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

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I.

"Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it."—*Ecclesiastes* xii., 7.

THE Bible is an extraordinary book. It has exercised an influence over the destiny of nations greater, perhaps, than all the rest of the literature of the world put together. It is an exceptional production, standing by itself, and separated by very broad lines of demarcation from every other book. We call it sacred and all else profane. Its teachings have permeated the entire thought of the civilized world. Thanksgivings are offered up in its language when we are born, its pages are appealed to for advice and direction on the occasion of the marriage ceremony, and our funeral obsequies are largely conducted in its language. The king in his palace and the peasant at his plough, alike are found daily poring over its pages, and gaining therefrom such a stimulus to their ordinary duties as they can find nowhere else. The soldier reads the Bible on the battle-field; and the sailor, tempest-tossed and, maybe, shipwrecked, clings to it as the greatest of all earthly treasures. In sickness and in health appropriate lessons are found in its pages, and when sore afflictions and dire disasters overwhelm the soul, it proves a source of such consolation as would be sought for in vain elsewhere. The labourer, worn out with the

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

fatigues of the day, returning home from his arduous toil, cheers his drooping frame by reading a chapter from this marvellous book. The sick couch is brightened by its presence, and the dying pillow made all the smoother by the wonderful power which it exercises. We use its well-known phrases in everyday life, half the names in Christendom are taken from its pages, and the best of our laws are based upon its mandates. It is preached from in tens of thousands of pulpits on every Sabbath-day, and passages from it are familiarly quoted with ease by the most ignorant and illiterate. The uneducated hind in a country village learns something of the history of the past as well as of the duty of the present, which, but for its pages, he would never know. It has been translated into every language in the world, and the accumulated scholarship of a hundred generations has been devoted to expounding and unfolding its truths. Tens of thousands of volumes have been written with the view of throwing light upon its pages, and the brightest intellects, in all ages, have considered it the highest labour in which they could be engaged, even to comment upon the lessons it has to teach. Now there must be a cause for all this. How has the Bible come to occupy such an exceptional position? The men by whom it was written were mostly poor and illiterate, and with certainly no natural powers capable of accounting for this marvellous fact. Greece, in her palmy days, gave birth to intellects so brilliant as to eclipse much that went before, and the greater part of what has come after; poets and philosophers, very Titans they were, appeared on the scene in such rapid succession as even to startle us now when we look back upon their past glory. The literature to which they gave birth is made the basis of education up to the present time in all civilized lands, and the profound thoughts of the mighty geniuses of that time will be found on the bookshelves of the library of every scholar to-day. Yet compare all the literature of Greece with the one solitary book, the Bible, as to its influence on the world, and how utterly insignificant does the latter become.

The Jews are a mere handful of people, and are deprived of home, of country, and of nationality. At no period of the world's history were they intellectually great or numerically powerful. To-day they are scattered over the face of the earth and are to be met with in every nation under heaven. They mingle with us in our everyday life, speak our language, mix in our social festivities, trade with us, sit in our legislative assemblies, and act as good citizens generally. Yet they remain distinct from us, they preserve those characteristics by which they were recognized thousands of years ago, and in numbers they appear neither to increase nor diminish, at least not to any extent worth

naming. They have outlived the rise and fall of mighty empires, and witnessed the decline and fading away of powerful races and great peoples. Solitary spectators themselves unchanged, they have gazed on the ebb and flow of the tidal wave of civilisation as it has passed over one land after another and then receded again, leaving darkness and ignorance to return. Now, how are we to explain the fact of the marvellous preservation of this race of people amidst such strange vicissitudes, and the still more extraordinary fact that the literature produced by them in the earlier period of their history has come to occupy the position which it does in the world? The books of the Old Testament sprung from this insignificant and obscure people—a fact which utterly defies explanation, except upon the ground taken by Christians in general, that the agency at work in the case has been more than human. To enter at length upon this subject, however, it is not my intention on the present occasion, but I make these introductory remarks to show what interest attaches to the teaching of these inspired records upon every conceivable question.

Whether the doctrine of a future life is taught in the Old Testament is a question upon which much has been written at different times, and to the discussion of which some of the greatest minds have bent their powers. The conclusions arrived at are somewhat diverse, according to the light in which the subject has been viewed, and the tone of the mind which has been brought to bear upon it. Amongst the opinions that have been entertained with regard to this matter, I may name three, as follows:—

1.—A great number of the Rationalists at the present time maintain that the doctrine of a future life is nowhere taught in the Old Testament. I am not aware that any one who believed in the inspiration and divine authority of the book has ever taken this view, but still as it has been held by scholars who profess to judge of the teachings of the Bible as they would of the contents of any other volume, it is certainly worthy of consideration. Bishop Warburton, in his well-known work on the *Divine Legation of Moses*, laboured hard to show that not only did the great lawgiver omit the doctrine of a future life entirely from his teaching, but that an argument in favour of the Divine authority of his mission was to be deduced from that fact. The Bishop, however, would have been the first to admit that at a later period of the Jewish history, some glimpse of immortality was obtained by that people, from whatever source it might have come, and that an intimation of the fact is to be found in the books which appeared after Moses's time. And there are persons still living, who, following Dr. Priestly,

profess to hold by Christianity, and yet deny the immortality of the soul, believing that the future state is to be realised only after the resurrection of the material body. Such people of course would not discover the separate existence of spirit either in the Old or the New Testament, but they would, nevertheless, find in both the doctrine of the Resurrection plainly set forth. They, therefore, could not be considered as belonging to the class to which I referred, of those who maintain that no kind of immortality was known to the ancient Hebrews.

The arguments advanced by those who deny that the doctrine of a future life is taught in the Old Testament, are based mainly upon two or three passages, which, taken by themselves, seem to point to the grave as the final termination of human existence, and upon the fact that the words in the Hebrew which have been translated soul, spirit, and so on, do not necessarily imply the separate existence of any so-called spiritual portion of man. The term רוח *Ruach*, the Hebrew word for spirit, is very frequently used in the sense of breath or air, as in fact is the Greek word πνευμα and the synonymous terms in almost every language; and the other Hebrew word, נפש *Nephesh*, which is usually translated soul, is repeatedly employed to describe the entire person; just as we use its English equivalent to-day, when we say, there was not a single soul in the place, meaning thereby not that spirits were not there, but that no persons were present. In all languages, the words used to describe spirit are terms which are often applied to material things, and which do not necessarily, therefore, when employed, imply that a spiritual being is spoken of. Our English word is applied in common to the immortal part of man, and to a fluid, productive of anything but spiritual results. The Latin term is used in the same way, and the Greek word frequently signifies air, as is evidenced by the circumstance that the science which deals with the air is called pneumatics at the present time. The fact, therefore, that נפש *Nephesh*, and רוח *Ruach*, and other Hebrew terms, which I shall refer to again presently, are sometimes used to describe material things, by no means proves that they are not on other occasions employed, and correctly, to set forth spiritual existence.

2.—The great bulk of orthodox Christians hold that the doctrine of a future life is taught unmistakably and in the plainest language throughout the whole of the Old Testament books. They maintain that the Jews from the earliest period of their history were perfectly familiar with the fact not only that there is a life after death, but that the future state is one of retribution, designed for the reward of virtue and the punishment of vice.

3.—Somewhat intermediate between these two sets of opinions, may be found a third which teaches that a general belief in the reality of a future life prevailed amongst the ancient Hebrews, but that the teachings respecting it in the Old Testament were extremely vague and indefinite, and that the region itself was one of gloom, silence, and darkness, and peopled with shadowy and unsubstantial ghosts. The Hebrew word רפאים *Rephaim*, which is used frequently to describe the *manes* of the dead, denotes, they tell us, mere *Umbræ* or shadows, and that etymologically it signifies relaxed and weak. Isaiah, bursting forth in his heart-stirring lyric addressed to the Babylonian monarch exclaims, "Hell [that is *Sheol* the land of spirits] from beneath is moved for thee; to meet thee at thy coming: it stirreth up the dead [*Rephaim*] for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, 'Art thou also become weak as we? Art thou become like unto us?'"* Alger, whose work on the *Future Life* cannot be too highly spoken of, and who seems himself to cling to the idea that the spirit-world as recognised by the ancient Hebrews was exceedingly shadowy and unsubstantial, remarks, "These ghosts are described as being nearly as destitute of sensation as they are of strength. They are called 'The inhabitants of the land of stillness.' They exist in an inactive, partially torpid state, with a dreamy consciousness of past and present, neither suffering, nor enjoying, and seldom moving. Herder says of the Hebrews, 'The sad and mournful images of their ghostly realm disturbed them, and were too much for their self-possession.' Respecting these images, he adds, 'Their voluntary force and energy were destroyed. They were feeble as a shade, without distinction of members, as a nerveless breath. They wandered and flitted in the dark nether world.' This 'wandering and flitting,' however, is rather the spirit of Herder's poetry than of that of the Hebrews; for the whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence. The ghost summoned from beneath by the Witch of Endor, said, 'Why hast thou disquieted me to bring me up?' It was, indeed, in a dismal abode that they took their long quiet; but then it was in a place 'where the wicked ceased from troubling, and the weary were at rest.'"† Solomon declares and gives it as a reason for energy in this life, that "There is no work, nor device, nor knowledge,

* *Isaiah* xiv., 9, 10.

† *Critical History of the Doctrine of a Future Life*. By W. R. ALGER, p. 153.

nor wisdom, in the grave, whither thou goest."* Job, in bitter despair, asks, "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest."† And in Isaiah we meet with such language as this: "Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust."‡ These passages, and others of a similar kind, have been frequently quoted to prove that the world of spirits, as believed in by the ancient Hebrews, was a region of darkness, silence, gloom, and total inactivity, corresponding in the sense of the repose, but not in that of the gloom, with the Buddhists' *Nirwana*. The last passage evidently refers in some manner to the calling up of the spirits of the dead by the art of necromancy; it having been imagined at that time that spirits so summoned could only speak in a whisper. Whether the shadowy and unsubstantial region thus imagined, constitutes in reality the spiritual world of the Old Testament, we shall see as we proceed. Certain it is that an existence in a land where no light shines, no harmonious sounds break through, and no events occur to relieve the everlasting monotony and gloom, would be little worth the having, and would be no place to look forward to with joyful hope and anxious expectation, as a crowning reward for one's labour when "life's fitful fever" is over, and the cares and turmoils of this mortal state brought to a close.

It is a land of shadows: yea the land
Itself is but a shadow, and the race
That dwell therein are voices, forms of forms,
And echoes of themselves.

In discussing this question we shall first of all glance at the teachings of the Old Testament, as they would present themselves to any person in whose hands the book was placed, who might be totally unacquainted with its history and purpose. Secondly, consider some extraneous facts that may help us to a better understanding of the question; and, thirdly, consider the light which Christianity throws upon the whole subject.

1.—THE TEACHINGS OF THE OLD TESTAMENT AS THEY WOULD BE UNDERSTOOD BY A STRANGER IGNORANT OF THE CIRCUMSTANCES UNDER WHICH THE BOOK WAS WRITTEN, &c.

That there are a number of passages in the Old Testament Scriptures which would appear at first sight to lead to the conclusion that the grave is the final end of man's career, that there is no life beyond the tomb, and that such reward as virtue brings, or punishment entailed by vice, will be limited entirely to the present state of existence, it would be mere folly to deny.

* *Ecclesiastes* ix., 10.

† *Job* iii., 11, 13.

‡ *Isaiah* xxix., 4.

But then what we have to ascertain is, what is the general tenor of the teachings of the book, and whether we are quite sure that even these passages, which seem to shut out the light of immortality, are not susceptible of some other interpretation than that which would be put upon them by the mere superficial glance of a common-place reader. For instance, if in the same books in which these passages occur that seem to point to death as the final end of man, there are others which unmistakably set forth the doctrine of a future life, then it is quite clear that the meaning that would appear on the surface of one or the other must be incorrect. For, bear in mind, it is not a question of contradiction between the teachings of men who lived at different times and under entirely different circumstances, but an inconsistency on the part of the same man, which it would be absurd to suppose could exist even in the case of a person of very ordinary intelligence, putting inspiration entirely out of the question. In Job we read, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."* Yet in this same book we are told that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding,"† that the spirit has a separate existence, and can appear in a disembodied form,‡ and that a state of retribution exists in the future, as is evident from innumerable threats to the wicked to be found distributed throughout the book. They are "driven from light into darkness, and chased out of the world."§ They open their eyes in death to discover that they are not, and terrors take hold on them in consequence.|| The hope of the hypocrite is destroyed "when God taketh away his soul;"¶ and in that memorable passage, "I know that my Redeemer liveth," &c.,** despite all the differences of opinion with regard to its real meaning, and the various readings in different versions, there is, when everything has been conceded that is claimed by rationalistic commentators, still an unmistakable indication of a future state, where the toils and sorrows of this life shall meet with their due reward. Now, whoever was the author of this book, or in whatever age it was written—for both are unknown—it is clear that he was a firm believer in the doctrine of a future life, and that any passages which seem to teach the contrary, must in common fairness be interpreted according to this fact. Nor shall we find any great difficulty in doing this. In the quotation that I have already made, which states, that they that go down to the grave shall come up no more, the meaning becomes clear if the

* Job vii., 9. † Job iv., 15. ‖ Job xxvii., 19, 20. ** Job xix., 25—27.
 ‡ „ xxxii., 8. § „ xviii., 18. ¶ „ xxvii., 8.

next verse is read: "He shall return no more to his house; neither shall his place know him any more."* Then again, in the writings of Solomon, there are two or three passages which are repeatedly quoted to show that the doctrine of a future life formed no part of the belief of that inspired teacher. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."† "For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."‡ But then in this very book we have the clearest possible indication of a future life in the words of the text. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."§ And in the book of *Proverbs* the light shines so distinctly in reference to this topic upon nearly every page, that it is almost impossible for any one to read a single chapter without discovering that the future state of retribution must have been uppermost in the mind of the author. "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied."|| "The path of the just is as the shining light that shineth more and more unto the perfect day."¶ "In the way of righteousness is life, and in the pathway thereof there is no death."** "To him that soweth righteousness shall be a sure reward."†† And on the other hand of the wicked it is said they are reserved "for the day of evil," that "though hand join in hand" they "shall not be unpunished,"‡‡ they are "broken without remedy,"§§ and overthrown by God "for their wickedness"||| and "shall remain in the congregation of the dead."¶¶¶ Nothing can be more clear, therefore, than that Solomon believed firmly in a future state of reward and punishment, and that consequently such passages as seem to teach the contrary must be susceptible of an interpretation that is in accordance with that fact. The one thing that befalleth the man and the beast is death. As the one dieth so dieth the other, and they have both one breath. As a matter of fact this is strictly true, and equally true is it that in this respect the one has no pre-eminence above the other. As far as their material organization is concerned, both

* <i>Job</i> vii., 10.	<i>Proverbs</i> xix., 23.	‡‡ <i>Proverbs</i> xvi., 4, 5.
† <i>Ecclesiastes</i> iii., 19, 20.	¶ <i>"</i> iv., 18.	§§ <i>"</i> vi., 15.
‡ <i>"</i> ix., 5, 6.	** <i>"</i> xii., 28.	<i>"</i> xxi., 12.
§ <i>"</i> xii., 7.	†† <i>"</i> xi., 18.	¶¶¶ <i>"</i> xxi., 16.

are of dust, and both will return to the earth from which they came. There, however, the comparison ends, for the writer immediately goes on to say, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"* pointing unmistakably to the great difference between man and the lower animals in his spiritual character, notwithstanding the similarity of his material organization to theirs.

Innumerable passages are scattered throughout the whole of the books of the Old Testament wherein the doctrine of a future life if not expressly stated is most unquestionably implied. . At the very commencement of the record we meet with a description which involves a wide difference between man and the lower animals. Of the latter it is simply said, that they were made, whilst of the former, the process of his creation is distinctly described. In addition to the shaping of his material body from the dust of the earth, God "breathed into his nostrils the breath of life, and man became a living soul,"† a point of difference between him and the highest of the inferior animals which must not be overlooked. Although I am perfectly well aware that it does not say, that he received an immortal spirit, but that he became a living soul, נִפְשׁ, still the very fact that language of so different a character is used in reference to his creation to that which we find employed concerning the calling into being of every other organic thing, shows unmistakably that there is a wide gulf placed between the two which it is impossible to bridge over. Moreover of man it is said that he was formed in the image of God,‡ which clearly implies his possession of spiritual powers, that alone could bear comparison with the Eternal Being, whose child he was, in a sense which did not apply to any other part of creation. Then after the Deluge, the mandate that went forth against the shedding of man's blood, and the threat which accompanied it, were based upon this very fact of the creation of man in God's image. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."§

Terms such as these clearly express a superiority of man to the lower animals, which no conformation of his physical frame, erect posture, or even superior intellect, can adequately represent, but must be sought for only in that moral and religious nature which allies him to divinity, constitutes him a spiritual being, and makes him a child of God, and an heir of immortality. With such teaching as this before them, the

* *Ecclesiastes* iii., 21. † *Genesis* ii., 7. ‡ *Genesis* i., 27. § *Genesis* ix., 6.

ancient Israelites must have had some glimpses of their spiritual nature and of the future life.

The expressions used in reference to the death of the Patriarchs in the book of *Genesis* teach I think clearly the doctrine of a future state. Of Abraham, it is said that he "gave up the ghost," and "was gathered to his people."* The first term clearly implies the existence of something which was separated from the material body at death, and is the equivalent of the expression used by Stephen in his last memorable prayer, when being about to die for the faith he had cherished, he looked up to heaven and exclaimed, "Lord Jesus, receive my spirit,"† and the second sets forth the doctrine of a future life, inasmuch as Abraham's body was not buried with his people, but in a strange land far away from that where the bones of his ancestors reposed. Of Ishmael, it is also declared that "he gave up the ghost and was gathered unto his people,"‡ and precisely the same terms are applied to Isaac,§ and with very slight variation to Jacob.|| In all these cases the giving up of the ghost is clearly expressive of the separation of the soul from the body, and the being gathered to their people, implies not the burial, for it takes place before the act of interment, but the rejoining of their ancestors in the region of disembodied spirits of which I shall have more to say presently. God is called "the God of the spirit of all flesh,"¶ an expression which clearly implies some sort of spiritual resemblance between God and the human soul—a fact which is also made more apparent in the Hebrew form of oath which we so constantly meet with in the Old Testament, "As the Lord liveth, and as thy soul liveth."** It is difficult to understand this oath, except upon the principle that man is a spiritual being, and was understood to be such by the persons who employed this form of speech, and with whom it was considered so weighty and important. Moses in one of the most awful interviews between himself and Jehovah, prays that if God will not forgive the grievous sin which Israel had committed, his own name might be blotted out of the book which the Lord had written††—a fact which seems to imply on his part not only a knowledge of a future state, but of the book of life, in which the names should be recorded of those who were considered worthy of inheriting the "many mansions," to be more clearly described at a later period, when life and immortality should be brought to light by the Gospel. How in the face of all these passages, and others of a similar kind, which I have not time to quote, Bishop Warburton could

* *Genesis* xxv., 8.

† *Acts* vii., 59.

‡ *Genesis* xxv., 17.

§ *Genesis* xxxv., 29.

|| " *xlix.*, 33.

¶ *Numbers* xxvii., 16.

** *1 Samuel* xxv., 26.

†† *Exodus* xxxii., 32.

have come to the conclusion, that the doctrine of a future life was not taught in the books of Moses it is exceedingly difficult to understand.

In the later writings of the Old Testament the doctrine is more clearly set forth: "He [Jehovah] will keep the feet of his saints, and the wicked shall be silent in darkness."* These words are melodiously poured forth in that sublime song of Hannah; they are pregnant with solemn meaning, and can only find their full realisation in the great hereafter. The same remark may apply to David's momentous warning to his son Solomon, that if he forsook the God of his fathers, he would be cast off for ever;† a penalty which I think must have had far more serious meaning than could be involved in any mere temporal consequences of his act. In the Psalms of David, the passages which set forth the punishment of the wicked and the reward of the righteous, are so numerous, that the mere reference to them would occupy far more time than I have to devote to the entire subject. "The way of the ungodly shall perish,"‡ and "the way everlasting"§ is reserved for the righteous; whilst that God shall render unto "every man according to his work,"|| is taught, again and again, in the very plainest possible language. "Thou shalt guide me with Thy counsel, and afterward receive me to glory,"¶ is a form of prayer which is scarcely compatible with the belief that existence is to terminate at death; and the expression, "As for me, I will behold Thy face in Righteousness; I shall be satisfied when I awake with Thy likeness,"** points unmistakably to a land beyond the tomb, where righteousness shall be the portion of its inhabitants, and the immediate presence of God their joy for ever. Isaiah declares that the Lord "will swallow up death in victory, and the Lord God will wipe away tears from off all faces;"†† and in a still more remarkable passage, apostrophising Judah, he exclaims: "Thy dead men shall live together: with my dead body shall they arise."‡‡ In Ezekiel innumerable passages occur, which by the strictest exegesis seem to point unmistakably to a future state of retribution for deeds done in the body. The valley of dry bones—the innumerable visions—and the oft-repeated announcement, that "the soul that sinneth it shall die,"§§ but that they who turn from their sins, "and do that which is lawful and right," "shall surely live," and "shall not die," and that God hath no "pleasure at all that the wicked should die,"|| are all based upon the doctrine of the certainty of a future life,

* 1 Samuel ii., 9.

† 1 Chronicles xxviii., 9.

‡ Psalm i., 6.

§ " cxxxix., 24.

|| Psalm lxii., 12.

¶ " lxxiii., 24.

** " xvii., 15.

†† Isaiah xxv., 8.

‡‡ Isaiah xxvi., 19.

§§ Ezekiel xviii., 20.

|| " xviii., 21, 22, 23.

and without it would be meaningless and void. In Daniel, there is the unmistakable prediction of the stone that was to be "cut out of the mountain without hands," which "brake in pieces the iron, the brass, the clay, the silver, and the gold" of the great image, and which was indicative of the kingdom to be set up by the God of heaven, and never to be destroyed,* at the commencement of which, "one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."† There is also the prediction of the time to come, when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."‡ It would seem that there could hardly be any mistake about the meaning of passages of this kind, wherein the consummation of all things and the immortality of man are so plainly set forth that the greater and more noble Revelation of Christianity seem to be almost anticipated. In Hosea we have the following, the meaning of which would seem to be tolerably clear, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."§ And Malachi sounds the final note of alarm with regard to the "great and terrible day of the Lord," which "shall burn as an oven," "and all that do wickedly shall be stubble," to be burnt up; while to those who fear the name of God "shall the Sun of Righteousness arise with healing in His wings."||

Let earth dissolve—yon ponderous orb descend
And grind us into dust—the soul is safe!
The man emerges—mounts above the wreck,
As towering flame from Nature's funeral pyre.¶

* *Daniel* ii., 44, 45.

† „ vii., 13, 14.

‡ *Daniel* xii., 2, 3.

§ *Hosea* xiii., 14.

|| *Malachi* iv.

¶ Dr. Young.

LECTURES TO THE LIVERPOOL PSYCHOLOGICAL SOCIETY.—WHY I AM A SPIRITUALIST.

 BY WILLIAM HITCHMAN, M.D., &c.

ONE of the greatest and best of living minds in Natural Science has recently favoured me with his opinion of Spiritualism—ancient and modern—to this effect:—"Matter is the *one and only* real life. Nature is a sort of chemico-physical laboratory, and everything we know is the result of that force, or energy, which she keeps in her furnace, for purposes indiscriminate. She is 'Red in tooth and claw,' as the poet truly sings, for she inflicts pain, and produces pleasure, without consciousness of good or evil, or origin, state, and destiny. We shall never know anything whatever of the Infinite Spirit which the superstitious mind calls 'God.' I do not agree with *you*, that man is a spiritual entity, or contains within his present being an *immortal* existence. I detect only iron law, and cannot answer your question, 'What then *originates* law?' I am simply harnessed to my work, as other animals are, and shall only be dismissed as they are, by accident, disease, or death. Such are the issues of *all* things known to Natural Science, for there is neither soul nor spirit apart from Matter. May I ask yourself, as a co-worker, why you are a Spiritualist? You know Ecclesiasticism is bygone monkery, and Christianity has failed utterly. *Le vrai n'est pas toujours vraisemblant. Le bon temps mythologique.*" I answer, that your conception of Natural Science is *ex parte* and one-sided, since there is not a philosopher of acknowledged reputation in Europe or America who has yet explained the laws of human thought, or even a peasant that can rightly interpret the feelings of the human heart, but will instantly reject your "scientific" *opinion*. Modern Spiritualists, of every degree, can tell you from adequate spiritual experience in their own families, or practical communion with "people *from* the other world," that the theories of Modern Scientists are in this respect false absolutely, and without justification. The spiritual heart and mind can appreciate now, as ever, the Religion of Christ,—the deathless truth, for example, that "the kingdom of heaven is *WITHIN* you;" and I tell you frankly Christianity has *not* failed, but professing Christians have failed. And why? Because, like the Churches of Christendom, they have ceased to realise the Spirit of Christ as the rule of daily life, on account of their *want* of spirituality in thought, word, and deed. AND WHAT SHALL BE SAID OF SOUL OR SPIRIT IN THE YEAR 1875?

The world of religious thought, at the present moment, is characterised by extreme restlessness at home and abroad. Men, of this our day, are waking up, as it were, from a long torpor of inactivity, in regard to the "one thing needful," and are manifesting an almost general *anxiety* for some permanent and safe basis of spiritual knowledge.

Segnius irritant animum demissa per aures
Quam quæ sunt oculis subjecta fidelibus.

The solicitude evinced is not, I find, directed simply or solely to the truth or falsehood of those peculiar dogmas which separate Church from Chapel, Conformity and Dissent, or as to which denomination comes individually nearest to the Life and Character of the Lord of Spirituality—Jesus Christ. It is rather for a basis of *science of soul*—present and future, springing out of, and independent of all sects in Theology. Such a scientific basis Modern Spiritualism alone can furnish. If there be one thing more than another which the history of recent controversy has taught emphatically, it is that *no* creed, sect, or church, however theological, can restrain the spirit of man in its onward and upward aspirations, satisfy the demands of each cultured intellect, and appease the longings of a loving heart. Let a broad impartial view be taken of religious polemics, or controversies now raging in our *Quarterly Magazines*, or *Fortnightly Reviews*, and it will be seen at once that while special dogmas have been the outgrowth of human character, special individuality, or true heroism of soul, in the spiritual religion of daily life, has never been the sole outgrowth of "CREED" in the history of the world. For myself, I say, as a Student of Science for 40 years—There is sufficient *good* in Nature to demonstrate Providence in evil. But are the quarrels of our day—in religious newspapers—of essential importance to spirituality of soul, or a sober, righteous, and godly life? I do not find *they* are cared for by distinguished Moralists in the British Association for the Advancement of Science, or the German Congress of Natural Philosophers, and I speak, as you know, from personal experience, having once been a Member of Committee in each body. For example, the question of the Unity or Trinity of God's nature, or existence, as Ruler of the Universe,—of the person, work, or character of Jesus of Nazareth, of the universal or partial expiation of guilt, vicariously, yes—"atoning" sacrifice of His "*blood*," on Mount Calvary—and kindred topics or noisy disputes, which by the majority of Kings, Queens, and Priests have been, and are considered worthy of endless war, murder, and punishment—Church against Church, in all ages and nations throughout the world. These wretched ecclesiastical sophisms, I repeat, whilst hopelessly

unsettled by Theologians themselves in Courts of Law, or out of them, are painful to contemplate; for instance, look at "Jenkins and Cook" fighting for the Devil, with Judge Phillimore and Bishop Ellicott at daggers drawn, like their prototypes in Tennyson's "Queen Mary;" these ecclesiastical recriminations are not religious or Christian at all, and the most distinguished men of our time, at home and abroad, in literature, science and philosophy, simply view them as *unburied* matters of the dead past—yes, the *dark* ages.

The questions now asked by philosophers are these: "Are we still Christians?" says Dr. Strauss. "Have we any religion at all?" says Mr. Mill. "Is there a God as described in the Bible?" says Professor Clifford. "Then the noblest thing for man to do is," he adds, "Curse Him and die." For myself, I say, is the Creator of each soul and body just, loving, and true, as well as spiritual, eternal, and powerful? Is there any scientific basis of human knowledge concerning *all* these questions that shall satisfy the heart as well as the head? or is there any demonstrative angel guide whom we can implicitly follow as rational beings, by faith *or* sight, from matter to spirit? I know that by clergy and ministers of all denominations, free discussion of modern Spiritualism is freely deprecated, on the ground that if an ignorant layman, like myself, forsake the beaten path of true orthodoxy and submission to the Priesthood, however narrow their minds or thorny the road, he is certain to go adrift, and find no resting place for his soul, or be swallowed up at once by the roaring lion of "Jenkins and Cook," seeking whom *he* may devour. On the other hand, I rejoice to know that the ablest as well as the most thoughtful minds with whom I have conversed in Germany, especially Hase, the splendid author of the *Life of Jesus*;" Rüeckert, the renowned commentator of St. Paul; Delitzsch, the learned author of *Biblical Psychology*, and others, whom I am proud to call my friends, one and all are adverse to this exclusive notion. In fact, I am somewhat apprehensive, that not only the religious, but the scientific world have already closed their eyes *too long* to the significance of Spiritualism; the new philosophy is getting into the hearts and minds of the people, and once having let that practice begun, believe me, *it will take a great many speeches to stop it*. It is vain, indeed, for Theologians or Scientists, to cry aloud with tongue or pen in the year 1875, "Delusion! Delusion!" Verily, the so-called delusion of yesterday is becoming the faith of to-day; and that which you and your colleagues *mock* at, or storm at, is become to millions as requisite and necessary for the welfare of the soul, as is the air you breathe for the health of your body. There are those amongst

us who have *studied* Spiritualism, conformably to the severe logic and philosophy of Bacon, by which the truthseeker has learned to accumulate facts and discard theories, save that generalisation of a Catholic scientific discovery which belongs to the laws of God.

In this way, I have conversed with, seen, and personally examined materialized spirit-forms, heard voices, received written answers to most difficult *test* questions, in foreign languages, from illiterate persons, and other proofs. The time is not far distant, if not already at hand, when the scientific imagination, or gratuitous opinions of Mathematicians and Physicists, on the subject of Spiritualism, will be of no value or importance at all, either to themselves or others. By my experience of new knowledge, the existing observation of actual communion between two worlds of Matter and of Spirit, is now following the regular course that scientific discovery is *wont* to run, so that I could myself almost suppose Spiritualism to be true without practical inquiry.

It has been called nonsense and "humbug"—that is the first stage; now it is called dangerous and devilish—that is the next. And presently when it is said, "There is nothing new in it from beginning to end," and it was plain to all learned or scientific men before the British National Association of Spiritualists was thought of, or established, then shall all men know how to apportion to Kate Fox, Cora Tappan, Lizzie Doten, and others, their due and immortal honour. As lovers of Truth, whether in Science or Ethics, Spiritualists neither ask, nor desire more, than that respect which belongs to the moral and intellectual attitude of each true enquirer, in other departments of knowledge, namely, a fair field and no favour; we want no patronage or partizanship from lawyers, parsons, doctors, or naturalists; we care for no *temporary* disputants, or bigoted sectarians; we want only *perpetual inquirers*—yes, "perpetual inquirers"—who, if they find our science or doctrine wanting, will give it to the winds; if they find Spiritualism true and sufficing, will stand on it like the Rock of Ages, ever remembering, that eventually right is better than expediency, and that in seeking truth and finding it, whether it be called by man, Spiritual or Material, we can never forsake God, either in the flesh or out of it, on Earth or in Heaven. Are not these reasons for embracing Spiritualism? Such is the touchstone of experimental science—an appeal to observation—in every branch of Natural Philosophy; and facts and phenomena of the like force and testimony, I tell you, are equally great and good in Modern Spiritualism, and that, *in limine*, or, upon the threshold, is my answer to your question, "Why are you a Spiritualist?" *Iliacos intra muros*

peccatur et extra. Hic et ubique! Reverting to Spiritualism as a question of Science, resting upon the will of God to mankind, or based in truth and fact upon the constitution of the Universe, I say, from practical inquiry alone, that one Mind or Spirit out of the flesh *has* sometimes the power to influence another, yet in the body, and no demonstration, in Mathematics or Physics, is more invincibly conclusive, than established mediumship between the visible and invisible worlds.

Are there no principles in Nature, except as properties of molecular motion? Does not light pass through material sand, or silica with fixed alkalies? There is nothing incredible or unphilosophical in this statement—neither is it evidence certain of folly or fanaticism. Why cannot spirit influence spirit, as well as mind control mind? Ask Nature concerning Spiritualism, and be satisfied with what *is*. You cannot deny, for example, as a Modern Scientist, that there exists in the brain and nervous system—an unquestionable subtle force, or energy, called Animal Magnetism, which is associated with the Electro-Magnetism of the Universe, and given off at right angles from the organic electricity of the human body—and that distinct effects are produced in a galvanometer—even by voluntary muscular contraction—occasionally amounting to a deflection of 60°, and what is perhaps yet more remarkable, uniform in direction. And does not the gymnotus, like a flash of lightning, kill its prey at a considerable distance by peculiar electrical emanations? What is the exact weight of a fatal dose of cholera or small pox? *I say the most powerful agents in Nature are imperceptible to human sense.* And does not Plutarch solemnly assure us that the ancient Chaldeans—amongst other examples—had such emanations from their souls or spirits, as could destroy their enemies at a distance, without a weapon or visible motion? And seeing that the Naturalist is able to descry in the same light seven different colours, and to separate the rays of heat, light, and actinic potency—nay more, invisible force passes from one *material* body to another—why may not the Spiritualist affirm that affections, hopes, thoughts, feelings, or desires, are SOMETHING MORE than molecules of carbon, oxygen, nitrogen, and hydrogen called Protoplasm, of the physical basis of life—a particle of jelly—united together by the attraction of cohesion, which you call material structure, or bodily form. It will not do for you to say to me, as a wise philosopher, “*your* notion of thoughts and feelings, or magnetic particles which impress them, are supposition or superstition.” The facts and phenomena I assert can be *proved*; they may be demonstrated to you in appropriate conditions, therefore Spiritualism is just as much a scientific truth as is the admitted

fact of astronomical science—for example—that comets of great length, but small weight, pass away into outward darkness, and measureless space, and yet *return*, like a loving playful child, newly created or evolved—gambling round its affectionate parent.

Malapterurus Beninensis is not the only animal that has electrifying properties. The Royal Academy of Medicine in France has published to the world of science, again and again, that there certainly exists an *aura*, or vapour, a subtle exhalation that is in the body of man, whether called animal magnetism, psychic force, odic faculty, or *zæther*, which latter, I say, is not improbably the life of the blood, and that this aura is similar in its nature to electricity, or lightning; that in point of fact, when thrown off by one person, it produces a physiological effect, for weal or for woe, upon another person—in short, the magnetism of man, I protest, is associated with the magnetism of matter, universally and in a scientific sense—therefore MIND can influence MIND, potentially or spiritually. And if *in* the body, why not *out* of the body also? Do not suppose that psychical faculties, soul, or spirit, are entirely dependant for true manifestation upon that soft substance within the skull—called brain or nervous matter. Animals low in the scale of creation, or evolution, can evince *special will* and *special desires*,—as I have shown you at the British Scientific Association—even when they are quite divided, and sub-divided materially. Examine the mental phenomena of marine worms for yourself—polypes of various kinds—not to mention other examples in the history of organic life—and you will find irrefragably, that there is mind in Nature that never had its origin or destiny, in cerebral or spinal organisation alone. “RUHIG UND RUHIGER. VIELES WIRD KLAR UND VERSTÄNDLICH!” Have you forgotten the garden of Schiller in the University of Jena? Depend upon it, Scientists are rather *too* physical, in their tenets and tendencies, to perceive impartially all that *is* truthful, concerning either soul or spirit, in fact, the spiritual entity remains, as Spiritualism demonstrates—with all the mental and moral qualities, good, bad, or indifferent. The spirit being then the body of the soul, after the physical structure of mind or brain has ceased to exist, otherwise than as elementary forms of air and soil, or the re-organisation of plants, animals, and men. How else could we reasonably believe that which has been proved to be true by the evidence of our senses? I could give you a *thousand* scientific examples of the truth of Spiritualism—that are just as indisputably sound and good—demonstratively so—in respect of mathematics or physics, as are the illustrations of any general principle called “law,” with which *you* or others deal, in the

whole circle of the natural sciences. Yes, the law of continuity of life, or the manifestation of disembodied soul and spirit, can now be tested by the touchstone of Science—whenever we place *ourselves* mentally, morally, and materially, in the requisite conditions to benefit by their operation—and with the same certainty of conviction as you derive from the magnetic needle or electric telegraph.

Dr. Whewell used to say, *Λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις*. From the highest point to which Mr. Coxwell's balloon ever yet reached, fling forth a stone into space, when next you ascend from the Alexandra Palace, or elsewhere, and science gives us an expression by which one may find it again on the earth, within a foot, and the very moment of its fall. $S = m T^2$. Do you really suppose that in Spiritualism, and Spiritualism *only*, the man of science or learning goes to sea, like an ass, without chart or compass? Shall the falling meteor's path be laid down on a line of iron, from which it may not swerve by one hair's breadth? Through all the intricate mazes of the moon's devious track, shall the very instant of her greatest obscuration, during an eclipse, be predicted accurately a thousand years beforehand, and the very people to whom it shall alone be visible? Do not the veriest eccentricities of the wildest whirlwind follow a definite method, in all their seeming capricious perverseness? And shall the eye of the philosopher find wherever it rests in the heavens above, on the earth below, or in the waters underneath, invariable order, and unswerving harmony of mind and matter, excepting only in Spiritualism, and that is given up to chance-medley, chaos or confusion—as the Paradise of fools, where reign fanaticism and folly supreme? Believe it not! Philosophy *may* “clip an angel's wings,” but the science of the spirit-world, I assure you, can re-produce them.

'Tis strange, but true, for truth is always strange;
Stranger than fiction.

Withal, whatever Materialism may do for the head, it will never satisfy the heart of man, *continuously*. There are moments, I know, when bitter scepticism of everything that is spiritual or immortal seizes us. Still the feeling is natural to man, that the Universe is bright and beautiful, magnificent and divine—that God is a spirit, and man the image thereof. Genius and Nature testify of a future life, in the native intuitions of our thoughts and feelings, apart from the external or objective facts of Modern Spiritualism, by an appeal to the heart and soul in which true love exists, that is simply quenchless. There are spiritual affinities *within* us that harmonise with the higher affinities of the world of angels, as is shown in the fact, amongst others, that all the finest of poets, and the most pure-minded of

philosophers, ever sing and teach us of the most spiritual states of soul. If sceptical of spirit, or spirit-life, and the Angel World, they live and die in the noblest forms of Pantheism. They own that Love's very pain is passing sweet, and they are as a body at peace with God's universe. As for Spiritualists themselves, throughout the world, they are I think one and all agreed upon this truth:—If God exist, and there be a future life for man, the Father is spiritual, and the son *must* be spiritual; and He is the Creator and Governor of that world of spirits which now holds communion with the race of mortals, as they have ever done from generation to generation, when CONDITIONS were fulfilled.

Is it, I would ask, conceivable to the impartial thinker, that God *has* left us in utter ignorance of His Divine purpose, not only for time, but for eternity? If so, I apprehend there can be no such thing as crime, sin, or disobedience at all—mentally, morally, or socially—from the cradle to the grave. I hold that it is neither possible nor probable for the calm and stedfast investigator of Spiritualism to believe that we *are* left in total darkness of a life to come, or without an angel-guide to instruct and warn in right and wrong, good or evil, from matter to spirit. But for the science of Spiritualism, are the facts of Psychology themselves intelligible. I know that the phenomena I speak of are true in nature and in fact, from personal observation and experience—hence am I a Spiritualist. For the sake of brevity, I will give only two such examples, and leave you to explain them in terms of physical science, from nebula to dust, or the theory of cosmic gas. After the death of Dante, the great Italian poet, the thirteenth book of “The Paradise” could not be found. Anxious search proved of no avail from time to time, and this, as I think, the first work of modern literature, was abandoned as lost to the world of mortals by all searchers. Finally, one night, young Alighieri, his son, was visited in a trance by the spirit of his father, and was told by Dante where the manuscript had been placed by himself, prior to departure. The information thus spiritually impressed upon the mind of Alighieri, the filial medium, was strictly correct. The missing canto was found at once, and the writing, though extremely mildewed, had been rendered clear and intelligible from whatever cause. Now the “Paradise” of Dante, I need not say to you, stands alone in the history of literature as a creation of human genius. It is a mystic divine song, unfathomable, I suppose, to Materialists, greatest among the great. It has since passed through innumerable editions of its own—solely—and has been translated, over and over again, into all the languages of Europe, whether dead or living. It may be well to state

that the spiritual form of each soul is constituted, not only by Dante, but the science of Franklin, Mapes, Rush, and other spirits, in sum and substance for the *coming* life of its *present* ethical conduct, or moral and mental condition. This mentality is transparently manifested (the controlling spirits assure us); the soul of each individuality is clothed by the power of the spirit, and makes itself strikingly visible to the beholder, in conformity with existing habits and intelligence—whether cultured or degraded. Surely this vision, if true, is of stupendous import to mankind. The godless person will then not be able to conceal his real condition; each sphere of spirit is indeed a *mirror* of truth—every soul is naked in splendour or shame, as is very beautifully said in the 15th verse of the 16th chapter of the Revelation of St. John: “Blessed is he that watcheth, and preserveth his garments; lest he walk naked, and they see his shame.” Now *this* revelation of the spirit-world is stated to have been given to John by the angel of Jesus himself, who was sent to signify it; and Spiritualism confirms the fact. The Apocalypse, in short, makes mention of these white garments of pure spirits as blissful evidence of ultimate angelic glorification. To such an extent is this the case likewise in spirit-teachings, that noble souls are spoken of, whilst still on earth, *as vested inwardly with the white robe of purification*. Indeed, none who at any time are said to have caught a glimpse of the Angel-World have known how sufficiently to extol that celestial and lovely radiance, in which the spirits of the just are made perfect in the Lord. It is this same white raiment of exquisite beauty (although there are other degrees of spiritual investiture) which Dante so ingenuously distinguishes as the true self-likeness of each soul-spirit in future life. He thus sings of the soul causing its first clothing—(*Purgatorio*, xxv., 88-108)—the spirit being the exterior of soul:—

Soon as the sphere
 Receives you, round the plastic virtue beams,
 Distinct as in your mortal limbs before;
 And as the air, when saturate with showers,
 The casual beam refracting, decks itself
 With many a hue; so here æthereal air
 Weareth that form, *which influence of the soul*
Imprints on it; and like the flame, that where
 The fire moves, thither follows; so henceforth,
 The new form on each spirit follows still;
 Hence hath it semblance and is body called,
 With *each* sense, even to the sight endued;
 Hence speech is ours, hence laughter, tears, and sighs,
 Which thou may'st oft have witnessed on the mount,
 The obedient spirit fails not to present
 Whatever varying passion moves within us,
 And this the cause of what thou marvell'st at.

The other curious fact of psychological import to which I

promised to advert, is this: In the early part of the spring a friend of mine, who is one of the editors of the *New York Sun*, a very learned man, well versed in mental science, but not a believer in Spiritualism, was amusing himself after the fashion of Mr. William Ewart Gladstone, in essaying to fell a large pine in a wood near South Orange, Massachusetts. The limbs and the topmost extremity of the tree had decayed greatly, leaving chiefly the trunk. Being a woodman scarcely expert, he had felled the tree against another, somewhat curiously, and was thus compelled to cut it away as best he might accomplish. As he was actually doing this a powerful impression took possession of his whole frame—body and soul—accompanied with a sensation of quickly-spoken urgent command, which seemed to enter the very top of the head, and dart with the rapidity of an electric shock to the centre of his heart, with a distinct affectionate voice that uttered the words, “Stand back!” Without looking, or considering for an instant, he stepped backwards six or seven feet, and had no sooner done so than the very moment he saw the broken top of this large tree had then fallen, right on the spot where he previously stood, and must have struck him dead forthwith, but for the spirit-voice—inasmuch as the timber fell with such crushing force as to bury itself with earth.

If you say there is no use in this, or any other sort of Spiritualism, believe me, you may *enjoy* that opinion if you can! I adhere to my own view. By way of conclusion, I will just touch upon your remarks concerning the Church, the Bible, and the World. I know full well that both clergy and laity are often deterred from the attempt to face new truth, whether called religious or scientific, nay, *political*, lest pecuniary difficulties should be multiplied. But surely the earnest truth-seeker has no such fears or apprehensions, at least they do not arrest his spirit of enquiry. The Churches say to you, as they do to me, of course, that God *has* revealed His will to man, and that the legacy is witten in Hebrew and Greek documents, called *The Book*, now translated into the vernacular, to be “understanded of the people.” But is this collection of writings, however sacred, a complete and perfect guide to all humanity? My objection to this dogma of Church and State is, that the books in question are not known to all the races and tribes of men throughout the world. They have never been accessible or intelligible to more than a small fraction of the human race, and the most intellectual nations of the earth have now repudiated the book as the “*infallible*” Word of God. Nineteenths of the best scholars of Europe have now declared it to be of human or fallible origin—questionable in facts of history, morality, and the future life. Spiritualism, in my opinion, is

the *only* revelation of God or Angels that is, or has been, adequate to the wants of suffering humanity throughout the world, whether red, white, yellow, or black, from constitution, clime, and country.

The fact is patent to every student of history, or the science of Anthropology, that for ages upon ages, and without any Bibles at all, spirit-communion *has* brought consolation and peace to millions upon millions of mankind. It is not true to say that this result is due entirely to ignorance and superstition, ancient or modern. The ranks of Spiritualism have been and *are* furnished by all classes of every people—British and Foreign—simply everywhere. Only a short time since, some of the foremost minds of France, in the Assembly of Versailles, sincerely cheered the enlightened remarks of the Duc d'Audiffret Pasquier—heartily and repeatedly—when he spoke the eulogy upon Count de Remusat—one of the greatest of modern statesmen, himself a Spiritualist—to the effect that the new philosophy had satisfied his soul in life, and given him peace in death. I say the learned Assembly of France sincerely cheered the *words* “Spiritualism” and “Spiritualist.” All honour to them!

Modern Spiritualism is the only remedy for Modern Materialism. It is a fact, moreover, known to every scholar that the upholders of “*infallibility*” have never been content with their doctrine of inspiration, even of each letter—that any British or Foreign printer might set up (the fact being that “ORIGINAL” Scriptures are Mythical) since Despots have not failed to supplement existing Scriptures, and other canonical books which have been voted by councils of men not to be the Word of God any longer; with the teachings of the Fathers, I say, the Bible is mixed up of the sixth and seventh centuries, and we are asked to believe in their *several* interpretations—although they have never agreed amongst themselves—there are some renderings diametrically opposite—and now, in 1875, they are revising the Word of God *again*, and you may expect a new Bible shortly. All the Translators, I know, are not distinguished for orthodox Theology. There are noble characters and lofty thoughts to be found in the Hebrew and Christian Records—and all the Bibles of the world—but I reverence the sacred book of European nations—especially, and above all things, for the life of Christ—a man so God-like in brightness and beauty of the Eternal Spirit that he has reflected Heaven upon earth. Most emphatically, also, for its sterling honesty—it tells us of the *vices* as well as the virtues of Jehovah’s chosen people—reminding all of the great truth that God’s best servant, as well as God’s best son, is that Divinest Hero of Soul from age to age, whose religion of the heart is most exemplified in spirituality of life.

Lastly, whatever may befall, it behoves us to “*live* according to God in the spirit.” No matter what representative of the Churches you may take, in ancient or modern times,—whether Fénélon, Calvin, Wesley, Channing, Parker, Martineau, Dallinger, Manning or Spurgeon,—such doctrines as predestination, original sin, justification by faith, or what not, have no interest now for the most gifted men,—or noblest women of our age; in literature, poetry, science, and philosophy. Spiritualism, I repeat, is the *only* testimony that can satisfy THEM, or give real knowledge of soul and spirit in the Angel World. For myself, I am thankful to Heaven for the *past*—but I am not a servile copyist of THE PRESENT age,—nations, or people, as regards the reception of doctrine, and whilst claiming veneration for *all* goodness and greatness in every Church, *as* in the heart, life, or intellect, of each individual soul,—grateful for every bright and beautiful thought, and actual scintillation of genius and wisdom—I still am a Spiritualist from sound conviction;—faith in and knowledge of Divine spirituality, as the voice of God to man in 1875—but my only watchword—now, as ever, is—Justice to Truth, or Human Progress wherever or whenever found,—in spirit *and* matter—no bigoted creeds, or exclusive dogmas, but candid souls, open to yet greater revelations—of a higher and purer nature, from generation to generation.

SONGS FOR SPIRITUALISTS.

REMINISCENCE.

WHEN I was young the heavens were
blue,
The grass then had a greener hue,
The world and all in it was new.
The days were bright and calm and
clear,
Almost throughout the live-long year
Each like its fellow did appear.
On every hedge red berries grew,
And wild flowers burst upon my view,
In pink and gold and white and blue.
On every leaf a diamond hung,
A melody through all things rung,
Each living thing like me was young.

The birds on daring wing and strong,
In music varied sweet and long,
Flew up to God with morning song.

The little brook was full of glee,
I ran and played with it so free,
It seemed almost to talk with me.

And when the stars came out at night,
And the moon rose so pure and white,
O but it was a glorious sight!

I wondered if beyond the sky,
Above the stars that looked so high,
The angels were as glad as I!

T. S.

THE LIFE BEYOND DEATH.*

BY FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

THE author of the Sermon named at the foot of this page is a well-known clergyman of the High Church party, who devotes himself very largely to the work of "Missions," or what we Protestants call "Revivals of Religion." The Sermon itself is one of two funeral sermons preached at All Saints' Church, Margaret Street, Cavendish Square, on the Sunday after the Rev. W. Upton Richards had passed away. It aims to give, in a clear and concise form, the teaching of the Early Church on the present state of the faithful departed, as that teaching is to be found in a note on "Paradise," in the works of Tertullian, in the Library of the Fathers. Bearing in mind that Mr. Body rejects the doctrine of purgatory, "as wanting the sanction of the undivided church," the following may be taken as a fair outline of his discourse. After calling the attention of his hearers to the aspects in which death was regarded by the whole world of heathendom, Mr. Body shows that "in nothing is the power of Christ more manifest than in the revolution He has wrought in man's thought and anticipation of death." True, Christ does not, in every case, fully remove the physical fear of death; but He does take away the moral fear and the mental awe too often associated with the last mortal hour. The preacher then proceeds to show that the dwelling place of the spirits of the faithful departed is in Paradise, "the locality of which is not revealed to us, and which is not Heaven itself, but the present home of the disembodied spirit, man's waiting place until the resurrection morn, when," as Mr. Body believes, "the redeemed spirit shall be clothed again with the sleeping flesh, no longer subject to corruption." Paradise is to be thought of rather as a state than as a place, and, consequently, its locality is of little importance compared with its actual nature, or what it is. "In it," says Mr. Body, "the faithful await the coming of the Judge, and near it, yet not in it, the lost await the Judgment Day." Paradise is not a state of unconsciousness or inactivity, it is not a sleep. "Personality, consciousness, memory, all live on in the disembodied spirit." From this consciousness arises the assurance of the heavenly recognition of saint by saint, and blessed intercourse with them. The

* *The Present State of the Faithful Departed.* A Sermon by the Rev. GEORGE BODY, B.A., Rector of Kirkby Misperton, Yorkshire. Third Edition. London: J. MASTERS & Co. Price 6d.

faithful departed are with Christ, not locally, but by communion with Him. Beneath the power of the vision of Christ the spirits of the faithful departed attain to a perfect development, and the needs of the perfected spirit are met. There are real relations existing now between us and them. The Church makes her confession, "I believe in the communion of saints." This communion involves a belief in the intercession of the saints for us, although this truth of their intercession does not involve the practice of our directly invoking them, while it does suggest to us the privilege of prayer *for* them. Mr. Body concludes his suggestive and powerful sermon in these words: "Believe in the communion of saints; realize the interest the faithful dead take in you here; meditate on their powerful intercession; dare to bear them in your hearts before God, especially those you have known and loved here." And then follows a brief but touching reference to Mr. Richards, the former pastor of the congregation.

In the above outline we have made Mr. Body express himself almost literally in his own terms, varying his phraseology but very very slightly, and never to the extent of varying the sense. It does not come within the limits of our present object to show wherein we agree with, or differ from Mr. Body; but it will be seen that the Sermon we now bring before our readers contains certain teachings which ought to be interesting to every Spiritualist.

No careful and intelligent student of the sacred Scriptures can fail to see that the information they give of the "life beyond death," as far as the details of that life are concerned, is comparatively small. Saint Paul, in speaking of "our Saviour Jesus Christ," says, "He hath abolished death, and hath brought life and immortality to light through the Gospel." In a very real sense this statement is true. But it is not true in the sense that much information is vouchsafed to us, even by Christianity, of the processes and *phenomena* of the future life. On this subject, as on many others, Holy Scripture is far more silent than some of its indiscriminating readers and interpreters appear to believe, who frequently strain oriental figures until they are ready to snap, and make apocalyptic language refer to the life beyond death which was certainly intended to refer to "the life that now is." The Scriptures teach with an emphasis and clearness of statement which all may feel, that there is a life beyond death, and that the character of that life is determined by law not by chance, and by the characters which we have formed in the present life; but beyond these solemn verities it is a stern fact that they tell us next to nothing.

The reticence of Scripture on the future life will be readily admitted by many persons. But it will be suggested by some of the readers of this article that Modern Spiritualism has supplemented the statements of Scripture, and that we now know, or may become familiar with the details of the future life through its *phenomena*. Undoubtedly Modern Spiritualism has demonstrated the reality of the life beyond death, and brought its demonstrations into the very realm of the senses, where they were so sorely needed. It has also as conclusively proved the reality of communication between what we call the living and the dead; and by means of communications thus enjoyed, we have come to know many interesting and instructive particulars of the future life. But when men talk as they sometimes do, about "the teachings of Modern Spiritualism," as if it had lifted the cloud which veils the face of the future, and removed, by solving, all its mysteries, they should be reminded that the teaching of the spirits are various and conflicting, to such an extent indeed as to make it impossible for us to reduce those teachings into a consistent and rounded whole. In the life beyond death there are Protestants and Catholics, Churchmen and Dissenters, Trinitarians and Unitarians, Christians and Non-Christians, Atheists and Theists; men and women, indeed, holding endless varieties of opinion, and in endless varieties of spiritual condition; with this result, that while they may and do communicate their thoughts and feelings to us, we cannot always be sure how far what they say is true; while their contradictory statements leave us without the possibility of constructing a *system* of teaching, and presenting that system to the world as altogether reliable. By the very fact of their communicating with us they prove their own continuity of existence, and that the heavens and the hells too are open to these our earths; while in spite of all their varieties of teaching, they appear to be one and all agreed in believing that the law of progress obtains in the eternal world as it does here, that evil itself is not eternal, and that what we call eternal punishments are not true. Beyond these affirmations, the teachings of the spirits cannot be accepted without the greatest possible caution. Of course, every Spiritualist *who is also a Christian*, and who, therefore, makes the teachings and law of Christ his final standard of appeal, will judge of communications by that standard, and receive or reject them accordingly.

How is it, why is it—that our ignorance of the life beyond death is so great? St. John, in his first Epistle (chap. iii., 2), tells us that "we shall be;" but he reminds us that "it doth not yet appear what we shall be;" in other words, that a full revela-

tion of the conditions of the life beyond death is and must be reserved for experience. "It doth not yet appear" what precisely our bodies will be; the localities in which we shall reside; our surroundings; the developments of our present powers, and of those which are now latent, but which will then be developed; our precise employments, or the materials upon which we shall subsist. Over these, and many other particulars there rests for the present a thick cloud, rarely pierced through, the existence of which does not disprove our immortality, or interfere with our communications with the departed, but which may well make us modest in spirit and cautious in speech. Much of the present is involved in impenetrable mystery, and it is natural that the same law should obtain with respect to the future. Language is human, and therefore imperfect, while it conveys one meaning to one man and another to another. It is also true that too great familiarity, if it does not always "breed contempt," is apt to breed indifference; and it may be if our knowledge of the details of the life beyond death were complete, and we became thoroughly familiar with them, we too might be betrayed into indifference to the future, if we did not feel contempt for it. But there is one very solemn truth, which more than any other helps to explain to us why it is we are as ignorant as we are of the future life. Nothing but personal, actual experience, can enable us to realize many things even in this life, and this is still more true of the other life. In a dispensation like the present, in which we are dealing with scarcely anything but processes, and can never be sure that we have arrived at final results, "it doth not" because it cannot "yet appear what shall be." "Life is a constant becoming," and not until this mortal has put on immortality shall we be able to feel the tremendous reality of sin and holiness, rebellion and obedience, a life devoted to evil and a life devoted to God. The heavens and the hells are all entered here, but what they are in themselves, in all their fulness, must be reserved for a future, when we shall be in them, as we are not and cannot be in the present life. If, in view of these facts and truths, it be asked, "Why, then, should we think of the life beyond death?" the reply is ready and reasonable. We ourselves are moment by moment going into that future, our thought of it will affect our estimates of the present, and the present is but the seed-corn out of which the future harvest is to come. We do not know all, and there is much we cannot know until after the death-hour; but we may know that the grave is not the be-all and end-all of existence, we may know that the happiness or the misery of the future is but a development of the life that now is, and our great concern should be not to fight with ignorant impatience against the

darkness which perhaps we may not be able to lessen here, but so to live, so to discipline our spirits, so to place ourselves in obedient relations with the order of God, that "when He appeareth we may see Him, because we shall be like Him." "And every man that hath this hope in him, purifieth himself, even as He is pure."

It is only fair to my friend the editor of this Magazine and his readers, to remind them of the fact that I, and I only, am responsible for the sentiments of this article. I may be right, I may be wrong, or I may not be wholly the one or the other; but in this, as in every other case, I try to "prove all things and hold fast that which is good," or that seems to me to be so, leaving to all others the like measure of freedom I claim for myself.

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

CECIL, the Truth of Harmony. CECILIA, the Love of Harmony.

PART I.

Cecil: I perceive, Cecilia, that your mind is anxious and perplexed. Say, what troubles you?

Cecilia: I confess you have read my thoughts, and shall be glad if you can assist me to a resolution of my doubts and fears. In my former years I had no doubts, but all seemed to be certain; and I took the Scriptures to mean literally what they say, and I was then happy in the assurance that I was right; but since I came in contact with others who presented the inner meaning of the Divine Word in a different light it caused me to reflect. The light which shone seemed to dissipate all the dark parts, so that no darkness remained; the very brilliancy of the light *causes me* to tremble, and how can I *know* that this light is not an illusion of my senses?

Cecil: Yourself, Cecilia, has answered your own question. Compare your own inner experience, rejoicing in the new light of Divine truth, with what you formerly experienced. Remember the adage—"Experience makes fools wise."

Cecilia: But, Cecil, do you mean to assert that *experience* is to be my only guide, and that my own feelings must settle a matter so momentous as the salvation of the soul, and which must affect my future destiny? Do not trifle with me, Cecil! my feelings overcome me.

Cecil: I would not, nor dare not, trifle with a soul in the agony of doubt, as to what is *Divine truth*; and because I know that with your sex the "emotional" is more active than the

"rational," I therefore appealed to *that* in the first onset. But I know full well that the emotions *alone* are untrustworthy. And, with your permission, I will endeavour to take you step by step up the mountain, to the sacred "Temple of Truth."

Cecilia: Stay, Cecil; tell me, am I right in being where I am now, or must I retrace my steps?

Cecil: The soul in its pursuit of truth must not, and cannot go back. What saith Jehovah?—"In such My soul hath no pleasure." Your own love for truth has brought you to where you now stand, and you cannot go back if you would. Try, *Cecilia*, make the effort to retrace your steps?

Cecilia: I am powerless. I *feel* I cannot go back; and yet I fear to advance. But if I go forward, will you promise not to lead me into danger?

Cecil: Fear not! If the ground beneath your feet is not firm, then cry out, and Cecil will take you back to where you started from.

Cecilia: But the way is strange; the path *looks* tortuous, and the way that I came so far was straight and easy, and the road was always crowded with company, and I was never *alone*; but now I feel *lonely* and *alone*, and am therefore disconsolate.

Cecil: You have heretofore, *Cecilia*, judged by appearances, "things are not what they appear to be," and this you will find before you have advanced very far in the new path of righteousness.

Cecilia: Cecil, you talk strange words, do you mean to say that what I see around me is not what it seems? I see a tree, do you tell me it is not a tree, which my eyes look upon?

Cecil: I am speaking to you, not of earthly but of heavenly things, call to mind the man who had his eyes opened. He said he saw men as trees walking, under the *appearance of a tree* there was a man, but he could not then tell the one from the other. There is a truth in these remarks when applied even to earthly things, but now we may not stop to talk of this.

Cecilia: I thank you, Cecil, you talk so strange, and yet what you say, attracts me, and rivets me to the spot; tell me more, I pray you?

Cecil: We may not linger for the sun is up, and we must walk in the day while we have the light.

Cecilia: How strange! Your words seem to me like truth, yet, though thoughts have been given to me (I know not where they came from, or how they came, or who gave them to me). I now feel how ignorant I am; when not so far on the journey. I thought myself 'tis true, and *I love the truth*, but tell me whence came the doubt? I feel as if I have to begin again to learn, I *must* have certainty or else I faint, and I shall die.

Cecil: The same power that sent those thoughts to you, also spoke to me, and guided by that I am now here, and offer you my hand to show you the path of life: I myself am also a man under authority. It is a law of our being that one cannot walk that path alone. How can affection progress without the wisdom that it loves, and how can wisdom advance without its life and love? Love without wisdom to direct would soon exhaust itself and be powerless. But we must now start on the journey, and I will beguile its wearisomeness by telling you, Cecilia, something of the way in which you are being led.

Cecilia: I am ready, your words inspire me with confidence, and where you lead I will follow, but you will not walk too quick, will you? for I am faint and weary with the toil I have undergone, and I see the path before us is rugged.

Cecil: Thy appearance tells me so, and I cannot but be gentle. "Jehovah shall lead His flock like a shepherd, and He tempers His strong wind in the day of His east wind." 'Take some food, the manna, which is angels' food, will strengthen thee? for thou shalt be fed with food convenient for thee.

Cecilia: I have tasted of the bread of God and the wine of the kingdom, which makes me feel a new creature. Surely God is in this place, and I knew it not.

Cecil: We now start, Cecilia, and while feeling our way for it is not yet very light, the sun is hardly at the horizon, I ask you, do you know at what stage of the journey you now are?

Cecilia: What stage? Why is it not one journey? What do you mean by "stage," Cecil?

Cecil: Are there not twelve hours in the day? There are twelve stages before we arrive at the glorious Sun World. The name of the city we are travelling to is called Zion, and it is situate on the top of a mountain, but our feet are to stand within the gates of Zion. You are now in the sixth hour of the day, or in the sixth stage.

Cecilia: Tell me, Cecil, why there are *twelve* stages, as you call them. It is quite new to me, and I am fond of numbers, although I cannot use them as I could wish.

Cecil: You are in the sixth, because it is the culmination of the toil and labour, and anxiety; the next is the seventh, and there is REST: you will enjoy it all the more for the severe toil and exhaustion of the sixth. And in this stage remember, He that is *Faithful* to truth came to thee, and thou hast seen His face. Be thou faithful unto death, and the "crown of life" shall be thine, for thou shalt see the "King in his beauty," and then a new name shall be given to thee.

Cecilia: Must I *die*, Cecil? Surely the bitterness of death is past!

Cecil: The *ego*—the I—the self—*must die*, before you can have the new *life*.

Cecilia: Then let me die here, for my soul is sorrowful, even unto death, and the stage is dreadful. I cannot ascend the mountain, it is so steep—so rugged, and my strength is gone.

Cecil: Thou shalt not die but live, and declare the glory of Jehovah. Lay hold of the arm of Omnipotent strength, and He shall hold thee up, lest thou dash thy foot against a stone. I am told that at the end of this stage a chariot awaits us—"the chariot of Israel, with the horsemen thereof"—and the horses know the path so well they will soon take us to the "city of habitations"—the city of the living Jehovah.

Cecilia: O how beautiful, Cecil! But who made you so wise? Where did you get your knowledge from?

Cecil: "Blessed are the pure in heart, for they shall see God." The Angel *Purity* appeared so me, and she gave me a key, which I am to use in any emergency or perplexity that may arise.

Cecilia: How beautiful, Cecil; I feel that my experiences are something like a *purification*. I once thought that we were not pure, because the Bible said so; but then though I said I was impure, I did not think I was as bad as others, but now I do feel impure and that makes me sad; but what was the key you say *Purity* gave you? I should like to see it, it must be very beautiful?

Cecil: Wisdom holds the key, Cecilia, but it is not to be seen in nature, for the "*Secret of Jehovah* is with them that fear Him;" suffice it for the present to say that by it the mysteries of death and of life are unfolded, and the *law* of the "influx of life" is made known, and then I see the "*Harmony*" which exists everywhere, but without the key it cannot be seen anywhere; do you understand me, Cecilia?

Cecilia: The law of life, dear Cecil, do tell me about the *law* of life, for my experiences tells me there is life, but what is life? and is there a *law* by which life descends, perhaps you can unravel the mystery of life for me?

Cecil: 'Tis yet too soon, you could not bear the manifestation, all now is under a veil, and is wisely hid; seek not to lift the veil for *Isis* is only seen in nature under a veil. The veil will be lifted, but we are commanded to wait Jehovah's time.

Cecilia: We will now rest a while, Cecil. I thought at one time the punishment was greater than I could bear, but now the glory beaming through the clouds is almost more than I can support.

OSIRIS.

RE-INCARNATIONIST BRUISERS AND THEIR VICTIMS?

By THOMAS BREVIOR.

IN the *Medium* of July 23rd, Signor Damiani avers himself a Re-incarnationist, and anticipates that Re-incarnation will be the subject of great discussions in England. An anticipation hardly likely to be realized if full credit is given to his assertion in the same letter—"I recollect reading the polemics on Re-incarnation when quite unbiassed in the matter, and I must confess that the Non-Re-incarnationists were ever worsted in argument, leaving the arena contused and bleeding." Who that gives great heed to this warning would care to enter the lists against adversaries so formidable, so invariably successful, and who so avenge themselves upon their enemies? Who would care to engage in a fight in which they are sure to be "worsted," and forced to retire, contused and bleeding, from the arena? Who would wish to be thus mauled and mangled, and made fitting subjects for surgical operation—a ghastly spectacle to gods and men, butchered to make a Roman or Parisian holiday? These savage gladiators are all unmindful of the admonition, "If ye are strong, be merciful." Their eye does not pity, nor their hand spare. Signor Damiani appeals to Christian Spiritualists, and quotes the New Testament in support of Re-incarnation. I have heard of "muscular Christianity," but this is certainly the most vigorous and robust type of it yet presented. Indeed I suspect that instead of being muscular Christians, these fighting and bruising Re-incarnationists are simply a new sect of muscle-men. They may exhibit in full blossom the old pagan virtues of personal prowess and self-assertion, in a spirit worthy of Hector or Jem Mace; but they must hold in supreme contempt the milder virtues enjoined by the book to which the worthy Signor makes appeal. When smitten on the one cheek, instead of turning the other also, they incontinently hit out right and left, till their antagonist retires from the arena "contused and bleeding."

I am not so well versed in the foreign literature of Spiritualism as Signor Damiani, and, therefore, am not acquainted with those fatal *rencontres* on the Continent. It is possible that the adversaries of Re-incarnation there have made the grave blunder of confounding it with Spiritualism, and that in denying the latter they have laid themselves open to the skilful thrusts of the new Crusaders, and have so been unhorsed, and fallen in the

arena contused and bleeding. But one would like to know who among the Spiritualists has met at their hands this ignominious defeat; and to have the names of their illustrious conquerors—those grim warriors, terrible as an army with banners. First and foremost among the latter we may expect to find their generalissimo and chief, M. Rivaille—better known by his *nom de guerre* of Allan Kardec. Well, his books are being translated into English, and I would suggest that for our insular information, there should be an appendix to them, giving the long and full list of those slain and wounded by him in single combat, or who, borne to earth by his victorious lance, contused and bleeding, have surrendered at discretion. There might also be an illustrated edition, in which should be depicted the weapons and arms of the vanquished, as fitting trophies of his prowess. Another plate might show the long file of captives bound to his war chariot in honour of his triumphal entry into the Capital. And, in contrast with the floral offerings and arches of triumph, and fifes and drums playing, in alternate French and English, the “Marseillaise” and “See the Conquering Hero comes,” there might be another of the defeated champion on his bier, and the disconsolate widow with her maidens, and Tennyson’s dirge,—“Home they brought her Warrior dead.” Among these great victors, are we to include Kardec’s successor, poor Lemayre, who after his great successes has been perfidiously betrayed, and is now a captive to the Philistines? Or are we to name his amiable translator, who I very much regret to hear has nearly worn out her eyes in translating the works of the master whom she loves not wisely but too well? I can well conceive that many a manly heart has been pierced by the gentle Anne; but then I apprehend it has been with other darts than those polemical; and, I protest to thee, O gallant Signor, never should I have deemed her such a fierce, fighting Trojan as thou would require us to believe!

Again, who are the vanquished knights who have been thus compelled to bite the dust? Is it, for example, M. Pierart, who bearded the lion in his den, who feared not the great Goliath of Re-incarnation, and for years, and almost single-handed in his *Revue Spiritualiste*, carried the war into the very citadel of the enemy? When I met him in London, I saw on him no scar or bruise. I thought him about the jolliest Frenchman I had seen. Perhaps he thought that a merry heart (like spermaceti) was “The sovereign’st thing on earth for an inward bruise.” At all events he was anything but the frightful warning, which according to Signor Damiani’s representations I should have found him. Or is it M. Clavairos? I have not the pleasure of personally knowing him, but I am .

glad to see that he is still writing in *Human Nature* as cheerily as ever, apparently all unconscious of the bruised and bleeding spectacle he must present to friend and foe as a consequence of his hand-to-hand fight with these all-conquering gladiators. Signor Damiani advises us to read what has been written on the subject, especially the controversies spread through the spiritual literature; well, I think I may claim to be fairly acquainted with the literature of Spiritualism, so far at least as that of England and America is concerned, as well as with the principal passages of arms in this country between the Re-incarnationists and their opponents. So far I feel the ground firm under me, as Professor De Morgan would say. I confess myself, however, quite ignorant of any, much less *every* occasion in which the latter have been so signally worsted as the worthy Signor represents. I believe the earliest as well as the most powerful opponent of the doctrine among us has been Mr. William Howitt. On what occasion, when and where was he "worsted," and forced to retire from the arena contused and bleeding? The last time I saw him he was hale and hearty, with no wound, or bruise, or scratch, discernible. A short time since he wrote from Rome, extracting from a Roman journal, an account of some discussion there on Re-incarnation, by which it seemed, to quote his own words, that the Kardecians were catching it. If the champions of this doctrine realise what has been said to be

The stern joy that warriors feel,
At foemen worthy of their steel.

I doubt not that the veteran, armed only with the sword of the spirit, will be ready as ever to do battle for truth against all assailants, and say with Scott's gallant knight:—

Come one, come all! This rock shall fly
From its firm base, as soon as I!

Or is Emma Hardinge aimed at in the quotation from Damiani? Some, at all events, of my London readers will remember her exposition—or rather exposure—of the subject, at one of the Conferences at the Beethoven Rooms; and they will call to mind how the true believers were not elated, and how she retired from the arena, not contused and bleeding, but amid a salvo of plaudits, and with votive offerings of flowers. Or, again, and as a later instance, is it the Baron Dirckinck Holmfeld who has glutted the ire of those stern warriors, for having dared to publish in this Magazine what he regards as a true exposure of the founder of this new sect; this revival of an old superstition with a new face? I had the pleasure of meeting him but a few weeks since, when he was neither maimed, nor halt, nor bruised, but as brisk as bottled beer, and as lively as a cricket.

Or lastly is it the latest, but not least public opponent of this *pseudo* philosophy—Dr. Sexton, whom Signor Damiani had in his mind's eye? He has on more than one occasion refuted its pretensions; but so far from falling a victim to the heavy chastisement this should have brought upon him, the bruisers have not even ventured to show fight. Who then are the victims who so successfully hide their discomfiture and sorrows from the world? Let us not burst in ignorance and unavailing regret, but let us know them, that we may condole with them, and that the British National Association of Spiritualists, with its wonted liberality, may open a public subscription on behalf of the sufferers.

The works of Allan Kardec will soon be before the reader in a brand new English dress, and I think I may venture to say that the "insular pride" with which we are charged will not stand in the way of their fair consideration. English Spiritualists will consider alike impartially whatever theories in connection with Spiritualism may be presented to them—whether those of Swedenborg or Harris, Davis or Rivaille, Joseph Smith or Joanna Southcott; but we shall not be deterred from speaking fully and freely by any raw-head-and-bloody-bones apparition that may be conjured up, or by mythical stories of wounds and bruises inflicted upon those who have had the temerity to expose and denounce a baseless and mischievous superstition.

I have no doubt my friend Damiani will do good service to the cause he has espoused as to any cause with which he may think fit to ally himself; but he will not do so by biographical reminiscences which only remind us of the exploits of Captain Bobadil, or the recent travels of Mr. Jesse Shepherd; or which still more forcibly recall that courageous hero, Mr. Bob Acres. The readers of Sheridan, or those who may have seen *The Rivals*, will remember that the worthy squire to appease his "honour," screwed his courage up to the point of sending a challenge to his rival, but was at the same time anxious to impress him with a proper sense of his danger that he might prudently avoid the fatal encounter; and so instructs Captain Absolute, the bearer of his challenge to "Tell him I am commonly called 'Fighting Bob.' You may say that I usually kill a man a day:—you might say that I sometimes kill two men a day" and as Captain Absolute is retiring, he shouts after him "You may say I keep a private grave-yard in which to bury my enemies."

Signor Damiani is a gentleman of extensive reading, so that he may also call to mind the story of Chanticleer who strutted over the farm-yard as though it all belonged to him, and

startled the family with his untimely noise in the small hours of the morning; but at night on the centre of the supper-table was a fine roasted fowl garnished with the inscription—"This is the cock that crowed in the morn."

The story may be a fable, but it bears the obvious and sound MORAL—"Don't strut too much; nor crow too loud, nor too early in the day."

Notices of New Books.

AURORA.*

THIS "volume of verse," as it is modestly styled, does not bear the names of its authors on the title page; but we believe we violate no confidence in stating that one is a frequent and valuable contributor to this Magazine, and the other, her husband, the writer of the preface to the volume of *Extemporaneous Addresses*, by Emma Hardinge. Each contributes in about an equal proportion to the volume, and their respective poems are distinguished by their separate initials. It is pleasant to find husband and wife thus associated in literary partnership; and, as in the case of William and Mary Howitt, in community of views and tastes, of literary pursuits, and a high order of poetic gift, such as is shown in the volume now before us.

It has not been heralded by literary trumpeting, nor puffed into temporary notoriety; and in these days of rapid reading and reviewing, a volume of poetry which has in it nothing spasmodic or sensational, and is not recommended by the name of some celebrity on its title-page, is not likely, whatever may be its merits, to attract any considerable share of public attention. But by the fit audience, though few, which this volume will reach, it will be welcomed with increasing appreciation; and as it becomes more known, its circle of readers will continue to enlarge.

Those poems to which the initials "A. A.," are affixed evince considerable culture, and exhibit a freshness of thought and a certain archaic quaintness of fancy, which, while free from the slightest taint of affectation, remind us of the poets of the seventeenth century, with whom we should judge he is more in sympathy than with those of a later time. Those by "A. M.," are marked by a glow, a warmth, a richness of imagination; a

* *Aurora: a Volume of Verse.* HENRY S. KING & Co., 65, Cornhill, and 12, Paternoster Row, London.

spiritual insight, and a tender mystical piety. It is no exaggeration to say that these poems will rank with those of Elizabeth Barrett Browning and Adelaide A. Proctor, not only as among the best contributions to the higher poetry of our time, but as belonging to the highest poetry with which our gifted countrywomen have enriched our English literature. Were we to enumerate the several poems in this volume to which we would direct the reader's attention, we should have to transcribe nearly all its table of contents; but to specify only a few we may name "The Phoenix," "The Voice of the New Church," "The Magic Glass," "Anselmo's Angels," "On the Cross," "The House of Clay," "Shadows on the Wall," and "Understanding."

Three of the smaller poems are in illustration of spirit-drawings:—"The Woman Curious after Death," "In the Wood of Error," and "Opportunity;" and another, entitled "Illumination," gives us some glimpses of the poet's experience in this phase of mediumship, as interesting and instructive as it is little understood; her drawings being remarkable not only in their origin and mode of production, but also for their artistic merit.

We should have liked to present one or two poems entire, for any fragment of a poem, by detachment from its setting, loses much of its beauty; but space will only permit us to quote from *Aurora*, the last poem in the volume, its concluding passage:—

Somewhat, or touched, or heard!—Mankind, alas!
 As yet is as a shattered looking-glass,
 Reflecting Heaven in fragments! For a space
 It yet must see in part!—But when by grace
 And favour of Thy Father it may be
 Made one and gathered into unity,—
 As morning mists which from the valleys rise
 Assume their bodies as they near the skies,—
 And being at one in all its varied parts;—
 Into one Heart gathered its myriad hearts;—
 Into one central Love its myriad Loves;—
 When, with one will, the mighty Titan moves,
 Mild, yet majestic;—when with purged eyes
 It seeks the narrower path to scale the skies;
 Nor wars with Power, but hand in hand with Love,
 And calm-browed Wisdom is content to move
 Mighty in meekness;—manifold in grace:
 Then not alone may He behold Thy face
 Only as in a flash;—Thy voice may hear
 Only as in a whisper;—know Thee near
 Only by feeling;—in that hour shall He
 Behold the fulness of Thy majesty,
 Its grandeur, and its glory, and its grace,
 As to the Sons of God Thou show'st Thy face,
 Pacing the heavenly courts with constant tread,
 Girdled with glory; but Thy blessed head

As yet uncrowned, for in Thy hand Thou hold'st
 Ever two crowns, and but a veil unfold'st
 Sprinkled with star dust : well content to wait
 Patient in Love, the eternal word of Fate,
 Which is the unwritten Law for Gods and Men.
 So shall He gaze upon Thy beauty then !
 And of Thine eyes, so tender and so calm,
 Shall search the depths unhidden, palm with palm
 Shall press undoubting ! Then shall hear a voice
 Not all unfearing. " Most Beloved, rejoice !
 Dost thou not know me, dear one ? Side by side
 Walking so long ! The Spirit and the Bride
 Long promised ! See Thy crown and mine are here,
 Take that thine is, Belovèd,—wherefore fear ?"
 Oh ! visible Spirit of the Inner Life,
 Oh ! Soul of Things, made manifest ! The Wife
 Is not, to Youth, so near and dear a thing,
 As Thou shalt be to Manhood, in the Spring
 Of that new Year ;—the Dawn of that new Day,—
 That Hour among the Ages ! When ?—oh when ?
 Yet may we kiss thy garment until then !
 Made One with Thee in knowledge of Thy Grace,
 Spirit with Spirit now ;—then Face to Face.

The influence of Art and Poetry ; the mysteries of Life, Death, and Eternity ; the Soul, its temptations and victories ; the communion between Earth and Heaven ; these are the ever-recurring topics of meditation in this volume, not, as presented by Dr. Dryasdust's ponderous and sombre essays, or still more doleful sermons ; but sometimes by direct illustration in poetic parable ; at others, as the background of fascinating pictures—rich in colour, glowing with life, and captivating in all their varied forms of beauty. To the lovers of true poetry and noble thought we commend the book.

ALLAN KARDEC'S SPIRITS' BOOK.*

MISS BLACKWELL'S translation of Allan Kardec's celebrated Spirits' Book which had been for some time announced and therefore anxiously looked for has now made its appearance. It is a goodly-sized volume of between four and five hundred pages and contains consequently a large amount of matter. Almost every conceivable subject connected with the spiritual part of man and the future life is discussed in its pages, and it therefore cannot fail to prove highly interesting to Spiritualists in particular, and to a large number of other persons in general. We must confess to so thorough a distaste for the subject of

* *The Spirits' Book containing the Principles of Spiritist Doctrine, according to the Teachings of Spirits of High Degree, transmitted through various Mediums.* Collected and set in order by Allan Kardec. Translated by Anna Blackwell. London : TRÜBNER & Co., Ludgate Hill.

re-incarnation that we opened the book with a good deal of prejudice. A careful perusal of its contents, however, has led us considerably to modify our views if not regarding the doctrine taught at least respecting the author of the book, and very much of the philosophy enunciated by him apart from the theory of re-incarnation. There is so much sound sense on almost every page of the volume that we are now in no way surprised at the enormous circulation which the book has had in France. It puzzles one to know how it is that spirits of so superior a character as those unquestionably were from whom most of these communications came should have taught the doctrine of re-incarnation utterly opposed as it is, according to our thinking, to reason, and according to our experience to spirit-teaching in general. However the most satisfactory explanation that can perhaps be given of the conflicting and contradictory character of the communications received from the spirit-world is perhaps to be found in the volume itself, to which we must refer our readers for information upon this topic, and a hundred others of an equally important and interesting character. Miss Blackwell deserves great praise for the way in which she has accomplished her task of translating this volume into English, and we trust the sale will be sufficient to repay her for the labour which she must necessarily have bestowed upon the work. Apart altogether from the doctrine of re-incarnation, which of course forms the most conspicuous feature in the volume, there is a large mass of most valuable information upon many different topics, and consequently we can easily imagine that the book will have a large sale amongst English Spiritualists.

[AMERICAN] SPIRITUAL MAGAZINE.*

THIS Magazine—which commenced its career in January last—is edited by the Rev. Dr. Watson, whose name will be familiar to English Spiritualists as the author of the excellent work entitled *The Clock Struck One*. We cannot help expressing our regret that Dr. Watson did not select some other name for his journal, because, as our Magazine circulates largely in America, the use of the same title by another periodical is likely to mislead. This is, however, not a matter of very serious importance; but on perusing the number for August, we came across a cause of very grave complaint. The first and principal article in the number is entitled “Christianity.—Spiritualism.—Science;” and on reading it, we find that entire pages have been taken from Dr. Sexton’s Oration on the “Claims of Modern

* *Spiritual Magazine*. Memphis: BOYLE & CHAPMAN.

Spiritualism upon Public Attention," almost *verbatim*, without the slightest acknowledgment. Not only is Dr. Sexton not named in any way, but there is no indication given that the entire article is not an original contribution by the editor. Now, however much the smaller fry of American writers may be given to wholesale plagiarism of this kind, Dr. Watson is a man of ability, and should be above these mean and objectionable practices. He is quite capable of writing an article for himself, and certainly ought not to fill the pages of his Magazine by such a method. If he wishes for a contribution from our pen, he shall have one with pleasure, free of charge, but at least let us have the credit of what we write, and take the praise or blame, according to the deserts of our work.

T. R. HAZARD'S SPIRITUAL COMMUNION TRACTS.*

THESE comprise four small publications, issued by Mr. Thomas R. Hazard, a gentleman well known in connection with the Spiritualists in America, and to some extent in this country. They consist of spirit-teaching, given through the mediumship of J. C. Grinnell, and were taken down at the time. The medium it appears was almost entirely uneducated, brought up amongst the poorest and most illiterate classes and, possessed of no intellectual acquirements, and of only average mental ability. The communications some of them display profound thought, and are all of them well worthy of perusal. The following are the subjects treated of in No. 1, from which a tolerably accurate opinion may be formed of the contents of the other three parts. Soul and Spirit—God the Father, Earth the Mother—Soul Inspiration—Trance-Speaking Mediums—Thought—Many Personalities in one Person—The Spirit's Expression—Mind—Spirit—Soul and Body—The Mortal and Spirit-Sphere—Unity—Charity—Ever Upward and Onward—Immortality—Individuality—True Harmony—Spirit-Life—What is Truth?—Difficulty of Inditing—Man—Spirit-Families—Resurrection of the Spirit—Materialization—Effect of State of the Weather on Mediums—Public Speakers—Influence of Darkness on Spirit-Phenomena

* No. 1.—*Modern Spiritualism Scientifically Explained*. Illustrated. By a band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R.I., in the presence of the Compiler T. R. Hazard. No. 2.—*Essays: Moral, Spiritual, and Divine*. [Part I.] Addressed by a Spirit Wife and Daughters, through the Mediumship of the late John C. Grinnell, of Newport, R.I., to a Husband and Father, in the presence of the Compiler T. R. Hazard. No. 3.—*Essays: Moral, Spiritual, and Divine*. [Part II.] No. 4.—*Essays: Moral, Spiritual, and Divine*. [Part III.] London: G. S. Sexton, Junr., 75, Fleet Street, E.C. The price of the Tracts is 6d. each; or the four will be sent post free in paper for 1s. 6d.; cloth lettered 2s.

—Effect of Diseased Persons in a Circle—Effect of Education on Soul Growth—All Animals Immortal—Dwarfs—Idiots—The Two Memories of Man—Spirit-Communion—The Spirit Always Perfect—The Conjugal Relation in Spirit-Life—Good and Evil a Necessity—Soul and Spirit not the same—All Men liable to Temptation—Mesmerism—The Internal Man—Instinct and Intuition—Dumb Animals—Conviction and Conscience—Divine Inspiration—How we are to know the Spirit's Inspiration—Fantastic Dreams—How Spirits Communicate through Mediums—The Illuminations of the Spirit—Man's Free Will—Spirits benefited by Earth Communion—All Existence Eternal—The True Church—True and False Attributes of God—How Thoughts of the Living affect the Dead—Intelligence. These small publications have had we believe a very large circulation in America, and have been very highly spoken of and deservedly so in that country. They are now introduced into this country for the first time, and we have no doubt when they become known, they will be as eagerly sought for here as they are in America.

MADAME LEYMARIE ON THE RECENT FRENCH TRIAL.*

MADAME LEYMARIE has issued a full account of the Paris trial of Buguet, Firman, and her husband, together with all the declarations made (mostly by Englishmen) on the subject of the genuineness of some of the photographs. The matter comprises a book of 254 pages, and will prove valuable as an important record of this unfortunate case.

HYMNS FOR THE SPIRITUAL CHURCH.

TE DEUM LAUDAMUS!

FROM Earth and Ocean, flower and tree,
And from all living things that be,
The song of praise ascends to Thee:—
Te Deum Laudamus!

The shining rivers as they flow,
The seasons as they come and go,
Breathes soft to all the winds that blow—
Te Deum Laudamus!

The modest daisies in the vale
Their morning-song of praise exhale:
The grand old mountains never fail.
Te Deum Laudamus!

Through the vast cycles of the years,
Though all unheard by mortal ears,
Still rings the music of the spheres—
Te Deum Laudamus!

With all Thy universe so vast,
With all Thy Church in ages past,
We'll praise Thee long as life shall last:
Te Deum Laudamus!

With angels who behold Thy face,
With seraphs in their radiant place,
Our grateful song of joy we raise:—
Te Deum Laudamus!

T. S.

* *Procès des Spirites*. Edité par Madame G. P. LEYMARIE. Paris: Librairie Spirite, 7, Rue de Lille.

NOTES AND GLEANINGS.

A *SÉANCE* AT MRS. GUPPY'S.

MISS GEORGINA HOUGHTON has kindly furnished us with the following report of a *séance* which recently took place at the residence of the far-famed medium Mrs. Guppy:—

Before giving the account of the *séance* held at Mrs. Guppy's, on the 28th of July, I wish to state the particulars of a singular circumstance which took place earlier in the month. Mrs. Hardy, during her late visit to London, has been so fully engaged that she found it impossible to come on the Wednesday as she had wished, to see me and my many spiritual curiosities; she therefore sent me a message by a friend, requesting admission on some other day. I wrote to suggest that as she would be at liberty on Sunday (July 18th), she should come to me quite early on that day; which she and Miss Fletcher accordingly did. We had very pleasant chat while I showed her some of my spirit-drawings and other objects of interest, but she several times mentioned how very strongly she felt the spiritual influences in the room. At last she exclaimed, "Oh, I never did feel anything like this! it seems as if everything in the room was being moved about by spirits." Soon after that they took leave, and I began to put away my things, when, glancing at the mantel-piece, I missed from it a small china vase, and a little Madeira curiosity—the half of an orange peel, painted yellow inside, and crimson, with yellow flowers, on the outside. They were both very valuable to me, as having been gifts from dear friends, so I at once wrote a note to Mrs. Guppy, that in case they should be brought to anyone at a *séance*, she should know where they were.

Well, it seems that on that very morning, while Mrs. Guppy (who wears herself out in the service of her friends, and in the cause of Spiritualism), was endeavouring to recruit her strength by a little extra repose, she felt the touch of small cold things, so she pushed them farther from her in the bed, but when she got up they had vanished, and were not to be found. My letter on the Monday morning explained to her what they had been. On that same evening she held a *séance* with Mrs. Hardy, as medium in conjunction with herself, and during the course of it, my little treasures were placed in the hands of two of the sitters; but our spirit-friends had, with pencil, written a message for me inside the orange peel, which will remain there as a testimony to the character of those invisible ones, who manifest their wonders through Mrs. Guppy's mediumship—"Excuse us, we only borrowed them, *we never steal*." My little ornaments are now back in their own places.

Mrs. Guppy has been indulging her friends by engaging Mrs. Hardy for a series of *séances*, and has thus given them the opportunity of witnessing the marvels resulting from the combination of two such powerful mediumships. Her invitations have been eagerly sought for, and most liberally granted, and on the 28th of July the assembly was unusually large, for we numbered about forty persons, among whom were some very distinguished guests, so instead of adjourning up stairs into her *séance* room, we remained in the drawing rooms, of which the windows had been properly darkened. Some of your readers may not be aware, that in her *séance* table, Mrs. Guppy has had a circular hole cut, of about 9 or 10 inches in diameter, the piece being again replaced with a hinge, so that it lifts up like a lid. Mrs. Hardy arranged the sitters, selecting those who were to be at the table, while the others formed an outer circle. She placed Mrs. Guppy on her left, and me by the side of Mrs. Guppy, so that we three were just in front of the lid.

There was a dark *séance*, when a few flowers and some large branches of lilac and other shrubs were brought; then the wax candle was lighted, and over the opened lid was arranged a piece of black calico in which a slit had been cut, thus forming a sort of dark cabinet under the table, and the candle was taken into the back room, so as to throw but a very subdued light into the one in which we were. Presently we saw one finger of a hand gleaming up at the

aperture, then all the fingers, and when each person in rotation asked, "Is it for me?" they moved *once* for *No*, and at third or fourth the answer was *Yes*, by a threefold movement; the lady stretched forth her hand to touch that of the spirit, and there was thus a little interchange of question and answer. Other hands were afterwards seen, but they scarcely rose above the aperture of the table. Mrs. Guppy asked a gentleman for his silk handkerchief, in the corner of which she tied a knot, which she passed down to be taken hold of, and many of the sitters in succession held the upper part of the handkerchief, pulling against the spirit-hand, and thus realizing its strength. Mrs. Guppy asked leave to place her ring on one of the fingers, which being granted, she did so, and the finger was held up several times, showing the ring upon it, and raps were made with the ring under the surface of the table.

A small bell was held over the hole, and the white fingers were seen to clasp it, after which it was rung under the table, a second bell was passed down in the same manner with a similar result. Mrs. Guppy has a curious musical instrument called Turkish bells, formed of eight metal cups ranged one above the other for the octave, and very weighty. We held this with the handle downwards, and we saw it taken between the two middle fingers of a hand, and thus carried down, and I do not think that any *mortal* fingers could have held that heavy instrument in that way. The upper part of it was then projected, and answers were given by rapping it against the hands of those who approached closely enough, and some of the blows were pretty strong. Mrs. Ramsay then passed me her bracelet, and asked me to hold it at some distance *above* the hole, which I did at about 5 inches, and suddenly, almost like a lightning flash, the hand sprang up and seized it, and after a short time threw it out on the table.

We were then desired to go and have tea, and on our return, the table was moved out of the room, and a large circle was formed, still with a second circle beyond, Mrs. Hardy being seated on a chair in the middle, and she requested a gentleman to place his feet one on each side of hers, to be assured that she did not move from her place, and the light was then extinguished; she then mentioned that during the *séance* she would continually strike one hand against the other, more for the purpose of stimulating the influence from herself by which the spirits work than as any kind of test, for any such test would be quite superfluous, as many persons in the circle were being touched at the same time by warm and firm spirit-fingers. Mrs. Hardy (whose back was turned towards us), is occasionally clairvoyante, and she said "I see three young men, brothers." She partially described them, and the lady by my side whispered that they belonged to her, and Mrs. Hardy continued, "They are for the lady on the right of Miss Houghton, and there is also a little girl." "Yes, quite right, also my child." Then Mrs. Hardy said, "There is a spirit saying, 'I am Ferdinand.'" He was claimed by the gentleman who guarded her feet, and some messages were delivered from him. Suddenly she cried out, "Oh, Sam, smothered! strike a light quickly, Mr. Hardy, make haste." When he had done so, we found that she was completely enveloped in a large table cover. We disentangled her, and the light was again put out. One gentleman's chair was taken from him, and Mrs. Guppy, who was in the outer circle, made several exclamations that different things were being done to her, and Mr. Burns said he wished the spirits would bring Mrs. Guppy inside the circle; presently she was quite silent, and Mrs. Ramsay, whose seat was next to hers, said, "Oh, be still and quiet, for Mrs. Guppy is *gone*!" In about a minute she said in a faint voice, "Where am I?" and she *was* within the circle, but they must first have entranced her. But again, she was lifted up, and now in her normal condition, for she spoke several times, and her voice was heard close to the ceiling. Suddenly she was placed on Mrs. Burns's lap, but was quickly removed, and was carried swiftly round the circle, her dress whisking against us, and at one time I took hold of her foot above the level of my head; then for an instant she was seated on my lap, and next, at my request, on the lap of the friend by my side. She described it as the most delicious feeling of *dangling*. They afterwards floated Mrs. Hardy in the same manner, then Mrs. Guppy again, and they then seated her on the floor by the side of Mrs. Hardy. Some little squeaking sounds were heard, after which a spirit spoke with the direct voice, and told us we might ask for some things to take away. Mrs. Hardy mentioned one or two,

and among them a butterfly; one gentleman asked for a stone, which was brought, also two dead butterflies in a box: which I hope Mrs. Hardy has taken with her to her transatlantic home. There were several other things brought, but nothing of any importance. The voice wished us "good-night," and when the gas was lighted, we found the carpet within the circle all strewn over with visiting cards from a basket in the corner, and the letters Mrs. Guppy had received during the previous week.

It was certainly a wonderful *séance*, from the great variety of manifestations, and was a grand *finale* for Mrs. Hardy, who gave us some hopes that she may pay us another visit next year.

"THOUGHTS FOR THE TIMES."

On Sunday, August 15th, Dr. William Hitchman, F.R.S. and Professor Honorary of Anthropology in the Galileo-Galilei Academy of Naples, lectured at the Spiritual Church, Liverpool, on Continuity of Life, and the Indestructibility of Force, as "Thoughts for the Times." The audience, as is customary when the Doctor lectures on religio-philosophical questions which are topics of the day, was comparatively numerous, intelligent, and attentive. He reviewed the recent scientific discourses delivered in the metropolis, so far as they related to mind, spirit, soul, &c., especially one by Lord Rayleigh, on "Dissipation of Energy," at the Royal Institution, in Albemarle Street, Piccadilly. Have we not stirring thoughts in serious times? What with a duke for its president, and a real live lord for its lecturer, together with a course of lectures for half a guinea, really the London people ought not to perish "for lack of knowledge" in the year of grace 1875. Dr. Hitchman's address led up from matter to spirit—from morality to religion—in a very easy and natural way, showing, step by step, that material particles may be projected through space with the utmost freedom; but that light, heat, electricity, and magnetism did not consist of transmitted ordinary matter, but of transmitted vibratory motion freely interchangeable with the former energy, in all the forces of nature, whether called animate or inanimate; the transmitting medium of the universe, which pervades infinite space, being a spiritual form of ether alone, in harmony with other spheres, and this kind of mediumship permeates all kinds of known sensible matter, constituting a *vis viva*, with every dissipation of energy; reciprocally in the case of subtle, celestial radiations, the molecules of ether, or more ponderable substances, angels and mortals. Self-attraction and self-repulsion are the grand secrets of the dynamic philosophy, explanatory, alike of the teachings of Huyghens, Fresnel, Hudson, Tyndall, and Rayleigh, as well as other speculative hypotheses in the physical sciences—the fact being that such theory explains the practice, or deportment of molecules and ether conjointly, vibrations in air, or sound-waves, although these latter are 10,000 times longer, and 869,000 times slower than ether waves; adequate to the solution, moreover, of the very minute difference in the retardation of the doubly refracted rays in crystals, and mutually in different qualities, or those vibrations which always take place in perpendicular planes, with two electricities, &c. Certain is it that this charming idea, the conception of Dr. Hitchman's spiritual philosophy, which he has consistently maintained "through evil report and good report," for some forty years past, is most strictly true; in short, a fine specimen of the accurate knowledge which constitutes science, if we apply it to the case of flowers, and other facts in natural history, else there would be no such thing known to brain and nerve, as aroma, or fragrance, and assuredly no such thing as "scent," with endless variations appreciable to men and animals, whilst in the occupancy of organised bodies on this planet. "Human beings are for ever giving off magnetic particles, he said, impressed with the love or hatred of their hearts and brains, from which they respectively emanate, not destined to melt hereafter in the infinite azure of an eternal past, like streaks of a beauteous morning cloud, but to mark our future destiny in that higher and better world of spirits which God, in his mercy, has vouchsafed to all who advance in the paths of virtue and knowledge, exercising each faculty of human nature, in the enlightened recognition of truth and goodness, by which alone each Spiritualist should be distinguished."

Correspondence.

"REST IN THE GRAVE."

To the Editor of the "Spiritual Magazine."

SIR,—Apropos of this subject, I wish to lay before your readers a few facts which are curiously illustrative of the propriety of observing and obeying the express wishes of dying persons. It has been generally supposed that the departed spirit does not care what becomes of its dead body, and cannot be affected by any indignity which may be offered to the poor discarded carcass. This opinion requires correction, and in aid thereof I submit to your notice the following circumstance, which may be thoroughly depended upon.

About the year 1838-9 the wife of an Independent minister at Lyme Regis, the Rev. Mr. Smith, (the name is genuine) expressed a wish when she was dying to be buried in Martock churchyard, Somersetshire; but her request was disregarded, and she was buried in a Baptist chapel graveyard at Lyme Regis. Soon after her death the husband left Lyme, and let his house to a family named Pitman, in the drapery business. This family were persecuted with the most extraordinary and peculiar noises throughout the house, and especially in the bed room where the woman died. Nearly every night footsteps would be heard ascending the stairs, followed by a loud knock at the bed-room door. When they said "Come in!" the invitation was greeted with a shout like that of mocking laughter. A dissenting minister at Martock, named Palmer, hearing of the strange disturbance came to Lyme to investigate it, and slept in the room which seemed more especially to be haunted. He went to bed, and drew all the curtains round it. They were soon drawn back by some invisible agency to the accompaniment of the mocking laugh previously noticed, and this troublesome annoyance was repeated as often as he re-arranged the curtains. The Pitmans left the house, which was soon occupied by another family, but the noises still continued until 1842 or 1843, when the body was removed to Martock churchyard, and then the disturbance entirely ceased.

The house is now standing, and has been converted into the "Victoria Tavern," Bridge Street, Lyme Regis.

Whatever may be the inference to be drawn from this circumstance, the facts are indisputable.

Yours, &c.,

Blackheath, 6th August, 1875.

NEWTON CROSLAND.

P.S.—ERRATUM.—In my communication which appeared in your August number the word "Metonymy" ought to have been printed Metonymy.

STUDIES FROM THE WORLD OF SPIRITS, BY THE BARONESS ADELMA VAY.

To the Editor of the "Spiritual Magazine."

SIR,—The Baroness Vay has, as a spiritual, magnetic and prominently healing medium, a far-spread fame. In her *Studies* (the second edition of which has been published in 1874—Leipsic, O. Mutze) she professes the *theory of Re-incarnation* as taught in the *Book of Spirits* by M. Rivaille (under the fictitious name of Allan Kardec), and she quotes communications of sundry spirits who indorse that theory.

This branch or school of the form of Spiritualism, which had manifested itself in the Rochester knockings in the United States, was by its inventor, Rivaille, called *Spiritism*. It easily spread in France, where spiritual discernment is rare, and thence on the Continent generally, error being likely to find an easy reception. The *Livre des Esprits* is at its 24th edition; it swamped genuine Spiritualism, represented by Mr. F. J. Pierart's *Revue Spiritualiste*, which soon lost its readers. The able refutation of the hybrid system by Barthe was scarcely noticed. The protests of Howitt, Wilkinson, Shorter, and

other thinking Spiritualists in England did not reach France; and Baron Gldenstbbe, the laborious collector of old and modern spiritual ideas, who by direct spiritual writings accumulated facts sufficient to show that Re-incarnation is a "humbug," or at least a hypothesis without foundation, he who in his *Pneumatology* (p. 45, second edition) exclaims, "The catechism of Allan Kardec's Spiritism, this vulgar parody on experimental Spiritualism," could not but confirm this insanity of mind by stating himself that the transmigrations of the soul were far from objectionable, and by indorsing the stupid idea, that the human souls had a pre-existence, from which they descended down to their terrestrial abode. Is it a wonder that while such confusion of notions prevails in mankind, spiritism could boast of being quite a success? The school which adopts Re-incarnation as its foundation has called itself Spiritism. It is too late to call it *Rivailism* after its author, or to give it another name, showing it to be a particular sect of Spiritualism; and, although *Spiritism* in itself signifies the same as *Spiritualism*, the necessity of discerning both forms of spiritual intercourse distinctly from each other, compels us to call the one Spiritism, the other, which rejects Re-incarnation, Spiritualism—taking care of not confounding the one with the other.

Spiritism is to be considered as a spurious falsification of the truth, which genuine Spiritualism conveys to the mind, just as in Christianity simple rational truth, disseminated by the teachings of the Lord, soon become adulterated and perverted into spurious dogmas, and the noble germs disseminated among mankind, were mixed with the tares sown out by the fiend, whose endeavour it is to spoil good and truth by developing their antitheses in the human natural mind.

It is a pity that the gifted medium, the Baroness Vay, notwithstanding the noble aspirations and lucid thoughts which animate her, in the prevailing confusion of views and theories has become the victim of Spiritist error. The forty-eight introductory pages of her *Studies* show a philosophical cant of unripe thought, as you commonly meet it in the exuberant schools of German philosophy, and as it probably has been instilled into her recipient female mind. In her, just as in the talented trance-speaking American media, you meet a mixture of enlightened ideas and fine feelings with crude and indigestible notions. Half understood truth or one-sided conceptions are disfigured through wrong and captious conclusions, so that you scarcely discover a phrase in which a sound, clear thought predominates, and makes the prolixity of eloquent words understandable. With wonderful exertion she spreads out a dialectical net, and gives us her immature essays as a complete doctrine of light, unconscious of its only being a cloud more in the tohn-va-bohn of German sceptical dialecters. She, of course, takes up the Chaldaic-cabalistic fictions about angels, who as being the first premonial emanations of the uncreated infinite, revolted against their creator, disturbing Titan-like the kingdom of eternal peace and bliss, a fiction derived from misunderstood mythical truth. She gives an explanation of creation, which appears to be borrowed from the fancy of the bewildered "somnambule" C. (*see* end of the vol.) To those primary angels, she of course reckons the Lord, whose soul, like those of all pre-created human spirits, has incarnated itself in the human embryo. "The fall of the embryo spirits, was, after the fall of the primary Messianic angels, the cause of man's creation," (*see* p. 5). "In the incarnation the spirit is the absolute motor in the father, and only relatively animating in the mother." The absolute germ of life being within the mother, the spirit, who wants to be incarnated (the embryo-spirit, who is God's *third* emanation) is through his peri-spirit fluidically in the ftus, to whom he gives psychical force of life, &c. (*see* p. 47). The earth itself is in her view an animal with heart and lungs, animated by the antithetic fluids and living in mutual action and reaction with other planets. The Moon and Mercury are by their infernal nature the main cause of human corruption, and so she goes on from one nonsense to the other. The Rivaille-fiction, of course, peeps through everywhere, particularly when spirits give their messages. Her guardians are no lesser persons than the *Virgin Mary*, old *Buddha*, and *St. Laurent*, and she has not the least suspicion of herself only being the playtool of most subordinate fantastically roaming spirits, who delight in great names and in imposing upon credulous females. She nominally

respects Christian faith, although like all Spiritists, she puts it far beneath her ludicrous Spiritist-teachings. She thus takes it for granted that the *resurrection of the body* is an article of Christian faith, and it is easy game for her to show that Re-incarnation is the less absurd doctrine. She is not aware that the non-sensual axiom of bodily resurrection by the perverted clergy, by means of false interpretation, was foisted on the ignorant converts in order to reduce people through spiritual and mental stupidity to that state of blindness, without which obedience is precarious, and the cunning system of priestly dominion easily shaken. How could it escape so clever a woman that the communications of spirits, through her mediumistic writings, only reflected her own opinions and feelings? A spirit, reputed to be John the Baptist, advised her strenuously "to *try the spirits* and to *try herself*." She did nothing of the like. Her own father spoke to her, answering her question about Re-incarnation, saying, "I only know that on the earth I was thy father, and now I am a spirit. God doesn't want to send a soul more than once into the natural world; the way through all the abysses of life and through spiritual stages of development is long enough;" but she didn't attend to his words, although a clairvoyante, "who in positive cases had made reliable statements, had assured her, that there was no Re-incarnation." Beyond the palpable fact that spirits, who had left the terrestrial abode, were in conscious existence, and did communicate, there was nothing reliable in the communications, the general rule and order excepted, that the media, and their circles, were to be confirmed in moral conduct and behaviour, and that progress and reform and improvement as to the health of the body and the mind is the real aim of a dispensation, in which higher spiritual beings control the lower communicating spirits to a certain beneficial extent. This spiritual aim is discernible in the Baroness Vay's book, and gives it a value, of which she appears not to be fully aware. The rest is useless cant and demoniacal deception.

Pinneberg, July, 1875.

DIRCKINCK HOLMFELD.

ERRATA IN MR. HOWITT'S ARTICLE ON "THE BUGUET AFFAIR."

To the Editor of the "Spiritual Magazine."

SIR,—I think my MS. must have been unusually bad, as the article on "The Buguet Affair," in your last number is unusually incorrect. As one of the errors, however, must have been a slip of the pen in writing the addition to the article so as to be in time for the press, I put it first, as it is an historical inaccuracy. At p. 357, instead of "Nor is this bull based on a papal codex of sins of only 300 years, as the *Times* supposes, but of 700 years;" *it should be*, but of more than 1,000 years' duration, as here shown—namely, at p. 354, beginning of last paragraph.

The errors of the press are of less consequence, but may as well be pointed out. Page 346, third line of second paragraph, instead of "finally hope," *read* firmly hope. Page 349, beginning of last paragraph, instead of "had the Pope been infallible," *read* Popes. Page 350, instead of "this virulent poison was given him in the wine," *read* was given Clement XIV.; or it would otherwise seem to apply to Alexander VI. Page 351, paragraph second, instead of "can nature have some further revelation?" *read* can we not have some further revelation? Page 353, top line, instead of "where he was lying," *read* where he was living. Page 355, last paragraph, instead of "controversy on the Roman Catholic disputants," *read* by the Roman Catholic disputants. Same page, bottom line, instead of "this is one of the infamous," *read* one of the most infamous. Page 356, second paragraph, instead of "rampant army of the hills," *read* of the hells. Page 357, top line, instead of "let no one trouble for it," *read* tremble for it.

The correction of these errata will much oblige,

Yours faithfully,

WILLIAM HOWITT.