

THE  
Spiritual Magazine.

---

---

AUGUST, 1875.

---

---

CRYSTAL PALACE LECTURES ON SPIRITUALISM.\*

By GEORGE SEXTON, LL.D.

---

v.

LARGE numbers of facts, of the character of those I have just quoted, are distributed over the literature of all countries. It was a consideration of these that led me, many years ago, to the conclusion I have already named, that the clairvoyance of mesmerism was after all nothing more than an artificially induced condition of mind, exactly analagous to what frequently occurs in normal sleep, and still more frequently in certain abnormal physical conditions. This, I clearly see now, affords no explanation either of the one or of the other. In what is called Spiritualism, we have this lucid state of mind, brought to a degree of perfection that is probably seen nowhere else, and in addition to which there is frequently a display of knowledge on the part of the medium, which clearly must come from some other source than his or her individual mental powers. The natural theories that have been invented to explain these phenomena are most of them very far-fetched, and all of them, according to my judgment, exceedingly unsatisfactory. The intelligence manifested is, as I have already shown when dealing with another phase of the question, frequently of a much higher order than that possessed by the medium, and the knowledge displayed is often such as the medium could not possibly have possessed unless supernaturally enlightened. These facts require to be dealt with in a scientific spirit, and if any hypothesis

---

\* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

be invented to account for them, we have a right to demand, according to the strict canons of induction, that it should square with all the facts. Now, if I find a spiritual medium, speaking accurately and grammatically, in a language which I know she has never learned, to what conclusion am I to come with regard to the source of such linguistic information? In the mesmeric trance I frequently observed a phenomenon which, I dare say, sceptics will no more believe than they will the alleged facts of Modern Spiritualism; but which I thought at the time could be explained upon some principle of natural law, operating in connection with certain powers of the mind. Not unfrequently it happened that a clairvoyant, perfectly uneducated, was found competent to read a classical language, just so long as the operator was gazing at the book in which it was contained; the instant, however, that he removed his eyes from the page, that moment the reading ceased. I remember one case very distinctly, which occurred in my own experience, of a young man who was perfectly uneducated, and hardly able to read an English book, to say nothing of one written in a foreign language, who as soon as he was thrown into the mesmeric trance, displayed a marvellous power of this kind. On several occasions I have placed before him a Greek Testament, which he read accurately enough, so long as my eyes were fixed on the page, but as soon as I looked away he was brought to a sudden stop, and could go no farther. This appears to be simply thought-reading, resulting from the placing of two minds in such a condition, in relation to each other, that the one is capable of telling what is passing in the other.

Cases of an exactly analogous character are those in which the operator by his will can direct the mind of the clairvoyant to any particular subject, or impart to him, if not clear and definite ideas, at least vague and shadowy thoughts, which influence the current of all his mental acts for the time being. I have frequently asked a Mesmeric clairvoyant to describe a place well known to me but which I knew he had never seen, and this feat has been accomplished with a degree of accuracy equal to what I should myself have employed. Now in all these cases, and there are many such, there seems to be some means by which one human mind can, under certain conditions, communicate with another, independently altogether of the organs of sense, and I have no doubt whatever that in such a power as this we must seek for the explanation of a great number of the psychical phenomena that happen in everyday life. This it was that led me to invent a theory already referred to, and with which Mesmerists of thirty years ago will be perfectly familiar, then called by me "Mental Association," but

since termed the doctrine of "Brain-waves." I am very far still from saying that some sort of a theory of this character will not help us to understand certain phenomena of the human mind, and may even explain a few of the facts of Modern Spiritualism. But it must be seen at once that the theory itself needs explaining, since the process by which one mind can thus communicate with another is entirely unknown to us. As, however, there are several hypotheses of this character which have been supposed capable of affording a solution to the phenomena passing current under the name of Spiritualism, I will refer to two or three of them *seriatim*.

1.—*Mental Epidemics*.—It has been often said that Spiritualism is simply a phase of a class of facts which have been common in the history of the world and with which every physiologist and physician is familiar. We know that certain mental influences, spread by a sort of contagion, similar to that which governs the epidemics of physical disease. The best illustration of this, perhaps is in the case of Hysteria. First one person is attacked in a large assembly, then another, and another, until a great number of people, more especially amongst those of a nervous temperament, are brought under the influence of the contagion. Or, perhaps, a still more simple illustration, and one which everyone has observed, is that of yawning. As soon as one person does this in a company the whole will speedily become affected, do what they will. On a large scale this kind of influence is frequently observed, producing tremendous results in society. Thus we have had at different times, the dancing mania, the preaching mania, the Flagellants, and a number of other epidemics of a similar character, in all of which the disease spread by a sort a contagion exactly analogous to that which regulates physical disease. The preaching epidemic of Sweden that occurred as recently as 1842, an admirable account of which was given by Mary Howitt, in *Howitt's Journal*, in 1847, will perhaps furnish the best illustration that I can give of this class of phenomena. On this occasion large numbers of persons, frequently young children, were suddenly attacked by an irresistible impulse to sing canticles, preach sermons, and in other ways display a power which in the normal state they did not possess. Dr. J. A. Butsch, Bishop of Skara, wrote a letter on this subject at the time to Dr. C. F. Wingård, Archbishop of Upsala, since printed in several different publications, in which he gives a full description of the phenomena that occurred, which seem to have come on generally with great nervous excitement, a heavy pain in the head, heat at the pit of the stomach, pricking sensations in the hands and feet, frequently a deep groan, and then the sudden falling into the trance. The

trance itself was exceedingly deep, in some respects so much so that there was perfect insensibility to outward impressions, so that the loudest noise was not heard except in the case of a question put—a curious exception, but one which will be perfectly familiar to persons acquainted with Mesmerism—and needles thrust into the body were not felt. In this state the affected person stood up and preached with marvellous eloquence and a wonderful command of language, and from that time forward became generally seriously affected with regard to religion and changed in their moral character. Whole families sometimes became influenced, but females and young children were most generally attacked. Now Spiritualism is said to be an epidemic of a character exactly analogous to this, and Dr. Carpenter imagines that he finds in the preaching epidemic of Sweden, and in kindred phenomena that have occurred at different periods in history, an explanation of the spiritual mania of to-day.

Any person of the most ordinary intelligence would, one would think, see that to quote one mystery in explanation of another leaves the matter exactly where it was before. Suppose we admit that the two classes of phenomena are of precisely the same character, what do we gain thereby? We are just as far from an explanation as ever; for no one has told us what was the cause of the preaching mania in question, except that the Bishop of Skara says that it belongs to the same class of phenomena as animal magnetism, which I need hardly say is no explanation at all, and certainly not one which would prove of any value to Dr. Carpenter. If it could be proved, therefore, that Spiritualism was really an epidemic of this kind, nothing whatever would be gained by the opponents of the movement, because both the one and the other might be due to spiritual agency. And that they were so I have individually no kind of doubt, nor do I think that any other theory will prove satisfactory as an explanation of the facts.

2.—*Exaltation of Nerve Force.*—I must confess that I have not a very clear idea of what is meant by this phrase, but as it has been used to describe a theory which has been held by many persons to account for the spiritual phenomena, I briefly refer to it. Exaltation of nerve force may increase nervous power, just as the exaltation of muscular force may increase the muscular power; but both the one and the other must be limited by the laws governing their action. Excitement of the brain may give rise to increased mental power for the time being, in which there may be unusual flashes of wit, keen perception, brilliant displays of intellectual power, even to the extent of genius itself; but clearly in no case can it communicate to the mind a knowledge of facts not previously possessed, or impart to it

information, regarding the external world, not previously acquired. Exaltation of nerve force may give a great command of language for the time being, enabling the person subject to it to make a choice of phraseology more elegant than that which he usually employs, and to speak with an eloquence altogether beyond his ordinary power; but in no case could it enable him to discourse in a language which he had not previously learned, or to dilate upon and expound facts which he had never heard of. Most assuredly, therefore, such a theory affords no explanation whatever of the numerous phenomena with which we are continually coming into contact in connection with Spiritualism.

3.—*Brain-Waves*.—As I have before remarked, this theory of brain-waves is the same as that which I myself held many years ago under another name. I can hardly conceive of anything more absurd than the term brain-wave, but as it seems to be generally employed just now to describe certain mysterious phenomena, it is necessary that it should be dealt with. Brain-wave you would suppose meant a wave of brain. It does not, however, as generally employed, it means a wave of something—heaven only knows what—produced by the action of the brain. It is supposed, that when two persons become *en rapport* with each other, the mind of the one being directed to the other is capable of originating a picture as distinct as though it were produced by an external impression on the senses. Thus for instance, a man is dying in a foreign land far away from home and friends; his whole mind is fixed on those he has left behind; whom he will never again see in this life; his brain is agitated with the desire to have one last look at those he loves so well; he conjures up before his mind the image of his home, and those residing there, in utter ignorance of his present condition; and the result of all this is that his *imago* is actually seen, or supposed to be seen, by those upon whom his thoughts are fixed, who become by this means to a certain extent aware of his condition. The case I referred to of Lord Brougham in the last lecture would be explained in this way. It will be seen, therefore, that the impression made upon the brain of those to whom the vision occurs, is as distinct as though it had resulted from an actual existence operating upon the senses, sometimes of sight, sometimes of hearing, and not unfrequently of both combined. Now what sort of explanation does this brain-wave theory afford us? What is the nature of the medium that exists between the two brains, through whose agency these communications are made? If it be of a material character then it must obey the laws which we find regulating all other material substances. Throw

a stone into a pool of water, and undulations are produced on the surface, which spread out in circles until they either wear themselves out and become imperceptible in the distance, or are broken by impinging on the shore. Unless interrupted, they pass equally in all directions. The same law obtains in reference to the phenomena of sound or the still more subtle agency of light. Clearly, therefore, we should find this law followed in the case of the hypothetical brain-waves. Suppose that my mother were dying at this instant, residing as she does something over a hundred miles from here, then the waves put into action by her brain when thinking of me, would not only pass in this direction towards me, but would extend a hundred miles round every way, forming a circle of two hundred miles in diameter, and thus, I suppose would impinge upon the brains of everybody within that circle. If it be said in reply to this that the waves will only affect the brains of those persons who are *en rapport* with the individual with whom they originate, this is, to use words to which no definite meaning has been attached, and to remove the phenomena from the domain of matter into that of spirit.

We know of no material forces by means of which communications of this kind can be made, and when therefore persons talk about brain-waves they do but employ words to which no definite meaning is attached, and which in all probability do not in their own minds shape themselves into an idea. In using such language they only—

Darken by elucidation  
And puzzle by their explanation.

Moreover, supposing that the theory of brain-waves would really furnish a satisfactory explanation of that class of phenomena in which intelligence is communicated to a particular person with regard to something that is happening at a distance at that time, it could afford no explanation whatever of such facts as those to which I have referred, where a knowledge is obtained of an event which is still in the future.

In Spiritualism great numbers of phenomena are continually occurring which it is impossible to explain by any theory of brain-waves, even were such a theory demonstrated to be true by independent evidence. In the spirit-circle the medium frequently discloses facts with which no person present is acquainted, and which are in many cases only known to some one who has passed away from earth. Many years since, and before I was a believer in Spiritualism, I was present at a *séance* in which there was a communication made to an eminent literary man present, professedly from his father, also well-known as an

author in his day, regarding a matter which was known to no one but himself. The real facts of the case which I am not at liberty to mention—indeed which I only partially know, were afterwards proved to be correct to the letter. Now whatever theory may be set up to explain this fact must fail, unless it recognises and is based upon spiritual existence, for the communication came from the spirit-world and was known previously to no one but the so-called dead man. Very far indeed am I from denying that human minds have a power of communicating with each other, by means which are independent of the senses, and sometimes when the persons are at long distances apart. But what I will maintain in these cases is that this proves the existence of spiritual powers, and spiritual laws, in the first place; and that in the second, information is frequently imparted to persons in the flesh which could come from no other source than those who have long since passed away. You may call the means by which these communications are made by whatever name you please, but the fact involves Spiritualism and nothing short of it.

4.—*Mesmerism*.—On speaking of the phenomena which we observe at the present time in what is called the spirit-circle, we are repeatedly met with the exclamation, “Oh, that’s simply Mesmerism!” As though such an expression afforded a satisfactory solution of the entire problem involved. Many and many a time when the remark has been made that what we call Spiritualism is nothing in the world but Mesmerism, I have turned to the person making the observation and said, “Well, what’s that?” which has generally provoked the answer, “Mesmerism! why that’s—that’s—Mesmerism.” Exactly so! But then such a statement will hardly afford us any explanation of what the thing is. And what is very singular in connection with this matter, is that most of the people who now fall back upon Mesmerism as an explanation of Spiritualism, were a few years ago found offering as violent opposition to Mesmerism as to-day they manifest against Spiritualism. Indeed, it is very questionable whether very many of them believe in Mesmerism now, and they do but therefore employ the term for the purpose of getting out of the difficulty by repeating parrot-like a word which to their minds either conveys no idea at all or serves to represent facts in which they have no faith.

No doubt a large number of the phenomena of Spiritualism are exactly analogous in their character to those which have been known by the name of Mesmerism; but then there is one important difference to be observed, even in these, which will mark a distinction between them, of so wide a nature, as to justify us in relegating the former to the agency of disembodied

spirits, while we look upon the latter as resulting from the action of the human mind, still connected with a material organisation. In the Mesmeric trance, the manifestations that take place on the part of the person operated upon, are all very largely subservient to the will of the operator, indeed, it is only by the influence of such will that the trance itself is produced. Now, in connection with Spiritualism, the medium falls into a trance, of an exactly analogous character; but where is the operator? The manifestations that occur clearly spring from some mind, outside that of the affected person, but where is the mind that is thus active in producing the effects? The medium is thrown into a trance by a volition not his own—the duration of the sleep is determined by the same power—the phenomena that occur clearly manifest an intelligence other than that of the passive agent through whom they come, and at the end the trance is terminated, and the person who has been the subject of it is restored to his normal condition; his own will having had no part in the production of anything that has taken place. Now, as all this occurs in the absence of any operator in a material condition—following up the analogy of the facts presented by Mesmerism—we are bound logically to seek for such operator elsewhere. And when, therefore, the intelligence which is thus displayed, proclaims itself to be a denizen of the spirit-world, and gives innumerable proofs of the truth of the statement, there is no escape from the conclusion that spiritual agency is in operation. Thus Mesmerism itself, so far from furnishing us with a material explanation of the spiritual phenomena, forms a sort of stepping-stone to Spiritualism, and points unmistakably in that direction, Mesmerism leads logically to Spiritualism, and I know of no one who has devoted himself with assiduity and a philosophic habit of mind to the former, who has not eventually become landed in the latter. Dr. Elliotson and Dr. Ashburner, twenty-five years ago, were the most ardent and enthusiastic advocates of Mesmerism anywhere to be met with, and withal dogmatic Materialists, rejecting *in toto* everything connected with spirit and spiritual existences. I think I may with justice ascribe my own materialistic opinions, which darkened the best years of my life, to the influence mainly of the teaching of Dr. Elliotson. I looked upon him, when I was a young man of twenty, as one of the most able and certainly one of the most conscientious men of his time, and in that opinion I was assuredly not far wrong. He sacrificed an income of at least five or six thousand a year through boldly proclaiming what he believed to be the truth in connection with the subject of Mesmerism, which was then, and is still to some extent, looked upon as being allied to the most outrageous quackery.



Dr. Ashburner, for a long time most dogmatic in his materialistic views, became convinced that Spiritualism was a great truth, which he accordingly embraced and advocated. He saw clearly and acknowledged that Mesmerism, if pursued to its legitimate end, must lead to Spiritualism. This change of opinion on his part so much enraged Dr. Elliotson that a most intimate friendship of many years was almost, if not entirely, severed. Dr. Elliotson for a long time after this treated Spiritualism with the greatest possible contempt, holding that those who advocated it must be knaves or fools, or probably a little of both. He would hardly listen to anyone who attempted to speak on the subject of spirit at all, since he clung dogmatically to matter as capable of accounting for all the phenomena of mind. He pursued his investigations, however, most earnestly in the study of Mesmerism, and in the end followed his friend Ashburner in accepting Spiritualism as the 'only means of explaining the phenomena which he was constantly observing. I believe I am correct in saying that all the Mesmerists of any note in that day became Spiritualists. Intimate friends of my own, who took an interest in the phenomena of Mesmerism, embraced Spiritualism in such numbers that I looked upon it myself as a sort of mania. As is well known, I stood out until very recently, but was ultimately compelled like the rest to give way before the force of overwhelming evidence. When any one, therefore, quotes Mesmerism as an explanation of Spiritualism, he only shows how limited is his information regarding either the one or the other.

Thus I think it will be perfectly clear to any man who will take the trouble to look into the matter, candidly and impartially, and to reflect without bias upon the numerous facts which are constantly occurring around us in connection with this subject, that none of the theories that I have named can prove of the slightest value in helping us to an explanation of these mysterious phenomena. The facts occur and occur so abundantly that it is far too late in the day to attempt to dispute them, and we have a right, therefore, to demand of those who refuse to admit our mode of accounting for them to furnish us with some sort of an explanation of the agency by which they are produced. Of course, I am perfectly well aware that it does not follow logically that our theory is the true one, because no other has been found sufficient for the purpose. But I do maintain that the conclusion at which we have arrived is an induction from the facts as perfect as any to be found in connection with any other branch of science. Take Astronomy, or Chemistry, or Physics, and tell me where there is any theory which has been reached by an induction more perfect than that which has guided us to a belief that Spiritualism is true, and

when in addition to the perfect induction from the facts we add the demonstration which we have again and again received by the evidence of sense, there is no escaping the conclusion that what is called Spiritualism is a great and important truth, the value of which it is impossible for us correctly to appreciate.

---



---

## THE BUGUET AFFAIR.

By WILLIAM HOWITT.

---

I HOPED to have seen in the *Spiritual Magazine* a good, full and substantial report of the trial of Buguet, in Paris, the spirit-photographer, who some time ago excited so much attention in London. The trial of this man as an impostor, and his confession of being such before all Paris, and in fact, all the world, is an event calculated to inflict the most serious damage on Spiritualism. It is, therefore, a matter which Spiritualists cannot leave unnoticed: cannot pooh, pooh! or pass by with affected indifference. They cannot either treat it as a thing for which they have no answer. They must look it full in the face; they must show that its ugly visage, black as it looks, has no terrors for them. They must not shy it, as a thing which condemns or convicts them of error, or of being the dupes of interested charlatans. On the contrary, they must drag the spectre to the light. They must themselves publish the facts, not endeavour to suppress them, and do all in their power to sift the false from the true. They must let it everywhere be known: publish it in Gath and in Askelon, that their faith rests on too many solid facts—on the testimony of too many men and women of the highest intelligence, virtue, and experience, to be shaken by any attempts of individual miscreants, or of the more formidable conspirators who are behind them.

In the meantime the orthodox religious world everywhere have seized on this event to sing an *Io Pean* over Spiritualism, which they finally hope will be a final one. I quote you a paragraph which is going the round of the Protestant religious journals of Italy. Still more detailed and damaging ones are exultingly diffused by the Roman Catholic ones. I take this as short and compact from a popular Evangelical journal of Florence, the *Famiglia Christiana*, formerly the *Echo della Verità*, of July 2nd.

A trial which lately took place before the Correctional Police, in Paris, has once more thrown light on the impositions of certain Spiritualists, and the

blindness of the simpletons who put faith in them. A Spiritist photographer pretended to photograph the persons of the dead, and which he evoked by the usual means. The police have discovered that he operated by means of certain small figures representing persons of different ages and covered by shrouds. The knave confessed the deceit, was condemned as a sharper, and notwithstanding this, several educated persons called as witnesses persisted in declaring themselves convinced that they had received from him the photographs of their deceased friends, and that they firmly believed in Spiritism.

This is the impression that will be everywhere given of the Buguet affair by both Protestants and Papists; and it is incumbent on the Spiritualists to be prepared to say what can be said on the other side. The blow must be met, dealt with, and as far as possible neutralized.

If it be true that many of the photographs of Buguet are the genuine portraits of deceased persons whom he had never seen, and whose portraits he had never seen, then Buguet is undoubtedly a spirit-medium, and at the same time a consummate scoundrel, and has no doubt been bought by the enemies of Spiritualism to make this damaging confession. Who are these enemies? They are legion. Many of them are the honest professors of different Protestant creeds who are too deeply and too long sunk into an old groove of belief ever to come out of it. They can stay there; the world will go on without them; we may be sorry for their petrification, but we can feel no resentment against them. They don't know what they do. But there are enemies of another kind—enemies deadly, malignant, and incurable—enemies of all truth in whatever shape it appears; the enemies of truth and true believers throughout the world, of all genuine Christianity—the Jesuits.

These are the men who at present are at war with all mankind, with all churches, all states, which do not bow down to them and their satanic creed—do not submit themselves body and soul to the three-fold yoke of priestly tyranny, deceit, and spiritual venom. There is no truth against which they have proclaimed more firmly their fiat of utter destruction than Spiritualism. Why? Because Spiritualism alone possesses the means of demonstrating the immortal promises and precepts of Gospel life: of unmasking their delusions, and counteracting the cunning of their sophistries. Protestantism confines itself to the belief in things that are past or are to come: it has abandoned the divine link which unites the great chain of before and after—the present fact of spiritual co-existence and positive communion with our disembodied friends. To them exist the miracles of nearly 2,000 years ago; but they are dead to the miracles of to-day, by which the spirits of the so-called dead come with the full evidences of imperishable existence, giving the guarantees of triumphant fact to the convictions of faith.

Therefore the Jesuits have no fear of Protestantism *per se*: Spiritualism alone holds the key of present revelation; and where it grows, all the trumpery superstitions of Popery necessarily fail. They have no ground, they can take no root; and the magic wand of Loyola, which converts reasoning men into unreasoning swine, is broken for ever. The inhabitants of the depths of the invisible can step forth and say, face to face to the Spiritualist, "The Gospel is true: God and Christ are the same yesterday, to-day, and for ever, and we are the witnesses and the heralds of these things. We are at once with them and with you; and seeing and conversing with us, no man can well deceive you or seduce you from the truth."

Lying spirits, however, can come also. There is no enclosed highway for the good alone, whether in the spirit or out of it, on this side heaven. The balance of good and evil holds the living world, but it is God who holds *it*, and the power of evil is limited by the strength drawn by the good from the sympathetic source of all good. Lying spirits can come, as of old, and can fling about their falsehoods and delusions; but the false is by nature one-sided and evanescent, the true is in league with the Infinite and Omnipotent, and must, therefore, ultimately prevail.

It is from this knowledge that Rome, whilst acknowledging always spirit-communication, spirit-mediumship, and spirit-revelation, professes to monopolize all the true Spiritualism, and stamps that of all other creeds as infernal. Rome is now and has been since the days of Pius VII. in the hands of Jesuitism. All the troubles of to-day with the Ultramontanes the world over, spring from the folly of Pius VII., in restoring the Jesuits after the terrific ban which Clement XIV., in his famous bull of 1773, by which he declared that the Church could never have any peace so long as the Jesuits existed, and for which reason he decreed their utter destruction—decreed in the fulness of his apostolic power their extinction for ever; ordered the confiscation of all their property and institutions—their colleges, schools, offices, ministries, and administrations, houses, hospitals, gymnasia, &c. He abolished their Order for ever; declared them "*extinguished* for ever," under whatever authority they might be existing, or by whatever power or statutes they had been established there; whether as Generals, Provincials, Visitors, or Inferiors of any kind: extinguished in both spirituals and temporals.

He peremptorily forbade them to be received into any other Order or Society, under any colour or pretext whatever, and he pronounced "every person who shall have the presumption to oppose the carrying out of this perpetual decree excommu-

nicated.” This is the decree of an infallible Pope, declared so by the dogma of the Vatican Council in 1870—a Pope as infallible as Pius IX. himself—and who issued his bull “in the certain knowledge and plenitude of apostolical power.”

If there be any sense, then, in infallibility—any force in the apostolic decree of a Pope—Pius IX. is a man as thoroughly excommunicated as any man can be. From the moment that he conferred favour and power on the Jesuits, he was opposing the bull for their utter extinction by Clement XIV.; he became excommunicated by that infallible Pope whose bull was pronounced to be perpetual in its effect; having a force inherent from the Vicar of God for ever. Now an excommunicated man cannot validly hold any ecclesiastical office, or perform validly any ecclesiastical act; therefore, all the acts and deeds of Pius IX. since he took the Jesuits into favour are invalid, null, and void. His two great dogmas—the Immaculate Conception, and the Infallibility—as recognised dogmas, are just so much waste paper, and the whole proceedings of the Vatican Council are as empty and utterly illegal as if only acted in a farce. If, as I have said, there be any sense in Roman dogmas, any force in papal bulls, the excommunication of Pius IX. is the inevitable sequence of the bull of Pope Ganganelli, and the Roman world, acting on this great and unquestionable fact, might relieve themselves by taking their stand upon it, of Pio Nono, and all the nuisance of the Jesuits and their rampant resistance to freedom of worship, civilisation, and the right of nations to conduct their own affairs independent of priests. They might sweep all this incubus of the evil of the age away at one sentence of a rightfully-convoked Council. Such are, however, in themselves the direct and necessary consequences of the grossest piece of absurdity that was ever enacted in the world—the infallibility of Popes!

Had the Pope been infallible, they would never again, after the bull of Clement XIV., have recalled that serpent brood, which Mr. Gladstone has at length discovered are “the deadliest foes that mental and moral liberty have ever known.” (p. 58 of his pamphlet). Clement XIV. discovered that they were the greatest enemies of the Church, so long ago as 1773, and that it could never have any peace so long as they existed. But Clement XIV., whilst he saw this, and determined to strike a decisive blow at them, knew that he did it at the price of his own life. He declared openly that in issuing that bull he was signing his own death-warrant. He was sure that they would poison him, and they soon did it. They gave him a dose of the famous *aqua tofana*, with which Alexander VI. used to send princes and bishops out of the world when he wanted to

get rid of them, and seize their estates and dioceses; and to which, by a *providential* accident, he at length fell himself a victim. It is declared by the historians that this virulent poison was given him in the wine he drank at high mass, infused secretly by an officiating Cardinal; a fact, if true, which shows that no place, thing, or situation is sacred to Jesuits, or can arrest their murderous hands. In his heroic attempt to extinguish the Jesuits, Clement had yet a fast persuasion that they could not be completely crushed; they would rise again and become more audaciously insolent and mischievous than ever, and the present age has seen to what a daring height they have again climbed, putting the Popedom into their absolute power; assaying to stop the sun of thought and progress, and bearding the Governments and Monarchs of the world on their thrones.

Well, Baron Holmfeld Dirckinck, in his admirable paper in the June number of this Magazine, on "Spiritism and Re-incarnation," informs us that M. Rivaille, the *soi-disant* Allan Kardec, had been an assistant of Veillot, the rabid editor of the *Univers*, the Jesuit organ in Paris, and that he had been informed by Parisian *savans*, that he was, in fact, the tool of him and of the Jesuit faction for the overthrow of Spiritualism. This is probably true, but one would like to have fuller confirmation of the statement. Surely there are Spiritualists in Paris who can throw additional light on this point; and it is most important that it should be done. The enunciation of the odious doctrine of the Re-incarnation and its infusion into Spiritism, is clearly the work of the arch enemy who comes whilst men sleep and sows the tares of error in the fields of truth. This is a scheme which could only proceed from the Father of Lies, and which the Jesuits are just the proper agents of, from their known hatred to whatever is true and beneficial to humanity. The poisonous weed quickly sprung up and over-topped in its rankness the genuine plant. With the wild vigour of the weed it soon shot a-head of true Spiritualism in France. M. Pierart, with all his learning and industry could not make the *Revue Spiritaliste* pay, and was at length compelled to abandon it, though a journal of infinite merit, and a perfect treasury of facts and arguments on the subject of Spiritualism of the most *recherché* and solvable character. Contemporaneously the *Revue Spirite* circulated by tens of thousands, and produced a splendid income to its conductor. It over-run the south of France with all the poisons of Re-incarnation and Fusionism.

The whole career and position of Kardec were full of suspicion. There were said to be cogent reasons why he retired from the school kept by his wife, and why he returned after a time to Paris under another name. But for many things to succeed in the

world they must have a spice of humbug in them. Kardec with his alias and his mischievous doctrines went a-head. Pierart with the true advocacy of Spiritualism vanished out of sight. Whither! and where is he now? The eminent services which he rendered to the great cause; the brave battle which he waged on its behalf against the Apostle of the spurious and degrading doctrine of Metempsychosis, demand that he should not be forgotten by Spiritualists of to-day. Have not his friends something to tell us about him?

Baron Holmfeld Dirckinck was, he says, informed by men of learning in Paris that there was a compact betwixt Kardec and the Jesuits, whose tool he was, to put himself entirely under their control, so that they might push him and his revived and perverted Pythagorism into a prominence which would enable them to apply to Government for the utter suppression of all Spiritualism. It would have been a scheme worthy of the Jesuitical craft; can nature have some further revelation on this head? The very idea seems to reek of Jesuitism, and would fully account for the rapid and wide growth of Re-incarnationism with all its follies and evils. If the Jesuits really inspired Kardec with the idea and meant to push it forward to the destruction of Spiritualism, we know the subtle, secret and universal organization by which they stir multitudes of their votaries and thus throw the world into a seething chaos. We know their active machinery at work all over the world to draw money from their dupes both rich and poor, both aristocratic and plebeian, to pour it into the ever-gaping coffers of the Vatican, whence with equal celerity it is discharged into the military chest of Don Carlos to maintain the fight of the most besotted legitimacy and civil and spiritual thralldom of Spain; is remitted through its agents into Germany, France, Switzerland, Belgium and England, to control and embarrass every free government, every free institution, and to prolong the vain but irritating endeavour to shut out the light of general education and the effervescence of free opinion. Hence the parade of Popish processions and pilgrimages which are everywhere stimulated by the priests, and everywhere are provoking popular commotions by their offence to the growing Liberalism of the age.

Will Spiritualism escape scathless from the crusade which Jesuitism is directing against everything that is true or progressive? Certainly not. It is marked down as one of the most dangerous enemies of darkness and priestcraft; and no means will be omitted to give it a mortal wound. That wound can be dealt in no mode so destructive as by branding it as a system based on trick and delusion. The Jesuits, those great

masters of trick and delusion, will know exactly how to surround their victim by those demon forces. The money which is poured so freely into the priestly coffers will be freely spent in overwhelming bribes to base miscreants like Buguet, who mix truth and falsehood, and thus damn the real by its incorporation with the false.

To what base subterfuges Popery has now fallen under the rule of Jesuitism, to what a condition of degradation it has sunk, has just been made awfully manifest in the debate in the Italian Chamber of Deputies on the Exceptional Measure for Public Security, directed chiefly against Sicily. All the world knows the frightful condition of that island from the prevalence of brigandage, but it was not prepared for the astounding revelations made in the debate just mentioned in the Chamber of Deputies. Such an exposure of the horrors of brigandage, theft, murders of all kinds and degrees, which defied all the energies of the Government to subdue, and which now came out as perpetrated by or in direct connection with the executive and the magistracy. The mysteries of the *Maffia* were thrown open to the glare of full daylight, and prefects, syndics, officers, civil and military, magistrates of every grade from the highest to the lowest, policemen, rural guards, troopers and gendarmes, all were found knit up in a league with the thieves and brigands, and living on the common produce of every crime and violence. The world had wondered at the long impunity of the most notorious and openly walking brigand chiefs; at the neglect to seize them at their escape or acquittal when taken: but now the wonder was at an end, and a greater wonder took its place—that of a whole country preyed upon by its own officers of public security—a whole country where the public officials practised not simple embezzlement, but were in partnership with the brigands and thieves, and obtaining a common revenue from their outrages. No such revelation of public iniquity, of executive profligacy and official robbery, was ever made in history, as was opened up by the speeches of the Sicilian Deputies Tiani, Cesarò, and others.

Signore Tiani, late Procurator-General of the King in Sicily, electrified the house by a series of details all based on official documents which he produced and from which he quoted. He declared that “the judges in Sicily were become criminals and the criminals judges.” The more apparent means of protection to the subject were increased the more was the increase of crime. A body of rural guards was established, and the rural districts became at once one general scene of plunder and violence. Cesarò stated that not daring to go to his estates in the country without a guard, he demanded one of



the Syndic of Palermo, where he was lying, and he saw these very men on the way meet and embrace armed brigands. This *exposé* was the tearing open of a Pandemonium: Sicily was literally a hell. We ourselves know Sicilian proprietors who for years have not dared to go near their estates, because they refuse to pay black mail to the brigands.

The English newspapers have given some report of these things, but a report faint and feeble as the merest moonshine. It seems to be an accepted rule with the English press that Italian affairs are to be touched with the lightest possible hand. They seem to think that as Italy has had a great struggle to attain its unity, it must be dealt with as a spoiled child, and that the real truth must not be spoken to it or of it, lest it should damage its career; whilst the greatest service which the English press could render to the career of Italy, would be faithfully to report its public acts, faithfully to criticise its public men, and faithfully to give it wise council. The opinion of England has a powerful effect on the public mind of Italy, and nothing could more beneficially act on it than the truthful statements and advice of the British press. It should never be forgotten that, though the unity of Italy is politically accomplished, yet it has the grand misfortune of having seated in the very heart of its capital, the old and most deadly of the enemies of Italian unity and of general progress. The politically dethroned, but still spiritually reigning monarch of all national divisions and embarrassments, sits aloft, surrounded by his army of Jesuits and other blacks, with their black battalions distributed over every surrounding country, watching and looking for the overthrow not only of the new unity, but of all freedom everywhere; and their legions of spies ever on the hover in the vicinage of all Courts, ever going to and fro, bearing tidings of all movements and discussions in the most secret council chambers of kings. There sits aloft this triple-crowned King of Anarchy and Spiritual Slavery, openly avowing his irreconcilable hostility to the new unity, and the overthrow of Victor Emanuel. It should never be forgotten that Victor Emanuel himself, physically brave, is spiritually timid;—that he was educated by Jesuits in the court of his father in a state in which the Roman hierarchy held more preponderating sway and more wealthy establishments than in any other part of Italy except Rome itself. Whilst, therefore, Victor Emanuel yearns internally and persistently for reconciliation with the papal power, behold his very ministers at the present moment consisting, in a great measure, of old ministers of Pius IX.! Behold the Prime-Minister Minghetti, former Prime-Minister of Pius! The reconciliation of Victor Emanuel and the Pope

would be the death-blow of liberty in Italy. And yet every day there are people who see with strange unconcern these reactionary ex-papal ministers of the King of Italy making the most deadly inroads on the great statutes of Charles Albert of 1848. Nothing could more happily encourage the efforts of the liberal portion of the Italian Parliament and people than the sound and candid comments of the English press on the ominous policy of the present Italian administration; a policy which, if continued, must bring grievous disasters on Italy, and which must be felt through every vein of European society in the augmented influence and audacity of the black tribes of the Roman superstition.

But my most immediate object in reference to these startling revelations of the Sicilian deputies, men who hold or have held high offices in the executive or magistracy in Sicily, is to show its probable bearing on Spiritualism. Signor Tiani, in his speech in the Italian Chamber, directly traced this universal corruption of the Sicilian officials to the Pope. It is well known that for ages the Catholic Church has had a fixed price for every possible crime. The tariff of crimes and their monied extinctions was originally framed by the Popes, and has been gradually modified and perfected by their successors. The price of absolution from these crimes is levied by the confessor; and this papal list is the *vade-mecum* and handbook of the confessors, who cannot correctly tax the sins confessed to them without it.

As early as the seventh century, Theodorus, Bishop of Canterbury, wrote a work in which was given a catalogue of different sins, and their respective pecuniary penalties. The title of this index of sins is, *Teodori Cilicis Penitentiale*. An improvement on this work is the so-called *Specchio della Confessione*, the production of Reginus, Abbot of the Monastery of the Benedictines of Prüm. More lately, under John XXII., appeared the *Taxa Cameræ seu Cancellariæ S. Domini Nostri Leonis X.* The last improvement of the register of taxes on sins bears the date of 1744, under Benedict XIV.

Thus there has been from the seventh century—above 1,000 years—a formal register of taxes on sins, and naturally the Popes have not neglected to enlarge and perfect this register from time to time, so that it has become a prolific source of revenue to the Church. The prices of absolution for all sins are carefully and rigidly fixed; but it is enough to say here that according to Leo X.'s edition you could kill your father or mother for 20 gold florins, but you could not perpetrate polygamy or adultery for less than 24! On what principle of moral theology the Popes determined such curious anomalies one is at a loss to conceive; but I have not here space for more

of these graduated prices of crimes, but they are in many cases as eccentric as those just quoted. "Let any one imagine," says Desanctes, himself a Catholic priest, confessor, and inquisitor for 17 years, in his *Roma Papale*, "what general corruption of principle, what assassinations, adulteries, forgeries, thefts, resulted from this doctrine, by which for a couple of florins, in our time, such sins could be compounded for, and thus all morals, all rectitude, became totally ruined."

Well, in his speech in the Italian Chamber, Signor Tiani, declared that he had seen a bull of the present Pope, called *La Bolla di Composizione*, or Bull of Compounding, issued in 1866. This bull, he said, was a *resumé* of the taxes and rules of the aforesaid papal register of taxes on sins, but that it went far beyond it, and beyond all the atrocious rules of his predecessors by entering into a direct compact with all thieves, murderers, brigands, cheaters at play and other criminals; with women not openly of lewd character, but who received money for infamous purposes, with Government or other officials who defrauded their employers, &c., by which on paying 30 per cent. of their vilely gotten gains, the parties could retain 70 per cent. of them, and into the bargain receive full absolution—full and absolute purification of their characters and consciences! Such a revelation of unheard-of iniquity in the very chair of the Popedom, such a compact with all the agents of wickedness by *soi-disant* the Vicar of Christ, and representant of God upon earth, could never have been believed; but there was the bull, an undoubtedly authenticated document bearing the Pope's arms and seal. Having seen this, Signor Tiani saw himself at once at the source of all the crime and criminal complicity in Sicily, which involved in one full category, brigands, thieves, sharpers, prostitutes, betrayers of official trust, and perpetrators of every crime both official and unofficial. He had detected the source and sink of the whole corruption of the island.

On the publication of this speech, the organs of the Vatican and of Jesuitism, the *Osservatore Romano*, and the *Voce della Verità*, edited by Cardinals and Monsignori, instantly and point-blank, denied the existence of such a bull. It is part of the system of Jesuit Popery to deny unblushingly and hardily every fact, however well authenticated, or notorious, which in its discovery could damage the Church. We had plenty of such instances in the late Gladstone controversy on the Roman Catholic disputants; but the *Gazetta d'Italia*, one of the leading Government organs in Italy, has published the bull with the necessary proofs of its authenticity. To this there has been no reply. Certainly amongst all the infamous acts of the Roman hierarchy through long ages, this is one of the infamous. The

full copy of this bull now lies before me, and the articles 1, 7, 8, 11, 16 and 17, bear out every assertion made by Deputy Tiani in the Italian Chamber.

In the present utterly demoralized condition of the Roman Curia, and the triumphant rule of the black bands of Ignatius Loyola throughout the Roman Catholic Church, Spiritualism cannot expect to escape the attacks of this iniquitous body, the great power of evil in the earth, the army of Satan doing daring battle against all that is holy, free, or enlightened. Let us be assured that Spiritualism, which holds the present living evidences of the divine facts of immortality and Christianity, will be one of the most marked objects of the attacks of the rampant army of the hills. Let us be assured that no pains, no stratagems, no lies will be left unused to destroy its credit and therethrough its life. Let us be prepared for unlimited bribery to such men and women as are at once strong mediums and weak mortals, capable of assisting in the development and materialization of spirits, and equally capable of betraying their sacred office for filthy lucre. Can there be any doubt that there have been more such cases than that of Buguet, though not perhaps on so conspicuous a platform? With the hatred of Spiritualism in various quarters, and pre-eminently in clerical ones, can we expect that the future will not produce others and perhaps more scandalous ones.

What must be the attitude of Spiritualists towards these diabolical attempts? Not those of fear or faint-heartedness. They must put these cases forward, rather than shrink from them. Bring them out into the fullest light. Seize, question, dissect them; hunt out their weak places, for all falsehoods have their weak places. Expose them; denounce them! Show that having unquestionable and abundant proofs of the realities of spirit-communications, they fear no defeat, no dishonour. Standing on the unassailable rock of fact and knowledge, let them challenge all the world to disguise, or pollute, much more to annihilate the truth. Let knaves and cheats wherever found be exposed and condemned. Their condemnation is not the condemnation of the truth or the true. Spiritualism in its purity is a great, divine, and universal truth, standing on the collective testimony of the best and wisest of many lands and ages, and cannot be set aside, however much it may be checked and delayed by the worst efforts, the most artful stratagems of the hosts of Satan. It is for its enemies to fear it, not for its friends to fear for it. As the Bible has withstood the most violent and most ingenious attacks of its enemies, so Spiritualism, in alliance with the Bible, will resist and triumph over the malice and cunning of the learned, the powerful, the in-

terested and the base. Let no one trouble for it. Let the winds of opposition blow; they have no power but over the chaff; they can but purify the genuine, solid grain. In every field and garden the weeds spring unsown, unbidden, in millions. They ask no culture; in legions they push themselves up from the unsolicited earth, and flourish and abound. No frost nips their early shoots; no hail cuts them down, no draught consumes them, but they flourish and threaten to overtop and suffocate the true plants. But if they do it will be the fault of the gardener or the husbandman. They must fall before the hoe and the exterminating hand. Let a thousand Buguets come against single, isolated Spiritualism; in the words of Frederick Douglas, "God and one are always a majority."

Since this article was written, the astounding revelations made in the Italian Parliament have stimulated the *Times* to speak out plainly on the condition of Sicily and its causes, but it has not gone to the bottom of them, or stated candidly the whole truth. It does not tell us of the determined opposition of the Italian Ministers to the whole enquiry during a week's debate of unexampled heat, nor that it still continues to threaten the honourable Members of the House who made the revelation with prosecution though protected by the privileges of the House. It does not tell us of the complicity charged on the Ministers, nor of their having suppressed report after report made to them by high officials in Sicily ever since 1873. Nor is it a fact that the infamous Bull of Compositions of Pius IX. has demoralised Sicily alone; it extends its destructive influence not merely over Sicily, but over all Italy, and the whole papal world. Wherever there exists the priest and the confessor there operates this diabolical bull. Nor is this bull based on a papal codex of sins of only 300 years, as the *Times* supposes, but of 700 years' duration, as is here shown. Nor is it in Sicily alone that such monstrous moral corruption reigns. The notorious case of Colonel Lobbia, who some six or seven years ago was attacked by an assassin and all but killed, because he had given notice to the Chamber of Deputies of exposure of gross Government abuses, is one of the blackest spots in history. When the assassination had failed, the Government arrested him on a charge of attempting to malign the administration, imprisoned, and heavily fined him. His witnesses, three or four young men, disappeared suddenly, and for ever, and the mother of one of them, Scotti, declared in court that he was poisoned, and demanded a *post mortem* examination which was refused. In vain, year after year, did Colonel Lobbia, a Member of Parliament, and brave officer of Garibaldi, appeal for

justice. It is only about six months ago that a Court of Justice has fully exonerated him of all offence against Government, but no sort of compensation has yet been made him for the calumnies, the imprisonment, and fine suffered.

Now comes this Sicilian *exposé*, and since then, but ten days or so ago, a most horrible wholesale murder of shepherds and herdsmen on a mountain of disputed possession in the province of Aquila, by the united emissaries of Prince Barberini and Government troops. Such deeds could take place in no country at the present time, except one in which political and social morals are utterly destroyed by the long rule of Popery. If the English press could honestly and faithfully expose such official and governmental crimes, it would do infinite benefit to Italy which, though politically united, is in the very agony of struggle for its constitutional and moral existence.

---

## SONGS FOR SPIRITUALISTS.

---

### DAME MARTHA.

DAME MARTHA is wrinkled, and old, and blind,  
Decrepit and feeble; she scarce can find—  
As she goes to bask in the sun once more—  
The way from her room to the garden-door.

As you see her there so wasted and bent,  
You never would deem that as once she leant  
On a manly arm with confiding air,  
Her form was so graceful, her face so fair.

That the voice now cracked so sweetly sung;  
On her snow-white neck that the ringlets hung,  
Like the golden sunlight that now does pour  
On the thin white hair at the garden-door.

She never was married, I know not why;  
The secret she'll bear in her heart till she die:  
But his letters—ah well! she can read them no more  
As she sits by herself at the garden-door.

But the past as she holds them comes to her again;  
All its tremulous hope, and its rapture and pain:  
She knows them by heart, they were conned o'er and o'er,  
Through many a year at the garden-door.

Of the friends of her youth there is left her not one;  
They all have departed, she lingers alone:  
But they talk with her still, as in fond days of yore  
They chatted and laughed round the garden-door.

They tell her her beauty and youth shall return,  
That all for which ever the true heart can yearn  
Shall be hers in the world of the bright evermore;  
And a portal of heaven seems the old garden-door!

T. S.

## RATIONAL PHILOSOPHY.

---

 BY WILLIAM HITCHMAN, M.R.C.S.
 

---

PROFESSOR CLIFFORD in the *Fortnightly Review* has recently affirmed, amongst other questionable statements that, if Christianity be true in respect of its heaven and hell, the best thing that remains for us to do is—to “curse God and die.” Withal, from the stand-point of Atheism, he is perfectly consistent, and intelligible to the *meanest* capacity. But those clergymen, or ministers of all denominations of religion, who affirm to me that the so-called dead are *not* dead, but that THEY know nothing of US, and WE know nothing of THEM, state something “theological,” that is so irrational to me—as I humbly conceive, so unlikely in God’s providence, or the constitution of human nature—so contradictory and unphilosophical—nay, so painfully disagreeable to my ideas of *true* Spiritualism, WHEN FAIRLY REPRESENTED—that I frankly confess, it is rather a satisfaction to my soul, than otherwise, to feel and know that their views of the spirit-world are not only egregiously misty and obscure, but absolutely unintelligible. A doctor of divinity, for instance, in Liverpool, remarked to me not long since, that “If Spiritualism *were* true, mankind would be convinced of it.” I answered him by another question: If that mode of argument were *sound*, how would Christianity fare? Does everybody accept either the Jewish or Christian Scriptures? If so, I have been asleep or mesmerised, certainly I have not heard of unanimity of sentiment regarding ancient Hebrews, or latest Revivalists. My opinion is strong, that Modern Spiritualism, fairly represented, is not only *not* a dire superstition, but the only intelligible idea of a future existence that has yet been vouchsafed to mankind. Of what use is it, I said, for our poets to spin cobwebs of Spiritualism out of the meshes of their brains, or for our clergy to help the poets to do this sort of nothing? I want to know scientifically what amount of truth we are *really* possessed of, in regard to present and future life of the spirit and soul of man. I know rather much about the *casket*, for example, in this way, and I cherish the hope that Spiritualism will tell me something of value and importance about that deathless *jewel* which it contains; more especially when I remember, that but for Spiritualism, the ranks of Materialism had not lessened their numbers of late; the fact being, that from demonstrative spiritual phenomena, alone, have I caught a glimpse of the angels, and heard a sound of the music of that heaven, which I rejoice to know yet neighbours our own earth.

“If an offence come out of the Truth—better is it that the offence come, than that the truth be concealed.” Such is the language of St. Jerome, one of the most learned fathers of the Church, and to whom we owe the Latin translation of the Bible, well-known as “The Vulgate”—the style of which is singularly chaste, pure, and classical, in a high degree. Let me endeavour fairly to represent the facts and phenomena of Modern Spiritualism, in the light of that beautiful passage, which I have just quoted from a great and good man, who left this world for a better on the 30th of September, in the year of The Master, 420. May his love of Truth be always emulated—*i. e.*, according to the knowledge vouchsafed by God to man, from generation to generation, and may *such* enlightened souls, now long inured to the world of spirit, vivify each individual sense of moral responsibility, and deepen every consciousness that undertakes to declare, for or against Spiritualism, of the vast importance of the subject, morally, socially, and intellectually, in short, in every aspect of its literature, science, or philosophy, in the year 1875; more especially when it is remembered, that the leading journals throughout the continent of Europe, are now giving unusual prominence to its principles and practice, in fact, devoting an article of four columns—each—as well as sundry letters, to its doctrines, &c., almost from day to day, in Russia, France, Italy, and Germany. Spiritualism is at present, I say, a social, scientific, and theological heresy, and taking bad, good, and indifferent together, I hope fairly to represent its position, place, and power, from personal experience, and scientific observation. I confess, therefore, at once, that it has its *comic* as well as its *tragic* side—more especially if we include particular records, duly authenticated by some of Her Majesty’s Justices of the Peace, of haunted houses, ludicrous apparitions, and all those experiences of observers, recently published in daily newspapers, under the awful and dreaded names of “witchcraft,” “necromancy,” “conjuring extraordinary,” &c., and which have apparently excited the attention and examination of not a few persons eminent in the world of science, or natural philosophy. Materialism had gained ground with our scientists, and reached a climax, as it were, so strongly pronounced, that in the providence of God, it may have seemed absolutely imperative for a similar climax of Spiritualism to spring up, and restore the equilibrium of modern thought in regard to Truth—yes, *the* truth, and nothing but the truth. Hence, has not improbably arisen that powerful and resistless wave of spirituality of soul, in which “the things of the spirit” are now asserting their supremacy over the natural, material, carnal, or mortal, by



SCIENTIFIC DEMONSTRATIVE TESTIMONY; a grand conflict of truth and error is now prevailing everywhere, respecting emotional religious excitement, creeds, catechisms, orthodoxy, recent innovation of obsolete customs, questionable rites, ceremonies, or what not, which concern not the *true* Spiritualist, whose religion—like that of Jesus of Nazareth—consists of being good, and doing good, from day to day—avoiding those lusts of the flesh, as Paul very beautifully says, which war against the soul, and content to remember of his own faith *based upon knowledge*.

To-day abhorred—  
 To-morrow adored,  
 So round and round we run;  
 And ever the right comes uppermost,  
 And ever is justice done.

Obviously, there is a very large Anti-Jewish as well as Anti-Christian element, pervading the utterances of our various exponents of Modern Spiritualism, whether called normal or mediumistic, but is this procedure *always* consistent with sound judgment, philosophically? For myself, I think that the most holy and blessed characters that ever adorned the flesh and blood of humanity, whether spoken of in the Bible or out of it, *have* derived and *still* derive their highest and deepest interest to us, and all mankind, in every age or nation of the world's history, FROM THEIR SPIRITUAL EXPERIENCES, ALONE, in fact, they have knowingly, or unknowingly to themselves, been "Mediums," between mortals and immortals. My mind is crowded, at this moment, with the bare enumeration of their bright and beautiful *names*. Briefly let me give as instances—Socrates, Josephus, Petrarch, Pascal, Dante, Tasso, Spinoza, Behmen, Stilling, Joan of Arc, Luther, Swedenborg, Shelley, Scott, Byron, Wesley, Fox, Bunyan, Baxter, Doddridge, Irving, Johnson, Brougham, all of whom, judging from their own confessions, were *real* spirit-mediums, as well as others, too numerous for me to mention on the present occasion, or merely just by the way. And as for Hebrew and Christian records, why the Bible—the grandest of *all* grand books—gives us practical illustrations of Ancient Spiritualism, and their spiritual correspondence with Modern Spiritualism has been scientifically demonstrated, from cover to cover, almost without end. To begin with the Physical Phenomena, or lowest form of Spirit-manifestations, the power that is over matter or earthly substances, solid, liquid, and aeriform, consisting of atoms, germs, and molecules, by which I mean certain particles united together as BODIES, some uniting in one proportion only, and others in several proportions, yet all are intimately related together in the

will of God, and depend entirely on the various pre-ordained workings of *one common cause*, namely, MIND, SOUL, SPIRIT, or INTELLIGENCE. Light, for example, or Heat, Electricity, Galvanism and Magnetism are *forces* depending wholly on the disturbance of chemical attraction or repulsion, peculiarly exercised—correlated and dissipated in energy—in conformity with the principles of Chemical Philosophy.

Well—reverting to the Bible, as before, spirit-power over material objects, now exhibited to philosophers in our light *séances*, is specially attested in the Scriptures. An angel rolled back the stone from the door of Christ's sepulchre. An angel released Peter from prison, his chains fell off his hands and the prison gate, or gaol door, opened of its own accord. The same spirit help was given to other Apostles. An angel by night, or—not impossibly—in a dark *séance*, not only opened the material doors, but the spirit was also materialized, for we are assured, emphatically, by the writer of the Acts, that the angel actually *led them forth!* David received instructions about the building of the Temple by writing and drawing mediumship. "The pattern of all," he says, "I had by the hand of the spirit. The spirit made me understand," he adds, "in writing by his hand then upon me." Elijah wrote to Jehoram *four years* after he had passed away from mortal coil. There came a writing to him, we are told in the Hebrew document, direct from Elijah, the Lord's prophet. And not only was the writing seen on the wall at the banquet of Belshazzar, but the spirit-hand was itself seen. Ezekiel, likewise, tells us of spiritual visions, spirit-hands, elevation of the body, spirit-writing, spirit-lights, spirit-voices, and Spiritualism generally. A voice spoke to Samuel, a voice addressed Moses from the burning bush, and audibly so, many times subsequently. A spirit spoke directly to Elijah; and Saul, on his way to Damascus, heard a spirit-voice from Jesus himself which was also heard by his companions, according to one statement but *not* according to another—in fact, Spiritualists differed THEN, and they differ NOW! An angel spoke to the Virgin Mary. Shepherds were told of the birth of Christ by an angel or spirit. Philip was caught away by the spirit and found at Azotus. Ezekiel was lifted up into the air by a spirit and taken into the East gate of the Lord's House, so that *he*, at least, had been safe, ritualistically, by not facing due West, or formed a groundwork of action possibly, in the new Public Worship Act. Elijah was taken away altogether, yet more grandly and gorgeously in a chariot of fire, and horses of fire. A pillar of fire guided the Israelites out of Egypt. The face of Moses was lighted up with a spiritual *aura* when he came down from the Mount with the two spirit-tables with the direct spirit-writing

on them. Christ's face also at the Transfiguration did shine as the sun, and His raiment was white as the purest light. And as for the Apostles themselves, did not cloven tongues, like as of fire, sit upon every one of them, and endow them, as now, with foreign languages; yes, and Samuel foresaw the very mediumship of Saul—for he said—"THE SPIRIT WILL SURELY COME UPON THEE, AND THOU SHALT BE TURNED INTO ANOTHER MAN." What of Jacob's ladder, in Genesis? Shadrach, Meshach, and Abednego—walking unhurt in the furnace—and other spiritual phenomena (eating veal was hardly spiritual). Hence, I say, from Genesis to Revelations, we have *séance* after *séance* of the most gratifying and successful character;—the furniture—the room, nay, even the whole house vibrates and quakes, terrifically, the back and front doors are opened simultaneously—and the bands, or cords, of the mediums, are all loosed instantly. Elisha is a spiritual doctor, and restores a child to life from apparent death. Naaman is cured of his leprosy—a somewhat difficult skin disease is *that* to cure, I assure "the general reader," by any English, Irish, or Scotch College of Physicians in the year of the Master, 1875. Spirits were then as now, real substantial beings, visible and tangible, in fact, we read in Revelations that "I, JESUS, have sent *my* angel, to testify unto to you all these phenomena." Yes, mark, His own *special* spirit-angel, servant, or messenger. And when John was about to kneel down, and worship the spirit-form who had shown him the wonderful visions, recorded in the Apocalypse, he stopped him—then and there—saying, "Do it not, for I am thy brother," in fact, fellow-servant—one of the spiritual seers, he explains, who not only had power to commune with mortals, but the stupendous gift of foresight—the power or faculty to predict what shall come upon the world.

I could greatly extend these illustrations of Ancient Spiritualism, were it necessary, or did space permit; suffice it now to remark, that Christ assures us of His Spiritual Presence "always," even to the *end* of mortality, and Paul, in one of the finest passages of his splendid eloquence, desires us to be spiritually minded, and ABOVE ALL THINGS, yearn for the exercise of spiritual gifts; which (I have no hesitation in challenging contradiction) fairly read in English, as deductions of Greek context, means, DESIRE COMMUNION WITH GOOD SPIRITS—that is, angels, messengers, the bearers of glad tidings from heaven to earth, and of the Will of God to man.

Spiritualism has been very *unjustly* condemned by modern Scientists, and why? Because they have ventured to give a scientific opinion ADVERSE to spiritual phenomena, upon very *unscientific* groundwork; namely, neither practical observation,

nor adequate experience of FACTS, but gratuitous hypothesis, vain conceit, hatred, pride, malice, yes, in a word—beautifully scriptural and true—uncharitableness: *i. e.*, want of love, or lack of fair play and common sense. There is this much, however, to be said in favour of Physicists or Naturalists—at the same time they ought to examine the science of spirit as fairly as the science of body. I admit that there really *has* been, and now *is*, according to my experience at home and abroad, in Spiritualism a very dangerous and difficult leaven of downright set imposition—imposition SYSTEMATICALLY mixed up with this heavenly movement for purposes only of filthy lucre—imposition that can only be viewed with feelings of unmitigated disgust, or heartfelt sorrow, and true manly abhorrence. I know many members of learned societies who have really examined into the matter, and they have ended, when often made victims of serious deceptions, *painful and wilful*. And I am not surprised, some of the phenomena called Spirit-forms, Trance-mediumship, Table-tilting, Spirit-voices, Spirit-writing, Percussive-sounds, &c., have again and again (within my own personal experience) been attributed originally to spiritualistic sources, when either from their own unexpected detection, or open sincere confession, the results were found to be altogether mortal and material in their origin, throughout.

There are, also, many and great dangers in the study and practice of Modern Spiritualism, if spirits in the flesh do not use their *own* reason, conscience, and judgment, with regard to alleged communications from spirits out of the flesh, who, themselves, are not the slaves of mortality. Of what benefit is the mere knowledge of continuity of life (for even Spiritualism, itself, does not, of course, in the very nature of things “*prove*” eternal duration, or immortality)? Of what benefit, I repeat, is protracted existence *after* the life of flesh and blood is over, if purchased at the sacrifice of truth, virtue, science, or self-respect, at the shrine of “lying spirits,” who, on many subjects, are not improbably less accurately informed than are the philosophers of the earth-sphere. Mere change of being from matter to spirit does not make ignorance knowledge, or the evil, of necessity, good. I see no edification, for example, at a light or dark *séance* in being violently slapped, or rudely handled, and told that I am “a brick,” and must sing and be jolly, yes, eat meat, drink grog, and smoke tobacco! Another spirit has said to me, that he lived in this neighbourhood some 400 years ago, and is now not a whit improved, either morally or mentally, if one may judge from his gross illiteracy of speech, vulgarity of thought or deed, and intense degradation of true spirituality of soul. I know that all this, and very much more that *might* be

stated, has led friends of mine, eminent in the world of science, to *sneer* at Spiritualism altogether. Others, like Professor Huxley, protest that spiritual phenomena, even if genuine and true, have no interest for them beyond furnishing an additional reason against the commission of suicide, mortality being *preferable* to immortality in such circumstances! Apart from this injustice to one of the most stupendous discoveries—indeed the most wonderful fact of all facts is spirit-communion—that has ever blessed our world of humanity, I say there are other difficulties with which the truth-seeker has to contend of the gravest import, chief of which, perhaps, is the difficulty of testing scientifically—by the elimination, that is, of every conceivable or possible source of error or fallacy—genuine from spurious results. There may be *illusion*, occasionally—if not *delusion*—if sitters can be influenced by certain magnetic conditions, as alleged by objectors, to believe in evolved subjective appearances of their own, of an electro-biological nature, or some other projected individuality—it may be spirit-forms, or phantasmagoria—which have no objective existence, separately and independently, from the minds of observers themselves.

Do not misunderstand me, gentle reader: if asked whether Spiritualism be a fact grounded in the truth of God, or nature eternally, *or no fact*—I answer unhesitatingly, that according to my own experience and observation of spiritual phenomena, I am fully satisfied that, apart from psychic force, unconscious cerebration, or unconscious *muscular* activity, nay, any other hypothesis yet advanced by scientific objectors—living unseen or visible intelligences, not belonging to the coil of mortality, *can* and *do* communicate with us in the flesh, and benefit our lives, when their observations are wise, sound, and good—both spiritually and materially—in every sense. I THEREFORE AM A SPIRITUALIST,—despite its ludicrous, serio-comic, or most questionable aspects, because I know that every faculty of mind or body has its abuse, as well as its use, if man be not circumspect, or able to interpret the bad, the good, and the indifferent, of our spiritual and material life, and act accordingly, as becomes lovers of men and lovers of God—whether in the flesh or out of it. Yes—the question, not only of Job, but of our common humanity, “If a man die, shall he live again?” is answered by Spiritualism affirmatively, for the peasant and the philosopher, and let us cultivate it henceforth with sober, righteous, and godly judgment; then will the new philosophy yield us a blessing, rather than a curse—eternal happiness, not everlasting misery;—and depend upon it, that, when duly interpreted, and fairly represented,—cleansed of all existing evils, and purified of its present errors—Spiritualism

shall advance to the front rank of the highest and best of all known truths, as becomes a conquering hero, not by opposing the Christianity of Jesus, or any other form of good and true spirituality of soul, but rather as the friend and fellow-labourer of that religion of the heart, which began with the songs of angels—though it ended with a crown of thorns, and a cross of blood—and is yet the Truth of Heaven, and the blessing of all the earth, for ever and ever.

To recapitulate what I have just stated, by way of brief summary, I would remind the inquirer that the spirit-world to which we are all rapidly hastening—or rather we are virtually there now—is not a spectral, misty, unreal, or mere shadowy *film* of existence, like a jet of steam, or gaseous vapour of ultimate elements compounded; but Spiritualism, fairly represented, demonstrates the fact scientifically in the most conclusive and invincible manner, by the return of intelligent etherialized forms, &c., that the world of spirit is just as *substantial* spiritually, as the world of matter is materially;—that our John, and your Mary, for example, who left us recently, are just as real, visible, tangible, and conscious beings as when in the flesh, loving or hating, and so forth, exactly as before, on an ocean of spiritual life, in which we ourselves are floating, so to speak, in prophetic visions, by night or by day, and all the ethereal lakes and lovely groves, sweet music and gorgeous birds, bright flowers and beautiful gems, of a spiritual Arcadia, or Paradise Regained, are SIMPLY HIDDEN from ordinary mortals, but not from clairvoyant mediums, or specially favoured souls, by reason of the atomic, or molecular relations of *organic* life, with which we are endowed for purposes of this planet. Look within, therefore, look above and beyond mortality; suffer not your present flesh to defraud your future spirit, neither let your senses war against your soul; look heavenward to God and Christ, and *all* the holy angels, where also dwell all the primal essences of mind or matter; let each one of us, as true Spiritualists, henceforth PRACTISE the religion of being morally, mentally, and materially good, and doing good; *then can we look up and rejoice* evermore, in spirit and in truth, and human life, like each song of praise, shall be a PRAYER of holy incense daily offered, as we exclaim devoutly, in the depths of our souls, I thank God for communion with the ANGEL-WORLD, since my lasting and dearest treasure is there, and my heart and hope must follow in time and eternity.

---

A FEW PAGES FROM THE EARLIER HISTORY  
OF SPIRIT-MATERIALIZATION.

---

BY DR. DIXON.

---

THE following notes may serve as a contribution to the enquiry now going on into the phenomena of Materialization. They were written nearly three years ago, immediately after each sitting recorded. At the time of the commencement of these sittings, the rooms of Herne and Williams, in Lamb's Conduit Street, had become almost deserted in consequence of charges, or suspicions, circulated against one or both of them of helping in the fabrication of spirit-photographs.

Things being in this state, Mr. Herne one day called on me to say that John and Katie King, with whose voices I had for years been acquainted, proposed making some experiments in expectation of rendering themselves visible not merely to Hudson's lens but to ordinary sight—of impressing their images not only upon the sensitized plates of Hudson, but upon the retina of our eyes—to which end they asked for a small kindly circle to sit with the mediums on certain evenings twice a week; and it was a matter of request that I should be one. My family and I had known Herne as a medium for several years; we knew that in that character he was remarkable; as a man he might not be so good as those who, forgetting that mediums are exceptional individuals, were never tired of repeating his faults; we remembered that he was young, and hoped he had no faults, individually, but those capable of rectification as time went on. Trusting that a fresh development of their mediumship might rally enquirers about these young men again, I agreed to attend as punctually as I could.

*August 1st, 1872.*—At this our first sitting there were present Mr. Russell, Mr. Clifford Smith, Mr. and Mrs. Andrews, and myself, with the mediums. We bound them, at the express instruction of John King, into their chairs in such a manner as to exclude the possibility of their active participation, whether consciously or unconsciously, in the production of phenomena. I may say once for all that this was done as a matter of course at each of the subsequent *séances*. The chairs in which we bound them were in a recess between the chimney breast and the wall dividing the room from the adjoining room. We shut them into this recess by wheeling up the pillar and claw table, and we seated ourselves round the free part of the table. The moment the gas was turned off we were greeted by the familiar

voices of John and Katie, and by another voice which I had not till then heard, which I was told belonged to a spirit who called himself Peter. Presently, at fully six feet above the mediums' heads, there appeared two small lights waving about in symmetrical movements; descending gradually, and increasing in number, we saw that these lights proceeded from the fingertips of two small hands. When the hands were a little above the level of our faces, they were energetically yet gracefully waved about until we all saw the whole inner surface of the hands shining with white light, throwing off a light vapour, and a feebly phosphoric odour. By the light so produced we all agreed that we saw the face of an Asiatic woman, the head covered with a shallow turban, and draped in white from the chin downwards; wide sleeves falling from the arms. As we gazed at the face we saw the lips move and heard Katie's whispering voice so familiar to all present: she addressed each of us by name, asking earnestly if she made herself distinctly visible. All assuring her that we saw her very well indeed, she seemed much pleased, and told us to break off for a little and then sit again in just the same order, when she hoped each one would be enabled to see some one whom he would recognize. Katie's light no longer appearing we relumined the gas. There sat the mediums only just emerging from the trance. We released them from their prison and bonds, which were undisturbed, and adjourned to the adjoining apartment. The mediums said that they felt as if they had been a good deal drawn upon; Herne looked faint, and Williams fell straight upon the floor in unconsciousness. Those who were accustomed to his mediumship said that such an attack was not unusual with him after a *séance*, and that he would soon recover: he soon opened his eyes, got up, and said he felt all right. This temporary feeling of exhaustion is not surprising if the light which the spirits produce is obtained, as they declare, principally, at the expense of the phosphorus of the mediums. One of those present, who has the inner sight, said that he had often seen spirits, who had been drawing what they call "power" from mediums, carefully restoring it to them by magnetic passes, before calling for the relighting of gas or candle.

When we resumed our seats, having fixed the mediums as before and turned off the gas, John King's voice loudly promised a good manifestation. Then Katie made herself visible as before, and now called particular attention to her drapery; she moved quickly from one to another as if the table were not there, permitting each to handle it; it felt like some soft cotton fabric, she spoke disparagingly of the earthly dust, and as if to detach it, shook her drapery, which touched the faces of



some of us in the operation. While this was going on I heard Mr. Russell talking, and he said, after the *séance*, that he had seen and talked with his father and sister, both long departed; and so with each one present. The spirit who presented herself to Mrs. Andrews, who sat next me, did not show the face; it was enveloped in a hood, like what one sees in some of the photographs taken at Hudson's. The spirit who presented himself to me waved his hands, as Katie had done, which were but feebly luminous, in front of his draped head, saying, "Dear father, you see me? I cannot apply this philosophy well at first; better another time. Tell mother this." At his disappearance, John's voice said, "You have seen your Robert; this first time his voice partakes much of the medium's, that is unavoidable; you will see the other two, but not yet." I would say here that I have two other children besides Robert, deceased in their infancy, and that the voice of the spirit-figure had struck me as being like Herne's voice.

John, saying there was no more power, dismissed us, giving a good kindly grasp of the hand and a "God bless you!" to each. We re-lighted the gas and liberated the mediums, both faint; but they soon rallied. This being my first time of witnessing such manifestations, I joined in the general enthusiasm as we compared our several experiences, and while walking about talking to each other, John King's voice called out from the other room, the light of which we had turned out. Herne returned to it; we followed: Herne said, "After this ought we not to pray?" We simultaneously placed ourselves round the table, and immediately we had excluded the light of the other room by closing the door, John's voice in measured and subdued tones uttered a thanksgiving and prayer, and invoked a blessing upon all; then Katie's whispering voice was heard slowly praying that all might be influenced to think, to feel, and to do aright, and upon all repeating "Amen!" we all felt hands laid gently upon our heads.

*August 2nd*—that is, the day after the above *séance*—Mr. Herne called on us to talk over an invitation he had received to go to the Continent. In the evening a *séance* was proposed, and my wife, her sister, myself, and Herne took our seats at our usual table. On turning off the gas, our friend John King's voice saluted us. Playfully striking me with a roll of paper which I had tied up with a piece of thread, he said, "Call this a tube, Doctor?" He, then Katie, then Peter, said they were glad to have the opportunity of speaking to us at home. Katie whispered to my wife: "If you will put the boy into the corner, with the little table from the next room before him, I'll try to show you my face." She said she would be very happy to see

her. I said that as we were by ourselves there would be no need of the tying process. But Katie would not have the tying omitted. Having turned on the gas, and tied and fixed him as required, I turned out the light again. Peter's voice was then the first heard; and while he talked a concertina was sounded, and then placed between my hands. Katie's voice then said, "That's right; play some nice little tunes, while I try to show myself." This concertina had been long packed away in its box, on a shelf behind where the medium sat. I played; John's voice asked me to play something a little more lively; I did so; then little white lights gradually appeared far above the medium's head; increasing in number, they descended to about two feet above the table; then we saw that they emanated from the inner aspect of the fingers of two delicately formed hands. But the lights were less strong than the night before. There had been a thunderstorm, and we still heard rain falling heavily. Katie said that the state of the atmosphere was against the experiments. We saw her face only dimly, but her white drapery very well. Upon being asked to be permitted to touch it, Katie took up some of it with her fingers and placed it in the hand of my wife, and then of her sister. They pronounced it to feel something like "battiste." "Feel my hand," she said; and shook hands with them. On my asking to be similarly favoured, she playfully took my cap from my head, shook it, and replaced it. She said Robert would try to show himself; but this could not be done. John's voice then directed us to break off for awhile, to meet again. Here, again, the little occasional table in our midst seemed to be non-existent to Katie; who stood in our midst in flowing, temporarily visible, tangible drapery. The figure retreated from our sight upwards, waving her hand to us, and saying to me, "You always wear spectacles!" Lighting up, I released the medium; whose wrists had been separately tied to the knees, the ends of the cords thrown over the shoulders, and tied to the chair back.

After our little supper we resumed under the same conditions; but no sooner had I turned off the gas than we were greeted most loudly and heartily by a voice which challenged me to remember it. I had heard it, but when or where I could not call to mind. "Think o' Offord Road, doctor, and the story of the card-sharpers." "What! you? who used to tell that, and other droll stories?" "The same; I'm the 'Lancashire Lad.'" "Ah!" I said, "Mr. Edward Childs, the medium, went about afterwards saying that what was done at his brother's there was without your aid, but by himself and the two other mediums. Can you account for that?" "Ted quarr'l'd against George, and th' other two got tired o't. If ye had comb and paper on

table I'd gie ye some o' th' old 'tootle-too.'” (This may be understood by reference to “Musical Manifestations,” in the *Spiritual Magazine*, 1869 and 1870). The voice of this spirit was strong and hearty. He said quite a number of gallant things to the ladies about their appearance and dress, and minutely described, with laughable details, certain domestic operations in which one of them had engaged that day. The medium was in the house at the time, but did not then see the lady concerned; and she had been careful that no one but herself should know of what she was doing. This visitor took the hand of each and shook it, as he gave each a loud and hearty “good-bye.”

When we had rallied a little from our astonishment at this visitor, Peter's voice was heard. He was equally gallant to the ladies. He drew chords from the concertina which was on the table, in accompaniment to the words he chaunted—rather than spoke. I asked him questions about photographs—whether, in taking pictures of spirits, a spirit-photographer was not engaged with the photographer in the body? He chauntingly answered, that in spirit-photography it was necessary to travel on more than one line, that my double line was the line to travel on, and chaunted out, with a long-drawn single note of accompaniment, that the narrow views of the photographic critics ran only on a single line. John King then spoke about photographs, and said that Katie had been once to help Webster, at Albany Street. My brother, the photographer, tells me that he did get something definite on a plate through Mr. Webster's mediumship. I felt a book being passed into my hands. I said, “This feels like one of the volumes of the *Spiritual Magazine*.” (From the bookcase at hand). “Yes,” he said; “I know all about that.”

*August 5th.*—*Séance* at Lamb's Conduit Street. Present with the mediums Herne and Williams, Messrs. Hammond, C. Smith, Andrews, Mrs. Andrews, and myself. In the preliminary sitting we heard Katie's voice appointing me to direct the circle, and saying that she was ready to continue her experiments in making herself visible. I asked Mr. Smith to do the tying part of my duty. This being done, we resumed our places, and turned off the gas, when the cords which were used in the tying were flung upon the table and partly into my lap, and Katie's voice was heard, “I said you were to do it, I must have my way.” This was done. On this occasion Katie was remarkably successful. She descended gradually as before described, and was brightly visible by the light emanating from her hands. She said, “The conditions are good; sit further back and I will pass round the table.” We drew back. She

appeared immediately in front of us, passing from one to another. I said to Mr. Hammond, my neighbour, "If you ask to feel the drapery, I think she will consent, and you'll find it like very fine cotton." She permitted him. Then, turning to me, she said, "You must feel this—you must feel my silk," and then she placed in my hand a little handful of a delicate silken fabric, saying, "My silk—don't press it hard." Her face was so near, and the light reflected from her hand waved in front of it so bright, that I beheld every lineament, the speaking mouth, the large, dark, brilliant, beautiful eyes. "Sing, sing!" she said, as she glided up to her former elevation over the table, as if indeed the physical table were not there. And as we sung "Shall we gather at the river" with fervour, the air about her head and bust seemed alight with the flames from her waving hands and from a crown of phosphoric lights flashing out from around her little Indian turban. Higher over Katie's head John King's voice sounded, joining in the singing in a musical bass, beating his hands, which were also illuminating, together to the time. Then he called to us to tell him if he was also visible.

At intervals, during the production of these phenomena, Peter's voice was heard carrying on conversation with us and with another invisible whom he called his brother Charlie. If their business is the subordinate one of maintaining cerebral activity in the circle, they did so effectively by their wit and repartees. I also had a short greeting from the "Lancashire Lad." When the light was turned on, the mediums were as we had fixed them.

*August 12th.*—We had with us this evening Mr. and Miss Shorter; and two Spiritualist ladies, one from America, were added to the circle. Mr. Shorter reported it in the September number of the *Spiritual Magazine* (1872). I will state some particulars which did not come under his and his sister's observation, they sitting on an opposite point of the table to me. I premise that on this occasion we fixed the mediums as usual, with their chairs in the window recess; then we drew the dark red thick curtains before them, wheeled the table up to the curtains, and the circle occupied the whole of the free part of the table. Then we sang one of the spiritual songs, and the lights soon began to appear; then the draped faces and figures of Katie and another, whom she said was her daughter, grew, as it were, out of the darkness. After trying to make herself visible to Mr. Shorter, she, or her daughter, came in front of each of us, enabling all to see her. Mr. Andrews says that his father made himself visible to him, and pointed, for completer recognition, to a red scarf which covered the part where he

received the wound by which he died at Quatre Bras. A spirit glided downwards from the table between myself and my right-hand neighbour, passed behind me and spoke in a whispering voice to my left-hand neighbour, who addressed her affectionately by name; she said she wished him to see her clearly; she waved her illuminating hands before her face; her left hand, from the finger tips to the root of the thumb, was occupied by an oblong mass of luminous substance; she made rapid passes with the right hand over this, and it came off very luminous, and then waved both hands in front of her face and draped head and bust, in order that he might see her distinctly. She turned to me also that I might see her well. I requested to be allowed to touch the drapery; she said, "No," and turned to Mr. Clifford Smith, for he was my neighbour, and said, "Touch my drapery, dear Cliff." Then she turned to me and said, "Now you may." She took leave of my neighbour with "God bless you!" She returned behind my chair and glided upwards over the table at the point where she had descended. And now John King showed himself by light emanating from his hands; with his loud voice he called out, "Look at me here! make a note of it. Over the table. Up at the ceiling. Here I am, John King, once Sir Henry Morgan. May God bless you!" Then Peter's voice was heard asking John and Katie to let him be seen by the aid of their lights; and by the light of their illuminating hands waved about downwards, we indistinctly saw a figure at the level of the table, as if sitting on it. But Peter made us very sensible of his presence by his voice, and so did the "Lancashire Lad," who also wished to be seen, but without any effect. Then by the light from the waving hands of John and Katie we saw another figure as if standing on the table; I could not make out the features, some who could said it was like Herne; the voice was like Herne's, but clearer and softer. We saw that his drapery was loose and white. This spirit said, "I am Willie Herne. It is I who appeared on the plate. Tell that to Willie Harrison." Upon asking to feel the drapery, he threw folds of it to each of us, as if he held it by a margin and threw the rest out; he shook it, and it made a noise like the shaking out of a large cloth. "Is that like Hudson's blinds?" he said. "Is that like calico at fourpence a yard?" \*

John's benevolence was manifested with respect to Mr.

---

\* Upon relating this to Herne afterwards he said, "There's something wrong there; my brother Willie is in the body, and in Devonshire at this moment!" I merely record the phenomenon. The white fabric, a quantity of which was thrown on to my arms, seemed to be as substantial as the red window curtains behind which Herne was then secured.

Shorter, who spoke of his sight not allowing him to see so well as the rest of the circle. John magnetized him about the head and eyes, accompanying his manipulations with the kindest expressions. Mr. Shorter says the hands felt perfectly life-like. All present perceived luminous emanations from them as he operated. Mr. Shorter says that he also breathed upon his eyes, and that the breath felt warm and natural. John King finally made his form visible again, as he had done before, clapped his illuminating hands loudly, and said, "Good night—God bless you all!"

The extra force and copiousness of the manifestations this evening were due I think to the introduction, not of strange heterogeneous elements, frequently so marring, but of the genial influence of Mr. Shorter and his sister, and of the two ladies before mentioned, of candid and amiable character.

*August 24th.*—I was glad to meet as many as a dozen enquirers this evening, attracted by reports of the new phenomena. On this occasion Katie and her daughter showed themselves, but the leading feature of the *séance* was that Peter succeeded in making himself visible by means of his own illumining hands. He was quite jubilant. After going round, asking how well he made himself visible, he paused before Mr. Shorter, and asked him if he had his scissors ready. Mr. Shorter told us that he came with the intention of asking for a piece of spirit-drapery, and had a pair of scissors in his pocket; but this he had not told any one. "Have you got your scissors ready now, Mr. Shorter?" asked Peter. "Yes, Peter." "You may cut a bit of my drapery off." "Thank you, Peter, how much may I have? so much?" "Oh, Shorter!" "Well, so much?" "Oh, that's too much!" "There, so much?" "Yes, you may have as much as that." The piece cut off is about two inches by one inch. Mr. Shorter thanked Peter, and put the piece in his pocket book, wondering if it would pass away; but it remained, and may remain till now.

*August 31st.*—This evening the visitors were so numerous as to fill the larger room; therefore the inner room was considered as the recess for the mediums, who were secured as usual in their chairs, and were isolated from the company by the table being placed in the open door space between the rooms. The light being turned off we were speedily addressed by John King, followed by Peter, who exercised his wit at the expense of the company, some of whom he addressed by name. Katie made herself visible; then Peter. While this went on we were talked to by John, by Peter's brother Charlie, and by the "Lancashire Lad." Peter invited us to see that he could raise one of the cardboard tubes on the table without taking hold

of it: he brought his illumining hand with palm extended downwards, and when at the distance of a few inches from the tube lying on the table, he raised his hand slowly; the tube, maintaining its horizontal position, followed his hand by attraction, then, lowering his hand slowly, the tube returned to its former place.

*September 8th.*—Herne came to us this afternoon, and after tea we had a *séance*. Present: my wife, her sister, and my niece Jessie, of 112, Albany Street, with myself. Herne being fixed in his usual corner, we were soon saluted by the voices of John, Katie, Peter, and his brother Charlie. Peter asked each of us separately if we should like very much to see *him*. And he succeeded in showing himself distinctly. What we saw of his drapery seemed like a cape—white, with some scarlet longitudinal stripes, on his head was a flat white cap, the top having projecting angles at the front and sides. Katie and John showed themselves a little, but seemed to let Peter take his opportunity. Peter beat his illuminating hands upon his drapery, leaving patches of phosphorescent light upon it here and there. He called Charlie to him, and asked us to compare his drapery with his own. Charlie's was coarser, and less white. He called our attention to everything that he did with loquacity. He finally shook hands with us, and withdrew from sight; but still talked, commenting upon different objects about just as a visitor might. Upon our returning to the adjoining room, I moved forwards to light the gas, when he asked me not to do so yet as he wanted to look about a little. Herne and the rest of us stood on one side of the table, while Peter talked on the other side about various little things that drew his attention. Then he opened the drawer of a work-table, and said his mother had a table like that; opened the door of the third room, and said it was a snug little room; put one thing, and then another, very accurately into the hand of one of us. Peter seemed to wish to demonstrate that he could perceive things better without our light than we could with it. At length he wished us good-night, and I lighted the gas. Herne then took a turn in the garden, and on his re-entering the room, a branch from a Virginia creeper growing in the garden fell upon his head, and at the same time Peter's voice sounded within the little back room, which opens into the garden, "Some here for the ladies," and there they found two similar branches.

*September 15th.*—This evening the mediums gave a little "tea" at Lamb's Conduit Street, to as many of their well-wishers as they could well accommodate, to celebrate the return of enquirers to their rooms. Among those present were Mr. and Mrs. Burns, Mr. and Mrs. Alsop, Mrs. Fitzgerald, Mr. D.

Richmond of Darlington, and myself. We heard the voices of John King, John King's son, Katie, Katie's daughter, Peter, Charlie, and the "Lancashire Lad." In addition to the now usual evidences of visibility, we had that of temporary ponderability. For Peter moving about on the table made sounds with his feet. My neighbour said, "Why, Peter, you must have weight." Peter answered by asking if he would like to feel it? My neighbour agreed, and he told me that the weight was that of a big boy. At my asking, Peter stepped from my neighbour to me, putting one foot on my shoulder and the other on my head, and I felt a clinging movement in the feet. I agreed with my neighbour. From me, at request, he stepped on to the shoulders of Mr. Richmond, next me, who said, "He sits on my head and his drapery hangs before my face: feel it." I did so, with Peter's permission; and so Peter moved round to any one who asked. Mr. Alsop was one, for Peter was heard to say, "Come, Alsop, just leave my toes alone!" Mr. Alsop said he wanted to be sure that they were really feet which so clung to his head, and he satisfied himself, by feeling, that they were. That Peter had hands also we inferred from his taking off my cap and placing it on the head of one opposite, and taking an Indian scarf from the shoulders of Mrs. Fitzgerald and winding it turban fashion round the head of another. Mr. Burns gave a report of this *séance* in the *Medium*, I have, therefore, confined myself to relating those particulars which came under my own observation.

*September 23rd.*—In the considerable circle assembled to-night were several strangers, but their characters seemed to be known to Peter, whose witty personalities were just on the verge of the disagreeable. Peter said that while he was quickening the brains of the circle, John King was "getting up the power" to show the faces. And he prepared us for Katie's appearance with a new light. Presently she showed herself, not as hitherto with the light streaming from her hands, but emanating from a substance of a cylindrical form, shining like bright moonlight. She held it carefully in her hand with the delicate fingers separated, and asked if we could see her by its light. Mr. Childs, the artist, was present to see if he could make out the features well enough for a drawing, and Katie drew his attention to her hair, a lock of which she drew downwards over her face. Between her speaking and showing herself, she wafted a perfumed air towards us which all perceived. After Katie had shown the light to all the circle, telling us that she knew a good deal about chemistry, she said that she must show it to 'the boys.' We lost sight of her for a time, but we heard the mediums express their satisfaction at it. On one of us saying that it



would be a beautiful improvement, Peter exclaimed, "You don't suppose all improvements are on your side, do you?" John called out, before bidding us farewell, "Isn't my Katie a clever little thing?"

*September 26th.*—Seventeen persons present this evening. After abundance of repartee and personality from Peter, Katie showed herself. She took a station on the table, and each one went up, at the personal invitation of John or of Peter, to witness the effect of the new light; and Katie showed by it clearly her beautiful amiable Indian countenance. At the last she said, "If any one has not seen me quite distinctly, let him come to the table again." This invitation was accepted by one gentleman. To him, I think it was Mr. Reimer, she said, "When you see Mr. Morris, tell him that what he said about the boys is not correct." The gentleman said that Mr. Morris would not say anything that he did not think correct. "But do you tell him what I say." What this referred to I do not know. It seemed that some Mr. Morris was one among others who spoke ill of the mediums, and that Katie wished to let him know that she did not approve.

My share of the duty in attending these experimental *séances* seemed now to be done, and I ceased to attend. Perhaps others made notes of the subsequent experiments and manifestations.

8, Great Ormond Street, *W.C.*

---

## THE *SATURDAY REVIEW* AGAIN!

---

THE unfortunate and benighted *Saturday Review* is evidently under a malignant spell. It cannot keep its inky, smutty fingers off Spiritualism. It never loses an opportunity of exposing its ignorance of the subject, and of sneering at the believers in the spiritual phenomena. No eminence, however conspicuous and distinguished, is any protection against its insulting attacks. In its issue for the 26th June, 1875, it thus allows itself to discourse of one of the ablest thinkers and experts of the age:—

There was one who, after explaining the highest principles of mathematics with almost unrivalled insight and felicity, and exposing the paradoxes of mathematical visionaries with infinite humour, was himself entangled in the most flat and ludicrous paradox of our generation.

Would our readers imagine that this rude and unprovoked allusion refers to the late Professor De Morgan—a man of whom his friends can personally testify, that he brought to

the investigation of the phenomena of Spiritualism the same mental lucidity, the same profound knowledge, the same sane, far-reaching caution, and the same transcendent power of analysis which characterised his grand mathematical studies and elucidations?

What shall we say of the writer of this impertinent and flippant attack on the memory of one of the wisest and most cultivated men of whom England can boast?

Fortunately for the soundness of the mental epidermis of his critic, the Professor is no longer an inhabitant of this world. If he were still alive, materially, we can fancy what a retaliation he would administer to his complacent censor; the castigation would be something exquisite to witness; but the great scholar and gentleman has gone to a world where such a mode of redressing wrong has no charms. He could, however, scarcely have made a more faithful portrait of his reviewer than that which this reviewer has drawn of another and an ideal personage, who is thus represented in the article which has attracted our attention and called forth our animadversions. "The general reader," or his ally, the general critic, is thus hit off:—

He loves to be told of everything, and to be taught nothing; to taste all things, and to digest nothing. The business of his life is to hear without understanding, and to *utter the fruit of it*\* in words without knowledge. In his own conceit nothing is too hard for him, and his judgment is the final and secure judgment of the world. These universal instructors are skilful enough, as a rule, to avoid committing themselves in detail; sometimes, however, they stumble on a special subject unawares, and with edifying results.

The *Saturday Review* should really appoint some grammarian to correct its metaphors, if it wishes to avoid such an absurdity as that of "uttering fruit." We have heard of "uttering nonsense" and "uttering base coin;" but, perhaps, our reviewer's tree of knowledge is a "talking oak."

Has the *Saturday Review* ever devoted a month—or even an hour—to the practical experience and study of spiritual manifestations? The uninterrupted evidence of four thousand years has, apparently, failed to convince the *Saturday Review* of the objective reality of these phenomena. Poor thing! What can we do to enlighten so much determined and besotted mental density? As a preliminary remedy we recommend a careful, regular monthly perusal of our pages. When this discipline has been sufficiently practised, "with edifying results," we will then prescribe a stronger dose of experience.

C.

---

\* The *italics* are ours.

## Notices of New Books.

### SERJEANT COX ON PSYCHOLOGY.\*

SERJEANT COX is tolerably well known and respected in his own profession of the law, and is, no doubt, a man of a practical matter-of-fact turn of mind, capable of observing facts and weighing evidence. As such, the testimony that he has offered on several occasions in favour of the physical phenomena of Spiritualism has been considered valuable, despite the whimsical theory with which his name is usually associated, invented to account for the spiritual facts upon other than spiritual ground. The rich and fertile field of Psychology, however, is completely outside the domain of his studies and experience. What such men as Dugald Stewart and Sir William Hamilton would have thought of a psychological treatise coming from such a man as Serjeant Cox, may be easily guessed. In the Inaugural Address under consideration he seems to us to display an utter ignorance of Psychology altogether, and to fail to perceive wherein its true province lies. There is a perpetual reiteration of the value of facts, meaning thereby occurrences happening in the external world as forming the basis of a *science*, which has to do essentially with the internal faculties of the mind, by which these very facts have to be cognised and judged. Such a course of procedure in investigating the mind of man is utterly faulty, and by whatever name it may be known most certainly is not Psychology. The Address displays neither reading nor thought, and would hardly have passed current as an essay in a Mutual Improvement Society. There is one original proposition contained in it worth noticing, which is the suggestion that the new Society may do "incalculable service" by inventing "a substitute for the misleading terms soul and spirit." We fancy it will be a long time before these old-fashioned words, which have done duty so long and so well, will be dispensed with in the English language. The substitute for them proposed, or rather suggested by Serjeant Cox, is—*Risum teneatis amici—Psyche*, a Greek word of precisely the same meaning as one of them at least. This suggestion is whimsical in the extreme, and such an one as could hardly come from a man who had an accurate knowledge of the meaning of the terms which he employs. If the Address under consideration be taken as a sample of the literature that is to emanate from the Society

\* *The Province of Psychology.* The Inaugural Address at the First Meeting of the Psychological Society of Great Britain. By the President, Mr. Serjeant Cox. London: LONGMAN & Co., Paternoster Row.

which has elected Serjeant Cox as its President, the knowledge either of soul or anything else will not be much advanced by its proceedings.

---

## NOTES AND GLEANINGS.

---

### DR. SEXTON'S DISCOURSE ON THE REVIVAL.

THE London Letter which appears in the *North Wilts Herald* of June 26th contains the following notice of, and extracts from, Dr. Sexton's discourse on the Revival:—

Speaking of Messrs. Moody and Sankey reminds me of a copy of a pamphlet just placed in my hands from the pen of Dr. George Sexton, F.Z.S., F.A.S., a name well known in literary and scientific circles in the metropolis. The pamphlet is *An Impartial Review of the Revival Movement of Messrs. Moody and Sankey*, in the form a "Discourse" delivered at Goswell Hall. The writer with great learning and ability discusses the nature of what is termed a Revival of Religion he then considers religious excitement, its nature, value, and supposed dangers, also the agents by means of which a religious awakening is effected; his concluding argument is "The Result of the Revival upon Society." This is, perhaps, the chief point of the pamphlet in a popular sense. Though not so learned and exhaustive as the preceding discussion, it so plainly states the case in a common sense way, that I venture to ask you to favour me by printing the following extract:—

"The result of the Revival upon society is, perhaps, the most important aspect of the whole affair. All criticism on the nature and *modus operandi* of the movement sinks into insignificance beside the consideration of its result upon society. What will be the out-come of the whole thing. What will be its influence upon the present generation? And what is likely to be the effect produced in the future upon the next generation? It is quite clear that a movement of so extensive a character must leave behind it some trace for many years to come; and whether the results, therefore, are for good or evil, is a matter of the very greatest importance. Mr. Moncure Conway remarks, 'Only utter ignorance of the simplest physiological laws can regard this process as having anything religious or moral in it. On the contrary it has a demoralising effect on the individual; like any other intoxication, its transient elevation is generally followed by deep depression. The convert finds himself no better for having been converted, but somewhat worse.' Now, this is so utterly untrue that one finds a difficulty in knowing how to deal with it. By what possible chance could these converts be worse than they were before? Remember who and what they usually are. In a great number of cases they consist of low, brutal, degraded beings, lost to all sense of decency and propriety, steeped in sin, grovelling in vice, reared up amongst crime, surrounded from infancy by every kind of iniquity, and constantly subject to influences calculated to suffocate and destroy any spark of purity and virtue that might be found remaining in their hearts. Many of them alternate throughout life between the tap-room and the gaol, and those who escape the latter only get a larger share of the former, and it is difficult to say which is the worst of the two. The homes of these men are loathsome hovels, reeking with filth and impurity of every kind; their families are neglected, starved, and, what is worse, left destitute of any good influence to operate upon their minds. The females are low, vulgar, dirty, slovenly, debased, gin-drinking, swearing specimens of humanity, whom it were to speak of too kindly to call them women. The men are even, if possible, still worse, occupied in thieving, revelling in debauchery, besotted with drink, and delighting in everything that is vile, disgusting, and unholy. And you talk of making these people worse. Why in the first place they are so bad that to become worse at all is next to impossible, and in the next place the

only means by which they can be reached, and, therefore, raised, is by such kind of influence as that which accompanies the Revival movement. Look at some of these men a few weeks after they have been converted. You find them clean, decent, and as well behaved as they can possibly have learned to become in the time. Low, vile, and filthy language is used no longer, the tap-room is forsaken, and the money earned is expended upon the family. And these men are made worse, are they? Go ask them what they think of it themselves; ask their wives and their children; enquire of their neighbours; question their associates; seek the information from their employers; and see how different will be the tale told by all these, to the scandalously false statements made by Mr. Conway.

"There is yet another cry in reference to this matter, urged even by those who admit the change effected in the kind of persons I have spoken of, which is, that the results are not permanent, but that speedily such characters will return like the dog to his vomit. Upon what ground this statement is made it is exceedingly difficult to tell, but it has been repeated so often that nearly everyone has come to believe it true. Now, supposing it were really to turn out that these prophesiers of evil are correct, and that all the persons who have been converted through the agency of the Revival movement will ultimately fall back into the state from which they were temporarily rescued. Even then some good would have been done. In the first place, there would have been a small oasis of virtue in the great desert of vice of which their lives are made up; and in the second place their hardened natures once having been broken up and brought under the operation of religion, would always be in future more susceptible of influences of this same kind, and the chances would be therefore that they would again come back into Christ's fold. But you know very well that the supposition that the whole of these people will fall back into their old ways is simply preposterous. Some of them will do so, no doubt; that is to be expected. But the great mass will not. Possibly not one out of ten will fall, and, therefore, virtue and religion are immense gainers. By such facts as these you may judge of the effect of the Revival upon society.

"On the whole, then, I look upon the Revival movement as indicating that an immense wave of spirituality is passing over the land. God's blessing is being showered upon society in these corrupt, degenerate, and unbelieving times."

The extract is long, but it says all I wish to say in better terms than I can hope to employ. I would advise your readers to purchase this pamphlet, which is published by Smart and Allen, London House Yard, Paternoster Row, at sixpence.

---



---

## Obituary.

JOHN E. DOVE.

MR. JOHN E. DOVE passed to spirit-life from his house, Field Cottage, Holloway, on the 8th of July. He was, we believe, in his 67th year. Many of our London readers will remember him, and the noble, venerable appearance he presented, as chairman at the Lectures of Mrs. Emma Hardinge at Cleveland Hall. More than thirty years ago he became convinced of the truth of Mesmerism, and was himself a powerful operator. His public lectures on the subject drew large audiences, among whom were to be seen Sir William Hamilton, Professor Gregory, Dr. Robert Chambers, George and Andrew Combe, and others of the *élite* of Edinburgh society. For more than a quarter of a century he

was assistant-editor of the *Builder*, to the interests of which the energies of his life were mainly devoted, and many original and striking articles appeared in it from his pen. Among these we may mention, as having a more particular interest for Spiritualists, those "On Geometrical and Rock Symbols—the Psychological Key" (April 4th and 18th, June 6th, July 11th, 1863); "On Circular Rock Marks and other Symbols" (July 2, 1864); "The Incised Rock Symbols of Northumberland" (October 22, 1864); "The Rock and Sorcery Hall Symbols" (December 17, 1864). The peculiar and somewhat mystical philosophy of Mr. Dove in general was not readily apprehended by others, though clear and satisfactory to himself, and elaborated by him with much and careful thought; and he took much pleasure in expatiating on it to sympathetic friends. He read a paper on it at one of the last *conversazioni* held by the Spiritualists at the Beethoven Rooms, Harley Street, under the presidency of Mr. Benjamin Coleman. He was a constant and attentive reader of this Magazine from its commencement, and was deeply interested in the phenomena and philosophy of Spiritualism, ancient and modern, and among all peoples. He was a kind-hearted, generous man, much esteemed and respected by all who knew him; he was of temperate habits, an early riser, often working from four in the morning till a late hour at night, and during all the time of his connection with the *Builder* was never till his last illness absent from his post. He died from an affection of the heart, and passed from his earthly labours to the higher life quietly, without pain, and on the same day that his wife's funeral had taken place.

---

#### JAMES BUTLER LISTER.

---

WE have also to record the departure to the spirit-world of another of the early friends of Spiritualism, James Butler Lister, whose mortal decease took place at York, June 23rd, in his 72nd year. Like many other Spiritualists, he was in early life a Secularist, and an ardent disciple of Robert Owen. Becoming interested in Mesmerism, he, among other works on the subject, read Colquhoun's *Isis Revelata*, a careful perusal of which, together with some personal knowledge of the facts of Human Magnetism and Clairvoyance, convinced him of the reality of the Future Life, of which till then he was an unbeliever. Still more deeply was he interested in Modern Spiritualism; steadily availing himself of whatever opportunities were presented of witnessing its phenomena, and of attending whatever lectures or meetings in connection with the subject he

could, and was an eager reader of its literature, and student of its philosophy. He took so deep an interest in Spiritualism that, notwithstanding straitened means and bodily infirmities, he came from York to London on purpose to attend a Convention of Spiritualists held in the Metropolis a few years ago. We saw much of him at this time, and he was greatly delighted with his visit, and the greater knowledge of Spiritualism and Spiritualists he then acquired.

---

PASSED away to spirit-life, ARTHUR, eldest son of J. Enmore Jones, Esq., at Enmore Park, on Thursday, July 1st, 1875.

T. S.

---

## Correspondence.

---

### "REST IN THE GRAVE."

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

SIR,—I am sorry to see that Mr. White takes exception to that most customary and appropriate style of poetical expression termed "Metonymy." The word "grave" is commonly used by poets in a figurative sense to mean the state after death, or that barrier which separates the living from the dead. The literal signification of "grave" is, of course, an excavation prepared for or occupied by a dead body; but no man with any imagination would infer that a poet was limited in his discourse by such a narrow and material definition. If such a literal and prosaic doctrine as Mr. White teaches were to become the rule, prosopopœia and metaphor would be impossible. Until I read Mr. White's letter I thought that the subject had been discussed and settled ages ago by the great authorities on Rhetoric and the *Belles Lettres*, and that its true principles belong to the elementary lessons of literary training.

Yours, &c.,

Blackheath, 8th July, 1875.

NEWTON CROSLAND.

---

### PRINCE WITTGENSTEIN'S RE-INCARNATION.

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

SIR,—The *Spiritualist* gives in the July number (150), p. 18, the personal experience of the Prince Emil De Wittgenstein about what he thinks proof of his re-incarnation. Miss Fowler, the medium, at a *séance* at his residence, told him—in her trance, probably—that her controlling spirit, *Annie*, saw a lot of *American soldiers*, who had come to make a call on the Prince, as having been their chief; killed together with them in some battle in the United States, during the War for Independence. The Prince asks, "*What do your Anti-Re-incarnationists say to this?*"

As I, in the June number of the *Spiritual Magazine*, have tried to state that the doctrine of Re-Incarnation is the lowest degree of speculative philosophy in the scale of self-wrought human systems of *faith* (of course, not of conduct, but of hypothetical theories), I consider it to be my duty to answer that question.

I abstain from re-discussing what to me appears to be the antipode of the

eternal laws of human development of free and responsible immortal personalities by spiritual liberty through rationality. My argument is about the stated fact.

Didn't it occur to the Prince, as now being another real person, distinct from that which the spirit mentioned, that he could not be recognised by the soldiers as being their former chief, unless, besides him, that other person which they knew were identified by discernible reasons, or by a revelation or at least by any reliable authority? And how could it come to pass that this visionary brigade could do away with their own real, present form of re-incarnated personality, showing themselves as those identical grenadiers who had left the natural world one hundred and odd years ago? How could they leave their present form and join together as a still existing joined-tail company, living under equal conditions? Or, were they perhaps arrived at that state of perfection when Re-incarnation ceases, roaming about in indefinite space, according to M. Rivaille's theory, in the shape of flames or fiery globes? If this was said of one of the many, it might be bearable; but the whole company at once! Isn't it too much?

No peri-spirit is able to account for such transformations, of which the not-re-incarnated spirit Annie is told to be the witness. If the Prince himself had a vision of those soldiers, and they had spoken to him, it would be a single mystification of duplicity. But here the mystification is a triple one, through the spirit Annie and the medium to the Prince. The assumption of truth is too frivolous, and borders on mere fantastical nonsense.

The most illuminated spirits and Spiritualists, and even the great apostle of a new Christian era, Swedenborg, tell us that the lowest sphere of spirits, which is nearest to the natural mind of man, and surrounds it, is absolutely unreliable, subject to mere fancy, vague, fluctuating, indulging in misrepresentations, error, and falsehood, generally accommodating itself to the state of mind and thought of the medium, and of those who are brought into rapport with the spirits. If female mediumship naturally is inclined to yield to such unreliable and often deceiving influence, the male mind will infallibly also be the victim of mere appearances and delusions, unless it spiritually, by genuine, divine, regenerating truth is elevated over the essentially natural level, fortified by enlightened Christian faith, and guided by spiritual truth. Instances of such a firmly settled mind, which is equal to the task of trying the spirits, cannot but be very rare. Thence the various conceptions and theories.

The remarkable facts of Modern Spiritualism could scarcely be believed to be the effects of a benevolent, providential dispensation, which contemplates emancipating mankind from Materialism and Sectarianism, from superstition and prejudice, were it not that the moral and educational tendency, which prevails even in the communications of the deluded Spiritists, and of sensuous minds, gave us a test of a higher controlling power, which encompasses the manifestations within certain borders.

Self-reflecting choice and use is the universal rule. It is a pity, though, that so many naturally highly-gifted, and even honest men, by false theories could be led into a maze of phantasmata, from which it will be difficult for them to find an easy exit, even when they have left their material earthly abode.

It is worth the while to know that *Re-incarnation* is the *antithesis*, the opposite of *Regeneration*; and as this is the aim of creation, its opposite is the negation of spiritual life.

Paris, July.

DIRCKINCK HOLMFELD.

---

#### THE BARON VON DIRCKINCK HOLMFELD ON RE-INCARNATION.

We have received a letter from Baron Holmfeld in which he draws attention to the following literal errors in his previous article, which he particularly wishes us to correct:—

On p. 258, line 1, for "Revaille," *read* Rivaille. On p. 260, line 38, for "admission," *read* admixture. On p. 260, line 46, for "Gerontshoff," *read* Czeroritcheff; at end of same line, for "rude mental," *read* rudimental.