, not opinions, not conjectures, but facts.*

With this broad and liberal exposition of Psychology and of the course to be followed in its investigation, we find however in the Address recurrence of a conception which seems an inconsistent and arbitrary circumscription, and which would appear to narrowly limit this subject to the question of the existence of a Psyche in man, and the relation it bears to the mechanism of the body, as in the following sentences:—
“Psychology deals with the potencies whence proceed the forces by which the molecules composing the body are governed The province of Psychology is to investigate the nature of all the forces governing the mechanism of man.”

In this connection attention should be drawn to the following remarks by the learned Serjeant, in reply to some observations of Major Owen in the debate which followed the Address:—

I am quite sure that if what Major Owen called the science of Spiritualism dealt with spirits outside man, the Psychological Society would have nothing to do with such spirits, unless they could show they had something to do with the Society. With the science of spirits the Society had nothing to do; it would be a science of something else than man. But whatever related to the soul of man was within the province of the Psychological Society. If the phenomena were produced by spirits, he did not think they would come within the province of the Psychological Society, but if they were produced by man, then they would come within its province. Spiritualism was but a very small branch of the important science of Psychology, still Spiritualism could not be excluded from the Society, because it was a question which was very properly before the public. Members of the Society would be much more concerned with facts connected with the human soul and body, and would not trouble themselves very much about the other subject.

There is some ambiguity in the sense in which the terms “spirits” and “men” are here employed. From the antithesis, and from the conjecture in another passage of the Address that the atmosphere may be tenanted by invisible beings, inferior in intelligence to man, and by whom certain phenomena may be produced, it would appear that by “spirits” the learned Serjeant had this latter conception in his mind, and in that case we need not take exception to his statement; but this is certainly not the sense in which Major Owen spoke of the science of Spiritualism, nor the sense in which his auditors and the public

* Surely our inner consciousness, hopes, and desires are psychological facts, and very important ones too in their bearing on this question, especially when these are natural, permanent, universal, and concur in pointing to the same solution of it, confirming the testimony of those external or objective facts to which this passage of the Address seems exclusively to refer.

generally would understand it. If, on the other hand, by spirits is meant that "something in our material structure that is non-material—something that is in fact ourselves," then the "men" of Serjeant Cox would seem to be as indicated in the sentence, that the province of Psychology is limited to a better understanding of the human Psyche in its relations to the molecules of the human body and the mechanism of men. Consequently that where Spiritualism begins the investigations of the Psychological Society must cease.

Now we have no wish, any more than Serjeant Cox, that the Society should give undue prominence to Spiritualism; all that we desire for it in common with all other questions of Psychological interest, is a free stage and fair play. The President of the Society in this Inaugural Address assures us that "the first business is to ascertain precisely what are the facts, and then, by reflection and discussion, to deduce from those facts the reasonable conclusions to which they point. "As to opinions and speculations based upon the facts, we shall receive them from all quarters and on any side of any question, if only they be temperately advanced." "To reap the full harvest of investigation there cannot be too many explorers, and we invite all who take an interest in these questions to come and join us in the search." "When important occasions demand, we shall appoint committees of inquiry, to examine, and test, and report results."

But of what use can be all this collecting and searching and testing, and examining and reporting, if, after all, the findings must be only in one direction? What avails the presentation of evidence if we are advised beforehand that a particular verdict if given in cannot be accepted or acted on by the Court—that verdict being the very one to which all the evidence hitherto obtained seems to tend? Is the Psychological Society of Great Britain to be merely a Society for the Diffusion of Coxiana, and has it been called into being only to register the foregone conclusions of its President? Even he appears to be not without misgivings that possibly point to a conclusion which he affirms would not be within the province of the Society. Speaking of the force non-material, which is in fact ourselves, he remarks:—

If he (the inquirer) finds the presence of such a force acting upon molecular structure, whether organic or inorganic, by noting with strict tests and repeated experiments the action of that force, he will be enabled to learn much of its nature and qualities, and especially if it be a blind force or an intelligent force. If it be a blind force, like magnetism, or any of the physical forces, he will be compelled to the conclusion that, like them, it belongs to nature generally, and not especially to the individual. But if he should find, as perhaps he will, that this force is an intelligent force—that is to say, that it has a will and know-

ledge, and cannot be commanded—to what conclusion will he then come? Inevitably that the intelligent motive force proceeds from something as imperceptible to the senses of the observer as is magnetism or electricity. But intelligence can only proceed from some being that is intelligent—some personality, some entity—call it what you please,—and if this is found to be associated with the individual man, then the inevitable conclusion will be that man has in him, or associated with him, some being other than his material structure.

And, among other profoundly interesting questions which the study of Psychology suggests, Serjeant Cox enumerates the following:—

Is it that the vast interspaces between the worlds, those regions void to our senses, in which those countless worlds are but as grains of dust, are really thronged with life—possibly with intelligent life—which, not being of molecular structure, is imperceptible to our very limited material senses? Can it be that the spacious firmament on high, and even our atmosphere, is tenanted by races of beings whom we cannot perceive with any sense, perhaps not even our equals in intelligence, by whom some of the acts are done which undoubtedly are performed by no corporeal hands? Or is it, as some contend, that the agents are the disembodied spirits of men and women like ourselves, who have passed away from mortal life, but not from mortal interests and regards? Is there for us another existence when this has closed? Where? In what conditions? Are we to preserve our individuality? If so, have we lived in the past? How? Where? When the mechanism that has served it falls to ruin, does the disembodied soul revive the recollection of all past existence, or, if more than one, of its past lives? These are a few of the profoundly interesting questions that present themselves in this single branch of Psychology.

The Inaugural Address of its Founder and President may be presumed to sound the key-note of the Society. The point raised therefore is one on which there should be left no room for doubt; and it is in no unfriendly spirit that we direct attention to it. Psychology, we are reminded, “is in plain English the science of the soul.” All therefore that relates to the soul of man lies within its province, whether in its temporary physical embodiment, or in its disembodied and (as is generally believed) eternal state; whether in relation to its control over the molecules of this material body while in this life, or over material substances, organic or inorganic, over natural elements and forces, as well as its influence over other minds yet embodied when the soul has entered on its new condition of existence; and again, as to the possibilities of the intercommunion of both worlds, and the laws by which such intercommunion is governed, if proved to exist. All this surely belongs to the science of the soul, and cannot properly be ignored by a Society founded for its investigation.

* No doubt this is conceivable, but the supposition is wholly gratuitous. When we consider the very low position in the scale of intelligence occupied, not only by many individuals, but by whole races of men, we need not call in the aid of gnomes and fays, sylphs and salamanders, or any race of beings inferior in intelligence to man to account for these phenomena, more especially as the intelligences themselves (who may be presumed to be best informed on the point) always and everywhere affirm the contrary.

They are among the most deeply interesting problems with which it can have to deal. And although this great realm is not such a wholly unexplored *terra incognita*, as the President of the Psychological Society of Great Britain seems to imagine, it is still one in which that Society may do good service, and in which we wish it entire success.

MRS. COMPTON'S *SÉANCES* AT HAVANA,
N.Y., U.S.A.

By J. B. NEWBROUGH, M.D.

A FULL account of these strange materializations has been already given by Col. Alcott and Dr. Stoner, and what I can now contribute on the subject possesses but two additional points. In the reports furnished by these very intelligent gentlemen we were informed that the body of Mrs. Compton entirely disappeared, but was re-materialized into a semblance of some former resident of this earth. 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 materialized spirit walked forth 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 never a seal broken nor a thread or rope untied.* Observe these italics, for these words are the line of philosophy that I wish to speak of. I have had the pleasure of attending four of her *séances*, one of them private, for my own purposes of investigation, and I cannot too quickly inform you how nearly her manifestations correspond with recent experiments with Mrs. Fay, in the presence of Mr. Crookes, proving that the body that goes forth to do the work is that of the medium, while the intelligent spirit within it is indeed not that of the medium. I secured her with a shoemaker's wax-end, first around the waist then to the chair, carrying the ends downwards, and nailing them to the wall. Next I nailed her dress to the floor, having her so secured that she could not draw the nails nor free herself except by great violence, and by tearing or breaking the fastenings. Thus leaving her within the cabinet we seated ourselves eight feet in front, and began to sing lively tunes. In a few minutes out walked a young looking person, apparently a lady of eighteen, small and plump in person. (The medium is forty-five, and tall and spare).

Our young visitor told me to go into the cabinet and look for the medium, and I obeyed, but found neither the medium, nor dress, nor fastenings, *nor nails*. The young lady said her name was Katie Brink; she was dressed in an abundance of white down-like material; but the medium had had only black alpaca on when we left her. I asked for and obtained a piece of the white dress worn by the reputed spirit; and after the *séance* was over I found the *white piece matched a hole in the black alpaca*, as if it had been cut therefrom. After the *séance* was over I found the medium *apparently* nailed and secured as at first. Note the word *apparently*. By careful measurement I found that the nails were in new places, and that the knots had been changed or untied, and that seals however delicately marked had been removed and returned to their places. Now then, was this a fraud? I say no; and yet I say yes. The spirit being that came out was not Mrs. Compton; and yet it was her. The nails and fastenings could not have been removed and readjusted by any human being secured as she was, and yet they had been. This is indeed a strange philosophy!

But let us go on with the facts, fetch up where they will. This medium personates some husbands' departed wives; and she sometimes comes to a widow in the circle as the departed husband. Sometimes she is a young girl, sometimes a six-foot Indian; sometimes she weighs but fifty pounds, and then again a hundred and fifty! She is elongated; compressed; swelled out, to look corpulent, or otherwise made to look like some other person that once lived on earth. And in these characters she talks about one's home affairs and relatives as if she were indeed the returned spirit of the dead. *But stranger yet, if suddenly caught she resolves back again into Mrs. Compton in a second of time!* But nearly at the expense of her life, for the shock remains for many long weeks.

The facts are, some other power than her own frees her; some other intelligence than her own is cognisant of the private affairs of her visitors; the sudden transformation back into Mrs. Compton proves that the form and figure change in company with the transition of the intelligence; that the body of this medium is potter's clay, moulded by the different spirits to suit the occasion; that in these transformations we have a key to the explanations given by different people in regard to the honesty of many mediums; that "grabbing a spirit" proves nothing whatever in regard to the honesty of the medium; *that spirits may be magicians themselves and confound us in any of the tests we can devise.* Alas! what helpless creatures we are, while tied to our physical bodies to try to comprehend the laws of our

being. And must we fall back, and admit there is indeed no crucial test? Who knows, perhaps there are gods that laugh at our philosophies! And that in the thinnest air the greatest power is! With all the learning and wisdom on earth we have not one philosopher that can do the things this uncultured washerwoman does.

To Spiritualists somewhat acquainted with materialisation, and the conditions required, this medium is the great explaining logarithm to the problem of fraud and genuine results. When her circles are harmonious, and she has the entire confidence of all present, her transformation is complete; but when she fears that rude persons present may "grab the spirit" she does not transform so well, but often retains the characteristics and size of Mrs. Compton. In this she demonstrates the necessity of harmonious conditions and confidence. She proves that it is the entire composure of the medium's mind that enables the best results to be obtained by the spirits; and she proves too, why, under crucial tests (being in the presence of persons she fears) that the manifestations are generally inferior to those in which everything is taken in confidence.

New York, April 27th, 1875.

PROGRESS IN THE PULPIT.*

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

EMERSON, in one of his essays, tells us that "Society never advances." What he means by such a statement it may not be easy for us to determine; but we think Galileo's whispered confession, as he rose from his knees after his recantation, *E pur se muove*, is far more true to the fact. Certainly society does not advance in one direction only, or without interruptions and backward movements. It is also true that many of the achievements of civilization have been gained by the loss of great blessings. To say that our advancement never ceases and is perfect, would be to say that we had arrived at the millennium; but to deny or doubt all advancement would be to say, in other words, that the order of this universe was stagnation, and God an idle Being.

* *Law and God.* By W. PAGE-ROBERTS, M.A., Vicar of Eye, Suffolk. Second Edition. London: SMITH, ELDER & Co.

It is exceedingly instructive to notice and study the various indications of a change that is coming over the religious, and especially the clerical mind, in reference to certain subjects which were at one time forbidden to our thought, and to certain points of sight from which those subjects might be viewed. Time was when he who expressed any doubt as to the plenary inspiration and literary infallibility of Holy Scripture was looked upon with unmixed horror, while the claims of faith were oftentimes so taught as to put them in conflict with reason and obvious fact, and it was considered that the more unreasonable a man's faith was, the more likely it was to be true and acceptable in the sight of God. In the beginning of the present century there was a volume, which the writer of this article once read, entitled *The Unreasonableness of Christianity*, written by a devout Minister of the Gospel in answer to John Locke's *Reasonableness of Christianity*. Men seemed to think that reason itself was "carnal," that religion was something altogether foreign to human nature, that justice and mercy in the Heavens might be in absolute contrast with justice and mercy on the earth, that if not "the whole," at least the chief "duty of man" lay in passively believing, and that enquiry, especially on the part of an opponent, was dangerous, and in some cases damnable.

We are getting out of this state very very gradually, but just as surely. The Bible will survive not only the fierce attacks of unbelief, but the sincere though ignorant worship of its letter; reason will be seen to be not all-sufficient, but to have her rights, to deny which must be an injustice; and free inquiry will be seen to be not the most glorious thing on the earth, but a means to an end, that end being the knowledge of the truth, that once knowing the truth we may obey it. Now considering the vast influence which the pulpit still exerts, and must for ever exert, because it is a speaking institution, we ought to be greatly thankful for any indications which it presents of a return to moderation, reasonableness, and an ability to appreciate views from which it may at the same time the most strongly dissent. We cannot for the life of us understand the morality of the position occupied by the Broad Church section in the Church of England, but to their own Master they stand or fall, and we cannot but be thankful that their views, especially those of such men as Stanley, Stopford Brooke, and Haweis, are gaining the ear of society. Among the Congregationalists, the Baptists, and even the Wesleyan Methodist bodies, one angel after another is going down to trouble the waters, and many a poor crippled soul has gone in at the time and come out healed. Galileo was right: the world does move, in eccentric ways and

very slowly, but with sufficient certainty to make us feel the truth of Tennyson's words,

That God, which ever lives and loves :
 One God, one law, one element,
 And one far-off Divine event,
 To which the whole creation moves.

The volume of sermons by the Vicar of Eye, which it is the chief intention of this article to introduce to our readers, is in many respects a remarkable one. It is fully equal to anything that has come down to us from Robertson of Brighton. The language of the writer is simple, but throughout all his pages you are made to feel the life and reality which throb in almost every line. Mr. Page-Roberts has known doubt, and faced despair; he has also come into the region of assured belief and trust, and has something to say to us about what he has seen, and heard, and tasted, and handled of the great and awful facts of human existence. He has studied the relations of science to religion, and is evidently not afraid of science. He has thought upon prayer as it affects our conceptions of law, of the lessons we may learn from such terrible physical catastrophes as the recent wreck of the *Schiller*, of the law of sacrifice and its interpretation in Christ, of the use of Old Testament history, of the teaching and living which make unbelievers, of the awful fact of sin as the great disturbing element in this world, of the "consuming fire" which burns not to destroy but to purify, and of that "sting of death" which is felt to be a sting all the more when we feel life and health to be coursing through our veins. The volume contains twelve sermons and 150 pages. It is as fresh as a mountain daisy, oftentimes genuinely eloquent, full of illustrations from passing events, and indicative of Mr. Page-Roberts' power to do the rare work of ministering, at one and the same time, to an average country congregation and to educated and cultivated minds. No doubt many of our readers have read John Stuart Mill's posthumous work on *Religion*, and been troubled by some of his beliefs and suggestions. Mr. Page-Roberts does not supply us with an exact answer to Mr. Mill, but we think he does give us helps towards that end, not by asking us to shut our eyes, but rather by calling upon us to open them, and when they are open to look at all the facts, and not at some of them only. Most heartily do we recommend this volume to our readers. The day has not yet come, but come it must, when the problem of "Law and God" will have to be faced, and solved as far as a solution is possible to mortals. We do not for one moment pretend to say that Mr. Page-Roberts has solved it, but in that future day when we shall see more clearly than we now see what the question itself is, and what

answer can be given to it, it will be acknowledged that the Vicar of Eye gave special and valuable help towards the accomplishment of the work. The volume is now passing through a second edition, but if its sale be at all commensurate with its merits, the number of editions will go on increasing as rapidly as in the case of Robertson of Brighton.

Notices of New Books.

DR. MARSHALL ON MODERN SPIRITUALISM.*

THE author of this small *brochure* seems to have considered himself called upon in his native town to express his views on the subject of Spiritualism. He accordingly gave a lecture on it before the Greenock Philosophical Society, and was afterwards persuaded by friends—very injudicious ones, we think—to have it printed. We are, of course, always glad to hear what any opponent has to say on the subject, and several books have been written viewing the manifestations from a standpoint altogether different from our own, which we have read not only with pleasure but with some degree of profit. We cannot say this, however, of Dr. Marshall's lecture. He appears to be so utterly ignorant of the whole subject of Spiritualism that one is exceedingly puzzled to know how he could ever have deemed himself in any way competent to deal with it. Judging from his lecture, he has read nothing on the subject except, perhaps, Mr. Wallace's articles in the *Fortnightly Review*, and an American book by Dr. Wolf. Had he been at all acquainted with the various phases of the phenomena, as described in the leading works on the subject, he would have seen how utterly incompetent are the theories he puts forward to explain the facts; theories which have nothing to recommend them but their absurdity and their inapplicability to the subject with which they are called upon to deal. The reader must not imagine that we are referring to any new theories advanced by Dr. Marshall. He has nothing new to say on the subject, as may be judged of from the following extract from his preface:—"From the pressure of my ordinary engagements, I was compelled in the preparation of this lecture to make use largely of the very words of well-known authors."

* *Modern Spiritualism, as Read by the Light of Physiology and Psychology.* A Lecture. By W. J. MARSHALL. Greenock: WM. HUTCHISON, 23, Nicolson Street.

This "pressure of ordinary engagements," although it might not interfere with the delivery of the lecture at a Mechanics' Institute in the town where the lecturer was a resident, and therefore well known, should, one would think, have prevented its publication. For a gentleman to rush into print with a lecture containing little else but long extracts from the works of other men, unredeemed by a single thought of his own, simply because some over good-natured friends have persuaded him, argues no small amount of belief in himself, to use no stronger phrase. The lecture is compiled mainly from Dr. Carpenter's book on "Mental Physiology," and it therefore abounds with references to cases of what is preposterously called "Unconscious Cerebration," and which has about as much bearing on the modern spiritual phenomena as upon the cause of eclipses or the changes of the weather. If Dr. Marshall is desirous of grappling with Spiritualism, he must make himself better acquainted with the subject, and, unless he does this, he may depend upon it that the movement will progress in Scotland despite anything that he can say or do to prevent it. Neither his lecture nor the bigger book of Dr. Carpenter, which he has laid under such heavy tribute, are likely to produce much effect upon the minds of those people who have satisfied themselves by careful experiment and observation that Spiritualism is true, although they may for a time mislead those who are altogether ignorant of the question.

EPES SARGENT'S PROOF PALPABLE OF IMMORTALITY.*

MR. EPES SARGENT is widely known as one of the ablest of the American Spiritualists. His *Planchette; or, The Despair of Science*, is a work that will take rank as one of the standard books which the modern manifestations of Spiritualism have called forth. He is a calm and dispassionate writer, with no tendency either to ignore what may be said on the other side, or to exaggerate the importance of the facts with which he has to deal. Such books as his are calculated to do a vast amount of good, but the number of them is, alas, too small. The literature of Spiritualism is somewhat scanty, and the really good works may be reckoned on the fingers. We hail, with considerable pleasure, the appearance of the *Proof Palpable of Immortality* in this country. We read it with considerable interest as it appeared first in the *Banner of Light*, and are glad to see that

* *The Proof Palpable of Immortality*. By EPES SARGENT. Boston: COLBY and RICH.

it has now been issued in a separate form, which is likely to give to it a more permanent character. The bare fact that it comes from the pen of Mr. Epes Sargent will be sufficient to recommend it to our readers. It should have a place in the library of every Spiritualist in the world. It contains matter interesting and instructive to those who believe in the modern phenomena, and admirably adapted to convince those who do not. It is printed on excellent paper and well got up.

NOTES AND GLEANINGS.

MR. M. D. CONWAY AND SPIRITUALISM.

MR. M. D. CONWAY, a gentleman who preaches or lectures—for we are not quite clear how he would describe his discourses—in the building once made famous by the eloquence of W. J. Fox, is the London correspondent of a Cincinnati paper, and in that capacity appears to have sent out from England an account of the doings of Spiritualists, which does credit to his love of truth. After stating that the trick of a distinguished Spiritualist has been detected, he remarks:—

This medium is a certain Mr. Williams, who has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith; his two hands are held by persons on each side; he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered a few evenings ago that Williams was utilizing the peculiar way of joining hands in the dark which he adopts—namely, the hooking of little fingers together. He edges the hands of his two neighbours toward each other; he then proposes to one of them softly to rest his little finger by substituting his first finger; when this change is made that neighbour's finger is readily hooked on to the fore-finger of the same hand whose little finger is already holding the other. In the dark the persons each side of him, who fancy they hold a separate hand, are really holding on to different fingers of the same hand. William's other hand is thus left perfectly free to act as it pleases. Last night, a friend and myself, fully let into the secret, were present at a *séance*, and had Williams between us. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was, that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the *séance* came to nothing. *And it is by such tricks as these that millions are induced to believe that they are communicating with the invisible world!* There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all, except the large class of those who wish to be deceived.

Now we shall be glad to be informed to what this refers; whether it has any foundation in fact at all, or whether—as seems far more probable—Mr. Conway has drawn upon his

imagination for his facts. We are acquainted with but one Mr. Williams, a medium, in London, and the statement most certainly will not apply to him, since, as far as we know, no breath of suspicion has ever been raised against his honesty. The assertion that "there is now not a medium of any fame in London whose fraud has not been exposed" is so barefaced and impudent a falsehood that we are surprised that any man should have the audacity to utter it. If this sort of thing is to be repeated, Mr. Conway will have to be called upon to answer his slanders in a manner which he little expects; and we trust our American friends will enlighten the proprietor of the Cincinnati paper on the character of the communications received from their London correspondent.

Anent this subject, Mr. Robert Cooper, of Eastbourne, who is now travelling in America, has sent the following letter to the *Boston Spiritual Scientist* :—

I observe in your last a paragraph referring to Mr. Conway, an American gentleman, who for some years past has occupied the pulpit made celebrated by one of the most gifted preachers of the time—the late W. J. Fox. What Mr. Conway's real convictions may be in reference to the subject he undertakes to criticise it is impossible to say, but his latest effusion looks very much like the ordinary productions of penny-a-liners who write to suit the popular taste.

Mr. Conway has been dabbling in Spiritualism for years, and although I have heard him say that he was afraid it was too good to be true, professes to be still unconvinced, and this notwithstanding he has witnessed phenomena that ought to satisfy any reasonable mind. He saw the Davenports when in England, and, like Mr. Bradlaugh and Mr. Holyoake *et hoc genus*, admitted the inexplicability of their phenomena.

Some ten or twelve years ago I and my late coadjutor, Mr. J. H. Powell, whom some of the Boston people may remember, accompanied Mr. Conway to the late Mrs. Marshall's. It was a fine summer's afternoon, and all that took place was in the full light. We four sat at the table and Mr. Conway was told to ask of the raps some questions. He said, "Can you tell me my name?" The letters "M O N C U R E D A N I E L" were signalled without halt or hesitation, which Mr. C. said were his Christian names; a fact unknown to anyone but himself. Paper and pencil were then placed under the table on the floor, and direct writing obtained while all our hands were in sight. Mr. C. said the name attached to the communication was that of his brother. We then held a guitar under the table in the position of a violincello when played, and the strings were forcibly strummed. Mr. C. did the same. A tumbler was then placed on the floor and a ring by its side. In a few minutes a jingle was heard, and on examination the ring was seen to be in the glass. Such are the principal incidents that Mr. Conway witnessed on this occasion. He admitted his astonishment and said, "I shall tell my people I have seen something wonderful."

Your readers will now be able to judge how far your charge of "insincerity" is justified. I certainly cannot help thinking that Mr. Conway is not so ingenuous in the matter as a "man of God" ought to be.

"NOT CHURCH, BUT JESUS."

At the last meeting of the Discussion Society of the Liverpool Association of Spiritualists, held on Friday evening, the 21st ult., in Islington Assembly Rooms, Mrs. Nosworthy read a very able and exceptionally interesting Paper, of a

religio-philosophical nature, on the above subject. There was a large attendance of Materialists, as well as Spiritualists and Psychologists—whatever this last term may now signify—all of whom expressed themselves highly pleased—in fact, *charmed* with the splendid elocutionary and dramatic talents of this accomplished orator. The literature, science, and *history* of Mrs. Nosworthy's amenities of Spiritualism must have been heard to be fully appreciated in heart and intellect. Her Essay—said to have been “communicated by a friend”—covered a vast field, armed with great strength, and outlying works, seemingly incapable of overthrow by opposing forces. She beautifully delineated a *glorious* Christ and spiritual Christianity, as the remedy for Priestcraft and Sectarianism, showing that abundant are the blossoms, flowers and fruit of that precious Tree of Knowledge, termed Spiritualism; and that when partaken of, in sincerity and truth, by mankind at large, must yield a tranquil conscience, a pure heart, a holy life, and a hope that shameth not the saint or sinner. These are the clustering felicities, the manifold beauties of the soul, of each *true* Spiritualist; and must, said the eloquent lecturer, again be sought, not in the formality of Churchism, but in the religion of being good and doing good.

Correspondence.

SPIRIT-PHOTOGRAPHY, AS DEMONSTRATED THROUGH MR. PARKES.

To the Editor of the “Spiritual Magazine.”

SIR,—Though Mr. Parkes has come before the public as a medium for spirit-photography but recently, I have found, on testing him and his art, as you and many others have done, that he is worthy in every way of the most liberal patronage.

At three *séances* with him of late, I have received four spirit photographs, all recognised, three being those of my nearest and dearest relatives, one of whom, a lady, had departed this life previous to the advent even of the Daguerreotype, without having ever allowed her portrait to be taken; while Mr. Parkes had never known of her existence till after her likeness had appeared beside mine on his plate.

The fourth spirit-photo and best, is an excellent one of the late President Lincoln, which that distinguished patriot and martyr had voluntarily promised to me at a *séance* some time back with Mr. Olive, much to my surprise at the moment. The nature of that abiding sympathy which induced him so to offer it to me, was subsequently explained in the most satisfactory, and to me gratifying manner—a profound lesson to us all being involved in the communication I then received. For, many years since, when in the United States, I had taken an immense interest, not only in Andrew Jackson Davis's grand

prelude to Spiritualism, as well as the spiritual movement itself in that country subsequently (using very strenuous exertions, chiefly of a private nature, to promote the cause), but also in the Abolition of Slavery movement, then led by Henry Lloyd Garrison. And no one mourned more keenly than I did the premature death by assassination of the late President, though I had not had the honour of knowing him personally. I was not aware, however, that my labours and sympathies were known to many besides myself. Now, it appears from the spiritual communication alluded to, which I received, that in my case as in others, all aims and efforts directed to high objects of public good, are readily recognised and sympathised with in heaven, even when little of worldly fame attend them.

The critical moralist will also be sure to perceive, that a man finding himself honoured as I have just been, in conjunction with Mr. Parkes, would desire not to risk the censure of such a spirit-friend, by conduct unworthy of continued intercourse with him. This is some answer to the prevalent query of "*Cui bono?*" in reference to the still advancing tide of Spiritual Phenomena, by showing in such cases as this, great fresh incentives to well-doing, and a great deterrent effect as to ill-doing.

As to spiritual chemistry and mechanism involved in spirit-photography, it cannot be too often or too urgently repeated, that much depends upon the tone of mind of the sitter, as to ensuring success, and obtaining genuine satisfaction. It should always be remembered that the spirit-friends or relatives of sitters, who *pose* with them for the first time as spiritual beings, require time and opportunity, as well as ourselves, to master the difficulties attending very successful photography, and that a quiet passive state of mind, and deep sympathy of feeling with the invisibles, aid them much.

I sincerely trust that now Mr. Parkes has consented to give his time and labours professionally, such a boon may not be treated in a niggardly or worse manner, by visitors omitting to furnish the advertised fee; for he seems to me to be far too gentlemanly a man to think of reminding anyone troubled with a truant memory. The wear and tear upon his system is evidently great, for when reduced often to a low stage of physical prostration at the close of a day's photographic *séances*, his spirit-guides have obviously a heavy "labour of love" on hand, in restoring, as they always do, his physical energies. Any of his friends or visitors, possessing even a slight knowledge of the magnetising process, might, I think, on such occasions be able to assist opportunely in returning to him his exhausted powers.

5th May, 1875.

R. C.

SONGS OF THE SOUL.

INSUFFICIENCY.

We gaze with awe on some clear summer night
 On Heaven's blue vault and distant orbs of light;
 And ponder o'er their magnitude and sweep;
 We climb the lofty mountain, cross the deep,
 And visit lands far famed in song and story,
 Where lingers even yet the ancient glory;
 But not in sky and star, mountain and sea,
 Temple and pyramid, though these may be
 A power—an inspiration—shall we find
 That which can all-suffice: the aspiring mind
 Would pierce through and beyond all shows; the soul,
 Which holds them in its grasp, transcends the whole:
 A spirit capable of love and trust
 Is greater than a universe of dust!

T. S.