

THE Spiritual Magazine.

MARCH, 1876.

THE DUTIES OF SPIRITUALISTS.*

By FREDERIC ROWLAND YOUNG,
Minister of the Free Christian Church, New Swindon.

I AM, as you all know, a Spiritualist; that is to say, I am a believer in the doctrine of immortality, demonstrated in the realm of the senses by certain phenomena, generally described as Modern Spiritualism; and that the disembodied, or departed spirit can so avail himself of the material conditions of our existence as to communicate with us who remain behind, and so assure us that he still is, as really as he was while with us in bodily form. As I understand it, any man who believes as much as this is a Spiritualist. His creedal opinions and ecclesiastical relations neither make him a Spiritualist, nor unfit him for being one. Personally speaking, I am a believer in the Lord Jesus Christ, as the Son of God and the Saviour of the world, as man's Divine Teacher and Master, from whose authority there lies no right of appeal; but I am quite aware that the majority of Spiritualists do not occupy that position, nor am I concerned at the present moment in dealing with any differences between Spiritualists who are Christians and those who are not. What I now wish to do is to fix your undivided attention upon some remarks having reference to our duties, as Spiritualists, to opponents, to inquirers, and especially to ourselves.

We live in a day when the clamour for what are called "rights" is becoming louder and louder, and making itself heard over large spaces in society; but I am one of those who believe that we are in no position to understand what our

* A Paper read before the "Dalston Association of Inquirers into Spiritualism," on Thursday evening, February 24th, 1876.

real rights are, and, above all, to obtain and enjoy them, except as we, first of all, try to know what our "duties" are, and honestly to do them. You will see that my subject is in no degree sensational, but entirely practical. I have a growing horror of sensationalism, smart sayings, and mere empty wordiness, while my conviction deepens every day that we as Spiritualists need to be continually reminded of the claims of duty in reference to ourselves and others.

You do not need to have it proved to you that we have *opponents* to fight and inquirers to instruct. Some of our opponents are rude, unjust, and unscrupulous; while the violence they often manifest is in exact proportion to their own utter ignorance of us, and the position we occupy. I do not say that all such persons are hopeless, for there are to be found in our own numbers men and women who were at one time as much opposed to us as they are now in sympathy with us. No: I think we ought to take into consideration the fact that many of our opponents are strictly honest, possessed of average intelligence, and are quite sincere in their opposition. They know that, as a rule, science has pronounced against us; that the pulpits and the pews of the Christian Church are very largely against us, and that we have not yet won our place among the majority. Not only so—there are some persons whose peculiar cast of mind, education, general surroundings, and trained sympathies are of such a kind as to make it practically impossible for them to believe what we say, or to accept as proof what is proof to us. For human nature is not one sided, but many sided; and if each human being is an individuality, separated off from all other beings, I think it will follow that you cannot insist upon evidence convincing one person which is ample to convince another; while there are states and attitudes of mind which necessarily exclude all sight of and all belief in the supernatural. Now it is our duty, in dealing with our opponents, to take these facts into consideration, to allow them their full weight, and not to expect from those who oppose us what perhaps they cannot give us, or to condemn them for what perhaps after all they really cannot help.

There are also duties owing to *inquirers and opponents alike*, both classes of persons needing the same treatment, and having the same claims upon us. Whether men be definite opponents, or merely inquirers into the truth of Spiritualism, it is our duty not to claim more for our cause than our cause in its present stage can be made to justify. We should make every honest allowance for the ignorance and vagueness associated with Spiritualism, in the minds of outsiders; we should never conceal from them the fact that Spiritualists themselves differ widely

in opinion, even on Spiritualism itself; that the teachings of spirits vary very much, are often altogether contradictory, and are not necessarily authoritative; that there are such people as dishonest mediums, who knowingly and wilfully deceive, by simulating phenomena when these are not forthcoming, that their patrons may not be disappointed; that genuine phenomena can never be supplied to order; that it would be better for some persons not to touch Spiritualism, because of the physical, mental, and moral injury it would be pretty sure to do them; that all minds do not equally, and at all periods of life, need the evidence which Spiritualism supplies of the reality of the life beyond death; and that all that Spiritualism does strictly prove is immortality, and communion with the departed. Opponents and inquirers are also equally entitled to the knowledge that in dealing with so difficult a subject as Modern Spiritualism, care, patience, the exercise of common sense, a reverent and charitable spirit, and, above all, a clean heart and a pure life are among the great conditions of successfully pursuing the inquiry, and removing obstacles to belief. We are often far too eager to disarm opposition and satisfy inquirers, partly, I suppose, because of our own belief and felt interest in the matter, and, partly, because we are all of us too apt to forget that all the opposition in the world can never overturn a truth, and that if men inquire and fail to believe, their failure does not in the least degree affect the sure foundations of our faith. As to the conditions upon which the production of phenomena are known to depend, I think we are often unduly impatient with those who cannot realize their necessity, or feel the force of them as we do; while, of course, an impostor will always present this difficulty of conditions when he wishes for a loophole by which to escape. No doubt people often insist that phenomena shall be produced when the necessary conditions are not present, but this is done from ignorance, and we must try in the spirit of meekness and forbearance to instruct such persons, and be willing to bear their unjust suspicions, remembering there was a time when we ourselves were not believers, but perhaps as doggedly opposed to the whole thing as those with whom we now have to deal. We have only to think long and carefully enough, not to be surprised at the opposition and the difficulties continually presented to us. It is fashionable to believe that inspiration is a thing wholly of the past, that miracles were once wrought but are not wrought now, that man needs nothing more than Holy Scripture for his guidance, that modern Spiritualism is an unlawful and irreverent meddling with the sacred things which belong to God, that Satan himself is transformed into an angel of light, and is always occupied in deceiving mortals; we have

only, I say, to remember these things, and such as these, not to be surprised at any remarks we hear, while our knowledge of obstructions to knowledge and belief should make us modest, and willing to be misunderstood and misrepresented. All the most precious things of God are of slow growth, while the tares get mixed with the wheat, the vile with the precious, error with truth, wrong with right, imposition with reality, and the useless with the useful. Let us learn and lay to heart the great truth we are all so slow to believe, that opponents and inquirers must be dealt with from the points of sight from which they themselves view us and our cause; and then we shall be sure to treat them justly and charitably, and unite integrity to personal conviction with the widest toleration of all parties concerned.

But many and important as are our duties to those who oppose us, and to those who inquire into our belief and its evidences, there are *duties which we equally owe to ourselves*, and obedience to which will benefit us, and help us the better to do our life-work as Spiritualists. We owe it to ourselves, and to the cause with which we are identified, to remember that there is no rounded theory of Spiritualism, outside of which no man can be a Spiritualist; that our present knowledge of the whole thing is extremely limited and imperfect; and that we ourselves are constantly making all sorts of mistakes, with the very best intentions. We should be careful not to make claims for Spiritualism, which Spiritualism itself does not justify; and should avoid much of the "tall talk" which is too often heard to proceed from the lips of mediums and general believers. We should try to realize the awful and practical truth that "gifts are not graces;" that mediumship does not necessarily carry with it goodness of character, or usefulness of life; that some of our mediums are the very reverse of creditable and reliable individuals; and that this glorious but dangerous gift of mediumship is oftentimes abused to unworthy and evil ends. We should be far more strict than we have been accustomed to be in our treatment of mediums who are known to deceive, and we should spare no efforts to expose and punish them. Of course, we should be scrupulously careful not to charge mediums unjustly; but, once having satisfied ourselves that our charge is a true one, no consideration for the effect which it may have upon our cause should prevent us from dealing out the strictest measure of justice to those who can be guilty of the infamous conduct of playing with the supernatural, and deceiving those whom it is their first duty to enlighten. No doubt many who simulate phenomena are themselves mediums, but that is just one of the very reasons why we should not pass by their evil conduct when they deceive us; while any man or

woman proved to be guilty should be exposed, and not received back into fellowship until a full confession of the wrong has been made, and ample repentance has been manifested. It is a common thing to hear mediums charge each other with deception. Indeed, the envy which mediums manifest towards each other, and their mutual charges of dishonesty are among the very saddest facts in connection with us. You will hear it sometimes said by mediums themselves, "All mediums deceive." I do not believe it, but the statement itself is ominous enough, and ought not to be treated lightly by us. Hypocrisy is always hateful enough, but doubly so when it intrudes itself into the realm of the supernatural, and hoodwinks and robs the trusting and open-minded. No, if there be any cause on the earth which more than another claims at our hands unsullied honour, scrupulous fidelity, and truthfulness in word and deed, it is the cause of Spiritualism. I am afraid we do not feel this sufficiently strongly, and there is little hope of our winning much honest success until we do feel as we ought to feel, and act in correspondence with our convictions. It may be that some cases of imposition are due to the action of "evil spirits; but to allow this plea to be indiscriminately used, whenever an imposition is discovered, is to open the door to utter uncertainty, and throw an impenetrable shield round the atrocities of scoundrels. In connection with our duties to ourselves, it should, I think, be felt that the pursuit of Spiritualism is unseemly and dangerous when followed as a mere amusement, or indulged in as a mere luxury. Amusement has its own proper place in any natural theory of human life, and there is no necessary sin in being willing to be pleased. But when we intrude upon the border-land which separates the natural from the supernatural, when we deal with phenomena which have reference to the immortal life and those who have entered into it, we insult ourselves and the sacred subject with which we are dealing when we are satisfied with being merely amused, or with whiling away leisure hours, as we might in a theatre, a concert-room, at a card table, or in a ball-room. As well turn a place of worship into a place of amusement, or make the Holy Supper of the Lord a festive meal, as be Spiritualists because we like to be amused, or can find no other way of passing the time. I believe large numbers of Spiritualists do not feel half seriously enough about the study of Spiritualism, while the absence of this seriousness dissipates moral energy, and lays us open to the intrusion of foolish or hurtful spirits, who are always ready to rush in whenever the doors of the supernatural are in the least degree open for their ingress. Undoubtedly the phenomena of Spiritualism have, some of them,

their grotesque and laughable sides; but Spiritualism itself is not a laughable, but a very serious matter; and to play with it is to play with fire, with edge tools, or any other dangerous thing. Let me now say, as a last thing in this connection, that the pursuit of Spiritualism is, in some circles, in danger of becoming a monomania, and that we owe it as a duty to ourselves to take care that it does not become so in reality. The hearing of the Gospel, attendance upon religious services of any kind, the reading of the Bible, the very offering of prayer may all be pursued to such an extent, and so unguardedly and exclusively as to become an injury rather than a benefit. Spiritualism is a great and blessed truth, and the cause of Spiritualism is one of the most sacred on the earth; but the moment it interferes with our performance of the set duties of life, the moment we give to it an exclusive and dominant regard, the moment we are affected with "Spiritualism on the brain," and can think of and take interest in nothing else, that very moment we are in a diseased and morbid condition, and are turning our blessing into a curse, our opportunities for good into occasions of evil. Human life has to be supported by light, air, heat, food, and twenty other things, and if we try to support it upon any one of these to the exclusion of the rest, we soon find out our mistake; but this is what too many Spiritualists have done, and are still doing, until at last they become monomaniacs, and simple nuisances to every one who happens to come into contact with them, except those who are in a similar and evil state.

I have long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest, and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. We need not be nuisances to be faithful; we may consult times and places and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence; that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but

died without a sight of it being vouchsafed to them; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in right hands, then I say it is our duty to sacrifice time and money and other valuables to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others. I have no confidence in the profession of any man who tells me he believes a great truth, but who does not make all possible sacrifices for its spread. Of course, what those sacrifices shall be, the forms they shall assume, must be left to each one's conscience to determine; but although we are absolved from responsibility to man, our responsibility to God remains intact, and is all the greater because man cannot decide for us. Our lecturers, our periodicals, our societies, and the various agencies we have at present at command should be far more largely supported than they now are, while their number and efficiency should be increased, and would be if we were willing to sacrifice some of our unnecessary luxuries, and live more simply, and more in conformity with the dictates of those great facts and truths which Spiritualism teaches us.

Sacrifices for our faith are absolutely necessary if our faith itself is to become strong, and be something more than a mere impression or feeling. Our knowledge of a truth is not of the slightest value or importance, except as we turn that truth into life. We may see, perfectly clearly, that a certain statement is true; we may be able to appreciate the nature of certain phenomena, presented to our senses; intellectually speaking, we may know the true, the actual, and the right; but it is among the solemn and awful facts of life, that the apprehension of these things may stop there. Only as we actually love the truth we know, shall we will to do that truth, and only as we will it shall we do it, and only as we do the truth shall we be conformed to the truth. The question "What is truth?" is, of course, a very important one; but truth is a means to an end, not the end itself. When men say, "I want to know the truth, the fact, and will know at all hazards," I am inclined to reply, "Be it so; use your best efforts to know the truth, and the fact; but your possession of the new knowledge is only one more responsibility, adding to the number already devolving upon you; you are neither better nor worse for your knowledge, except as your knowledge makes you more truthful, more honest, more real, and more conscientious, as it purifies your heart, and ennoble your life. You may hold the truth, and yet 'hold it in un-

righteousness;’ you may believe the truth, but ‘the devils believe and tremble.’” They are not blessed who merely know, but they are blessed, and they alone, who do what they know. Spiritualism may be true; you and I believe it to be true, and we may go further, and say we know it to be true, as far as we can know any fact of consciousness. But our possession of that knowledge, unless it make us better men and better women, better husbands and better wives, better fathers and better mothers, better children, better brothers and sisters, better masters and servants, unless it make us better beings in all the varied relations of life,—unless it bring us into nearer union with the true, the right, the self-sacrificing, and the Divine,—is not only of no use to us, but is simply an evil; for God gives nothing to us unless it be for use, and if our talent of Spiritualism be folded in a napkin, and laid aside, the Master will, one day or other, know how to deal with His slothful servant. It is a great thing to be able to distinguish truth from error, right from wrong, the real from the apparent; but it is a greater, because it is a better, thing for us to *be* true, and right, and real, just as it is more acceptable in the sight of God to live a poem rather than merely write one, to be beautiful in heart and life rather than to talk and argue about the beautiful. The best critics are those who the most carefully criticise themselves; and the truest culture is the culture that purifies our affections, and makes our lives wholesome and serviceable. If you ask me why I lay such stress upon all this, my answer is a very simple one. We are all of us in danger of looking at, and accepting Spiritualism from its merely intellectual sides, of being content with a belief in its reality and truth, without that belief being practically operative. I say to myself, quite as strongly as I can say to you, that the only Spiritualism which is of the least value, in this or any other world, is the Spiritualism which makes us better, which lifts us higher, which generates patience, and self-control, and pureness, and all the Divine virtues. It is very important to know that there is a life beyond death, that we can and do communicate with our friends; but that knowledge, so far from being an actual blessing to us, may be a curse to sink us lower, unless, knowing these things, we ourselves are morally and spiritually improved by the knowledge. Theoretically, and in the abstract, Spiritualism is good, but a holy and useful life as a result of a theoretical Spiritualism, is better; and we are, every one of us, in danger of being satisfied with the first, and of being indifferent to the last.

In the composition of this paper (and with these words I will conclude) I have carefully abstained from unnecessarily irritating and offending those from whom I most fundamentally

differ on theological questions. We meet here on common grounds to discuss common duties, and I wish this common ground were better understood by many Spiritualists than it really is. We do not always and sufficiently respect each others' differences of opinion, and it is high time it should be clearly understood, that while we are all of us Spiritualists, some of us are Christians and some are not, and that each party should be just to the other, and not expect co-operation where co-operation is plainly impossible without the sacrifice of personal fidelity. Let us as much as possible lay aside the things in which we differ, and band together to promote the interests in which we are agreed; let us give each other credit for sincerity, and be tolerant of everything but falsehood, baseness, and cowardice. Against these latter things let us fight, by day and by night, with every honest weapon at our command, and let us never cease our efforts until our movement is as pure and worthy of support as it may be and ought to be. I know, of course, that this, like every other "treasure" committed to human hands, is in "earthen vessels;" but we may nevertheless keep our vessels bright and sweet and clean, and thus humbly invoke upon ourselves and our cause the blessing of Almighty God, without whose favour, however learned, or rich, or prosperous we may be, we are ignorant, and poor, and failing, and miserable.

INVITATION TO SELF-CULTURE AND SELF-RELIANCE.

ADVANCE right on the path of knowledge; equip thyself in strong completeness;
 What though the toil be long and rugged? 'twill fill thy wond'ring soul
 with greatness.
 'Tis for the base, 'mid spoil and carnage, to climb the mould'ring steep of
 fame,
 But let *thy soul* be all-sufficing, unheeding of thy after-fame.
 Mount! mount the ladder to the heaven, whence bright angels come and go.
 And strength be to thy spirit given to scorn the jargon heard below.
 Quit! oh quit this sordid grov'ling—eyes for ever fixed on earth;
 Oh, lift thy heart, and turn thy vision, to the spheres that gave thy spirit
 birth.
 Oh, be *thyself*, and nobly daring, give battle to the passing hour,
 And thou, on starry heights shalt walk with feet of strength and soul of
 power.
 Ah! why revolve a narrow prison, when fair and boundless worlds invite?
 Instinct, with beauty, love, and reason, and God and truth, and man and
 right.
 Up, up! discharge thy holy mission, and break the bonds that now
 enthrall;
 Voices from the future summon, and Life, and Death, and Duty call.

W. A. P.

THE LATEST DEFENCE OF MATERIALISM.—AN AMERICAN REPLY TO PROFESSOR TYNDALL.*

PROFESSOR JOHN TYNDALL: Sir,—I find in the preface to your "Fragments of Science," the following remark:—

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as "unmanly" those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russell Wallace, known to science as sharing with Darwin the discovery of the principle of natural selection; Maximilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butleroff, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Würzburg University; Camille Flammarion, whose Astronomical writings are well known to the readers of the *Popular Science Monthly*; Dr. J. R. Nicholls, chemist, and editor of the *Boston Journal of Chemistry*; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist and editor of the *London Quarterly Journal of Science*; C. F. Varley, F.R.S., electrician; and the late Professor De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourselves, who "snap up" the investigators of

* This able article from the pen of the well known Mr. Epes Sargent, is printed in a separate form, and may be had at our office.

Spiritualism with the cry of unphilosophical degrading, even as the clergymen of a former generation thought to frighten freethinkers with the cry of infidel—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

I could enlarge this list considerably, as you must well know. In this very number of the *Popular Science Monthly*, containing your "unmannerly" attack, is a paper by Professor W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Professor Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Professor William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit power into temporarily material conditions; also to Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for *Napier's Book of Nature and Book of Man* he says in conclusion: "But even in the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to the "potency of matter," similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of or certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the *British Quarterly Review* for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become

convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London *Spectator*, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called Spiritualistic."

I might also call your attention to a remarkable paper on "Theism" in the last number of the *Westminster Review*, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:—

It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. . . . Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology but a future developed from the present, a continuation under improved conditions of the scheme of things around us.

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of Nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a Supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual

hypothesis. I could also mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Professor Huxley: "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Professor Butlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:—

The recognition of their reality will very soon be the inevitable duty of every honourable observer, and finally, of all humanity. This recognition will

destroy many of the present prevailing views: life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence.

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading;" as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *à priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original.

Most learned Don, I know you by these tokens;
 What you can feel not, that can no one feel;
 What comprehend not, no one comprehend;
 What you can't reckon is of no account,
 What you can't weigh can no existence have,
 What you've not coined, that must be counterfeit.

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force, from which they

are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics anything is impossible, lacks prudence."

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exposers seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, mediomania, and intellectual whoredom. It goes on not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of its critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities, and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis

that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*; and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate Materialism by conceding that there is "an impassable chasm, intellectually, between the physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:—

Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come.

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the Atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:—

Nor am I anxious to shut out the idea that the life here spoken of (the "life immanent everywhere"), may be but a subordinate part and function of a

higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed.

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of Materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, Theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter.

And you then quote Tertullian to show that he was "quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism! for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial colour, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a Divine influx—a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the Eternal Cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if in the production of the snow-crystal, for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul, we have a glimpse of the immediate agency of Deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I have never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency," to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your sceptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits,"

those "moments of clearness and vigour," to which you claim to be sometimes lifted, what form of speech would you have found unclean enough for the lower level of your ordinary discourse?

Respectfully,

EPES SARGENT.

No. 68, Moreland Street, Boston, Mass.,
December 11th, 1875.

CHARACTER SONNETS.

T. H.

Of all men I have known I should name thee
The cheeriest and most genial; kindly and frank,
Thy wit can leave no sting; courteous and free
In speech and act to all of every rank.
Thy life-long aim pursued with ardent zeal—
To raise the toiling class, and thereby serve
Not it alone, but the great commonweal;
Nor didst thou ever from this purpose swerve.
Thy "School-days" gave the earnest of the man—
The ready hand, clear head, and generous heart;
With manly strength to do, and thought to plan.
Full well and nobly hast thou borne thy part!
May many years be thine for noble ends;
With sympathy, and love, and troops of friends!

W. T.

GIFTED with open heart and liberal mind,
Deep sympathies for all of human kind;
But most the poor, the ignorant, the slave.
Prompt at the instant call of duty, brave,
Fearless and strong, and resolute of soul,
With calm persistence moving to the goal
Of an unselfish aim; with high intent,
And busy brain, and plans beneficent.
Firm-rooted, rising like a stately tree,
Its many arms extending wide and free;
Affording weary limbs the welcome aid
Of rest and cool retreat, and grateful shade.
A title oft we see ignobly worn;
Not thine of Nature's gentlemen the noble born.

T. S.

Notices of New Books.

THE HOLY TRUTH.*

THIS is a handsomely printed book of 436 pages, and though published in London is really a work of Melbourne, Australia. It may be taken as a fair specimen of the too-prevailing character of Australian Spiritualism, which, like the American, is too commonly infidel, teaching that the Bible is a compound of lies and folly, and that the modern spirits are the only reliable promulgators of truth. The proofs of this given in the present volume are rather curious. On p. 5 we find that "the Most High never directly inspired any man; the order of creation is unknown for a certainty." Of course, therefore, Jesus Christ was not directly inspired. And, as He asserted that whatever the Father did, He showed Him, He must have been an impostor. This being the case, it is wonderful that these Australian theologians can quote the Gospel with such respect. Yet when they want a particularly true and inspired assertion it is there that they go for it: as at p. 115, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath revealed to us by His Spirit." This rather clashes, too, with the assertion just quoted that God never did directly inspire any man. So far from despising Jesus Christ as an impostor, as He must have been if not directly inspired, they hail Him as "Our elder brother Jesus, who is with His Father in heaven," p. 107. They do not hesitate to refer to facts as real facts of revelation given in that silly old book, the Bible, as at p. 111, where the hand that wrote on the wall of Belshazzar's banquetting-hall is referred to, and the lifting of Ezekiel and carrying him away by a lock of his hair. Nay, they go farther, and declare that the modern spirits "endorse and inculcate the fundamental principles of Christianity, the beauty of the simple doctrines and life of Jesus; the fact that we shall reap in the spiritual world as we have sown in this; that love to God and love to man should be the impulse to every act of life. These and other great truths contained in the Bible are re-preached by those teachers returned from the mansions in the Father's house above."

If this be so—if the spirits actually return from heaven to re-authenticate the truth of the Bible—we ask, why don't you

* *The Holy Truth, or the Coming Reformation, Universal and Eternal because founded on Demonstrable Truth.* Compiled by HUGH JUXOR BROWNE. London: ARTHUR HALL & Co, 25, Paternoster Row.

believe them and the Bible? Why do you assert that you have outlived the Bible and have got a superior religion? Why do you say as this Mr. Junor Browne, at p. 34, "Spiritualism is a philosophy which teaches man true religion," and, almost in the same breath, make spirits come to re-assert the truth and excellence of the Bible? Why quote its supernatural facts as real facts, and yet immediately go on to say, "Divest the Bible of all the historical, fabulous, and erroneous portions, and the residue would be small indeed," p. 25? Why add, "Take the Bible for what it is really worth—the best account that could be given of the conceptions of ignorant though, perhaps, well-meaning men; too ignorant to give to the world what they did receive through inspiration untainted by traditions and prejudices," p. 126?

It is worth while to look a little at the truth and consistency taught by Mr. Browne's spirits to himself and others, so much more enlightened and discriminating recipients of inspiration or revelation than Bible lovers. Paul, one of these spirits assures him, "taught that ignorance was the most hopeful state for the reception of religious truth," p. 122. Where does Paul teach that? "No spirit can do you harm, or even wish to do so, after he has left earth. Sin, or wrong-doing, ceases with the earth-life; the future must be given to redeeming the past and learning progress." How does the history of Spiritualism bear out this teaching? What says Dr. Phelps, of America, who had his windows so frequently broken by bad spirits, and his son's clothes cut to pieces, &c., &c.? What say all the persons in Paris, in Germany, and in England, who have suffered so much from the violent stone-throwing of spirits. See cases and cases in the *Spiritual Magazine*. What say all the authentic accounts of hauntings; of most annoying and mischievous disturbances? What all the persecutions of malign spirits by obsession and possession? What of all the cases of manifest lying of communicating spirits, and their endeavours to mislead? Why does the same spirit, at p. 138, say, "It behoves you to remember that all intercourse between the spirit and earth-spheres is as yet unregulated by definite and well-ascertained laws?" Are we likely to get unvarnished truth, and better than from the Bible, through so chaotic and ill-regulated a channel? How is it, if "spirits can do you no harm, nor wish to do it," as the same spirit asserts, "these undeveloped spirits can deceive you by personating other spirits?" And if these spirits, having once left the earth, remain, as Mr. Browne is assured, for hundreds of years in the lower spheres, and come to us from the lower spheres, where is that "ceasing of sin and wrong-doing which takes place on the passing from the earth-life?" Where

is "the redeeming and learning progress?" How can the following supposition ever possibly be realized? A spirit speaks: "Take for illustration. A man is going to be hanged for murder. Instantly that the life or spirit is jerked out of him the world laughs, because they have sent him out of it. Aye, fools! that spirit can come back and be in your midst, and no one knows how many more he may prompt to do the same deed," p. 161. And again, "There are even now so-called dark spirits, who for ages have been roaming, and have not yet found the door through which they must enter on their advance to progress," p. 162.

We must leave the author to explain how all this tallies with the assertion, that "sin or wrong-doing ceases with the earth-life, and progress begins." What are we also to think of a spirit who makes this assertion? "To those who, whether under the garb of Spiritualism, or otherwise, calumniate spirits by propagating the atrocious libel, that the latter recognise or support the principle of Free-love, I urgently say, with all the vehemence becoming a spirit, I deny it: I stamp it out as the lowest lie, the most infamous untruth that could possibly be charged on those who have passed away," p. 175.

What say our American friends to this? Have they so long asserted falsely this teaching of Free-love by spirits? What says our friend Mrs. Hardinge-Brittan? Has she been fighting with windmills in her attack on Free-love Spiritualism?

But, in conclusion, we will refer to a case given by Mr. Browne, which should be a warning to all those who are too wise to believe in the Bible, and yet believe indiscriminately in spirits. Mr. Browne, at p. 77, relates that he had seen the spirit of the late Dr. Godfrey Howitt, the brother of Mr. William Howitt, the author, and a friend of Dr. Motherwell, of Melbourne. He did not know the doctor personally, but he did what he could not have done to the greatest prophet of the Bible; he took the spirit at once at his word, who assured him that on account of the name of God being too sacred to be used in a mortal name, he had altered his name, and would no longer in earth-life be called *Godfrey* but *Geoffrey*. Now, this man, too enlightened to believe in the Bible, was not enlightened enough to know that Godfrey and Geoffrey are essentially the same name, Godfrey being of Teutonic origin, Gothstride and Geoffrey, or Jeffrey, being the French corruption of it. Thus we have Geoffrey of Monmouth, often called in old books Godfrey of Monmouth. In fact the gradual change of the name is most obvious. Thus, the Italian name Godfredo is written by Desanctes, in his treatise on Celibacy, p. 104, Goffredo. The next step is Geffredo, and, as written in

Norman French, Geoffrey—so common a name amongst the Crusaders and Norman barons of England, as Geoffrey de Colville, Geoffrey de Clinton, Geoffrey de Mandeville, &c.

This book should be a warning to Spiritualists not to rush into print too soon. If Spiritualism, in fact, is to be estimated by works like this, it must take a lower place in public opinion than even its worst enemies have endeavoured to reduce it to. Mr. Browne has even condescended to insert the false story of the birth of Jesus, trumped up by the malice of the Jews in the second century—a story so contemptible as to have been scouted with disdain by all learned and rational men.

ANGELIC REVELATIONS.*

MODERN Spiritualism, which is not yet thirty years old, has already produced a most extensive literature of its own, and although we are free to admit that a great many of the publications that have been issued in its name are veritable rubbish, yet no one will dispute the fact that some most valuable works, full of profound thought, sound philosophy, and containing important information, have also sprung from this movement. It is frequently objected—and we confess with some degree of force—that a great number of the spiritual communications are of a very trashy character, and by no means indicative of a celestial origin. The fact must not, however, be lost sight of that spirits in the spheres are but human beings after all, and that while in the case of many of them much that they say may be hardly worth the listening to, yet there are others from whom, if communications can be obtained—however few and far between—they would deserve to be regarded with the profoundest attention. And that communications are occasionally obtained from spirits who have something to say that is worth the hearing we know perfectly well. A number of these latter will be found in the volume under consideration. They profess to be revelations from a “feminine Angel Purity, who in earth-life was known by the name of Teresa Jacoby, and who has illustrated these truths by her own experiences, up through all the states to the tenth, from which she communicates,” and they will of course be found consequently to be of a most interesting character. The following

* *Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit.* Illustrated by the Experiences in Earth and Spirit Life of Teresa Jacoby, now known as the Angel Purity. Manchester : T. GASKELL ; London : G. S. SEXTON, jun., 75, Fleet Street, E.C.

description of them, from the introduction to the book, will give the reader a tolerably accurate idea of their nature.

These communications or revelations will be seen by those who have the inner eye open, to be in accord with the Divine Word, or *Holy Scripture*; in fact, they are intended to be an unfoldment of the mysteries that are locked up within the letter of the Word, and while recognising that Word as the basis of all true knowledge concerning God and man, they are intended to give to us a clearer knowledge of Deity and also of the Human Spirit. It is generally acknowledged by Christians that the Word is Divine; but in what its Divinity consists is a question that few can satisfactorily answer. We have the Word in its *written* and in its *unwritten* form; the unwritten form is what the Angels call the Living Word, which is nothing less than the Human Form, whether mortal, spiritual, or angelic. Between these two, the written and unwritten Words, there is a perfect agreement, which can be known and tested by the great *Law of Correspondence*, which, when mastered, unfolds all the mysteries of creation.

The Law of Correspondence, which may be spoken of as a lost science (for it was known to certain ancient nations), was discovered by, or revealed to, that illustrious man, Emmanuel Swedenborg, who was raised up for that especial purpose by the Lord. As Euclid may be designated the Philosopher of Mathematics, so Swedenborg may be called the Philosopher of Spirit. He has reduced this Philosophy to a scientific system, and there is no question or problem pertaining to the existence of spirit that cannot be solved by the principles he has made known. The truth unfolded and made palpable by this philosophy is, that the natural universe is an outcome or an outward expression of the interior or spiritual universe, with which it is in exact correspondence; so that, given the object in nature, we may know the state of the spirit from which it originated and assumed its form, and of which it is the exact representation.

Upon the greatest of all miracles, Man himself, these communications throw much light. *We are not what we appear to be*; and although there is unquestionably a central life which gives the idea of a separate and distinct individuality, yet, though unconscious of the fact while tabernacling in the flesh, every so-called personality is for the time being the focal expression of myriads of spiritual intelligences, themselves being but a part of a still vaster Whole.

To the Theologian, the study of this work will be invaluable, as a clearer light is thrown upon the nature and being of God, which is only another term for All Good. It will dispel the illusion and fallacy of the ancient and modern heresy of two independent first principles of Good and Evil, the one continually contending against the other, as it will be seen and rationally demonstrated that there is but *one* Creator, and everything that is, being the outcome of Infinite Love and Wisdom, *is very good*. As to who and what this Great Infinite One is in Himself, all, both spirits and angels, declare that He can only be known by the forms in which that Wisdom and Love are expressed in infinite variety. It will modify the prevailing ideas concerning Heaven and Hell; instead of being regarded as *places* to which men are sent immediately after death, to enjoy an eternity of bliss or to suffer everlasting punishment, it will be seen, from the angelic stand-point, that these terms designate *states*, which are continually changing according to the law of progression which every human spirit must pass through to obtain a relative perfection of knowledge and experience, and consequently happiness. Seen from the angelic stand-point, Heaven and Hell are not opposite to each other in the sense of contrariety; but the one is the natural outcome of the other; the Heavens being the interior, and the Hells the exterior states of human consciousness.

To the Scientist these revelations will be scarcely less valuable, as they show that true science is nothing less than a correct knowledge of the workings of Divine Law,—that what are called physical laws are in reality spiritual laws, and that all are the resultants of *force*, which is the activity of the Infinite Mind, manifested by the media of Angelic and Spiritual Intelligences; and also showing that while physical laws are cognisable by physical human beings, yet the underlying laws of which they are the effects, are not only known to, but operated by and through, spirit or spiritual beings.

Such are a few, and a few only, of the leading thoughts expressed in the following chapters, which are given to conduct us to the portals of the grand Temple of Truth; and happy is he who, with key in hand, unlocks the gate and enters in—viewing therefrom the wonders of creation, which will lead the soul, in profoundest adoration, to acknowledge that Name which is above every name, Jehovah Jah, the All Wise, All Good, and All Power.

From this extract it will be concluded, and rightly, that there is very much in the volume in accordance with the teaching of Swedenborg. There is, however, to our thinking, a good deal which does not appear to be at all in harmony with the doctrines inculcated by the great Swedish seer. Especially is this the case in reference to the all-important truth of the personality of God, which, it seems to us, this volume has a tendency to explain away. We do not desire in any way to undervalue the book which, taken on the whole, is a most useful production, and will, we have no doubt, be read with a considerable amount of interest. Still the great truth of truths which stands conspicuously in the foreground in all Swedenborg's teachings is that there is a Divine personality made known to mankind through the Divine humanity of the Lord. To part with this truth is to give up all that is valuable in religion, and any communications from spirits which serve to dissipate this doctrine into vague generalities must be looked upon with suspicion. Moreover, the teaching on the Incarnation itself we think is neither in accordance with the Divine Word nor with Swedenborg. Take the following :—

Scribe: As to the Incarnation, to which you have referred, are we to understand it naturally, that is the assumption of humanity in one special human form, or are we to think of it as applying to the whole race of human beings?

Tresse: The true Incarnation is the descent of the Divine Truth into the minds and hearts of men. It is not a natural but a spiritual Incarnation,—on this subject vast knowledge has yet to be attained. We now leave you, and say Farewell. *Exit.*

Now, it does really appear to us that this is to get rid of the Incarnation altogether. No doubt there is a descent of "Divine Truth into the hearts and minds of men" in a general way, but this is in no sense that "true Incarnation" which took place once in the history of the world, and which is the basis of all religious knowledge, the foundation of all our hopes and aspirations in the future, and the means by which alone Divine love can flow into the hearts of men. We should have been glad to have given some further extracts from the volume, on points where we agree with the author, but our space will not permit, and we must, therefore, refer our readers to the work itself.

CHRISTIAN PSYCHOLOGY.*

As we find in this volume a translation of Swedenborg's small book on the "Commerce between the Soul and the Body," occupying 113 pages, and an Appendix, consisting of Notes and Explanations extending over 388 pages, it is difficult to know which part is considered the most important. Suffice it to say, however, that both portions are extremely valuable at the present time. There never was a period, perhaps, when the writings of Swedenborg were so admirably adapted to the wants of mankind as they are to-day. For, in the first place, they contain the germs of very many of the modern scientific discoveries, and are, therefore, strictly in accord with true science. In the second place they present, probably, the only rational solution of the great problems which agitate men's minds in this age. And, in the third place, they point out very largely the direction we are taking as a people, and what the end is likely to be. Every year makes this man seem greater still, and the greatest of other men but small pigmies in comparison with him. Every line that he penned, therefore, becomes important, and the interest in what he said and wrote deepens as the ages advance. Mr. Gorman has done good service by bringing out this volume, in which we have the views of Swedenborg on the connection between the soul and the body stated in his own words, and illustrated by numerous references to leading writers on scientific and metaphysical subjects. Mr. Gorman, in his preface, states his object as follows:—

One chief aim of the present undertaking is to show that not a few of the highest and most clearly established results of recent scientific investigations, are essentially in accord with conclusions, which, by a profound analysis of *facts*, Swedenborg had clearly established, previous to the middle of the last century; a period in which (to use the words of Lord Bacon) "the inquisition by induction was wonderful hard."

And this is no doubt admirably accomplished in the volume under consideration. Men who have not studied Swedenborg's writings would be astonished were they to do so, at his marvellous prescience with regard to scientific discoveries and facts since made known. Certainly he gave us a system of Psychology which satisfies the rational faculties, accords with our religious instincts, and is in harmony with the Divine Word. It is mainly with this Psychology that Mr. Gorman has to do

* *Christian Psychology: The Soul and the Body in their Correlation and Contrast. Being a New Translation of Swedenborg's Tractate De Commercio Animæ et Corporis, etc. Londini: 1769. With Preface and Illustrative Notes, By T. M. GORMAN, M.A. London: LONGMANS, GREEN, READER & DYER, Paternoster Row.*

in his elaborate notes to Swedenborg's short treatise under consideration. And as Psychology is of all subjects that which to-day excites the largest amount of attention, what Swedenborg has to say on that matter is of no small import. His system, as Mr. Gorman points out, is "truly rational, and pre-eminently Christian," and sprung from a careful examination of almost all writings of the previous ages investigated by that marvellous intellect and wondrous power of intuition which he possessed. Mr. Gorman remarks :—

Facts and principles within the domain of natural knowledge, which border upon the region of the supernatural proper, still possess a paramount interest for the highest order of minds. More especially is this the case at present, in all that relates to what may be called empirical Psychology. The last result of analysis, whether from the side of science or metaphysic, always conducts the enquirer to the confines of that mysterious border-ground which lies between what, in strictness of speech, is to be regarded as the spiritual and the corporeal in man.

It would be out of place for us here to enter at length upon Swedenborg's doctrine of Psychology—nor, in fact, have we the space to do so, even if we were so disposed. Suffice it to say that to any one who will take the trouble to study it carefully it will relieve the mind of a great number of doubts and perplexities continually felt in connection with the great problems that present themselves to man in this age demanding some sort of solution, and at the same time prepare the way for yet higher truths lying in the domain of religion, and calculated to effect regeneration in the individual, and consequently an entire change in society.

The notes appended to *Swedenborg's Treatise*, by Mr. Gorman, are of a most important character, since they serve to illustrate, by an appeal to the leading writers on the subjects with which they deal, the truth of Swedenborg's teaching on the great question under consideration. The work is a most valuable addition to the literature of Psychology, and will, we are quite sure, be read with a great amount of interest by many persons to whom the writings of Swedenborg are largely unknown, and who are not, therefore, receivers of his doctrines.

The position, it would appear, which Mr. Gorman occupies is that, while he thoroughly believes in Swedenborg's mission, and receives fully all his teachings, he adheres to the Established Church, and looks with considerable suspicion upon all forms of dissent. Swedenborg, he thinks, did not intend to form a sect, and consequently the Church of the New Jerusalem, as it is called, he treats with a good deal of bitterness and animosity. Now, whatever may have been Swedenborg's intention in this respect, and it is a subject which is open to discussion, we cannot help thinking that the severe strictures passed by Mr. Gorman on the

New Church are both uncalled-for and unjustifiable. Whether this Church be in reality the Church of the New Jerusalem, foretold in the Apocalypse, or not, it is quite certain that the doctrines taught from its pulpits every Sabbath day are strictly Swedenborgian, that its members endeavour to practise as well as to preach the great truths in which they believe, and that the organisation as such has been the means of diffusing throughout the land a knowledge of the doctrines taught by Swedenborg, which could be accomplished in no other way. Whatever view, therefore, may be entertained by any person with regard to the desirability of joining this Church—and we ourselves do not belong to it—it certainly deserves the very highest praise for the labour in which it is engaged, and the work which it has accomplished.

OTHER WORLD ORDER.*

LIKE everything that comes from the pen of William White this work is extremely well written, and will, we doubt not, command a large number of readers. It deals with a question of vital import, especially at the present time, when men's minds are so much agitated with regard to the question of whether there be a future life at all, and if so what is its character. The old theological notions on this question are fast disappearing before the spirit of rigid, scientific enquiry, and even amongst those who still profess to believe in them are becoming considerably modified. This arises, no doubt, to a very great extent from the circumstance that the character of the future life, as portrayed by religious professors generally, is so exceedingly vague that it is difficult to frame it into any definite shape. The spirit-world, believed in by the great mass of mankind, is a region so unsubstantial that one has a difficulty in conceiving what people mean when they speak of it, and disembodied spirits themselves, according to popular opinion, seem to be little more than shadowy unsubstantial things, destitute of form and all the attributes by which we are enabled to conceive of real existences. Up to the time of Swedenborg the views entertained on these questions were of the most fanciful kind, and even to-day they are only becoming very gradually moulded into shape by the extended circulation of the writings of that great seer and by some of the higher class of spiritual manifestations. The writer of this book is a believer, to a large extent, both in Swedenborg and in modern Spiritualism, and what he has to say, therefore, is worth listening to. The

* *Other World Order : Suggestions and Conclusions Thereon.* By WILLIAM WHITE. London : E. W. ALLEN, 11, Ave Maria Lane.

subjects dealt with in the volume are various, but all with a bearing upon the order of the future state. The questions of annihilation and the duration of future punishment—two all-absorbing topics at the present time—are dealt with in an able manner. Some of the chapters in the book have already appeared in the *Spiritual Magazine*. Without agreeing with everything that is contained in the volume, we cordially recommend it to our readers as a work containing many valuable thoughts on a profoundly interesting topic. We may just add that the author's style is eminently readable.

HENRY DUNN ON THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.*

THIS small publication is one of several which the author has written for the purpose of setting forth his peculiar views respecting the object and mission of the Christian religion. As far as we can judge he seems to combine extreme Calvinism as it concerns the doctrine of Election with Universalism. At all events, he holds that all the machinery employed at the present time for the purpose of converting the world to Christianity is utterly useless, and directly in opposition to the spirit of the New Testament. Certain persons constituting the Elect of Calvinism have been chosen in Christ, and they will necessarily believe. For the rest, comprising the great mass of the heathens who have never heard of Christ, and those who reject the Gospel, they are reserved for other purposes. Christianity was not intended for them, and they are in fact outside the pale of its influence. The duty of the Christian in this world Mr. Dunn sets forth as follows:—

“The duty of the Christian, *therefore*, who has made known ‘the truth as it is in Jesus’ to any one, is *not* to reiterate and support the message of love by appeals and entreaties, but *to live the Gospel*, careful only not to lower its claims in any particular; not to attempt its adaptation to any of the apparent needs of society; not to imagine he can promote its reception by anything that is merely formal or outward; but, abiding in faith, to leave all in the hands of God, assured that He who ‘turns the hearts of the children of men as the rivers of water are turned,’ will, in His own good time, accomplish all that is needed, whether for the furtherance of his own glory, or for the everlasting welfare of His creatures.”

Those who are thus chosen or elected are called of God to some high purpose, more, it appears, in the future world than in this, and need not in any way concern themselves about the

* *The Limitations of Christian Responsibility: Thoughts on Aggressive Christianity.* By HENRY DUNN. LONDON: SIMPKIN, MARSHALL & CO.

safety of the rest. Hereafter all will be brought in, as the work of mercy is to be carried on in the future world. Mr. Dunn's little book is well and clearly written, and will, we have no doubt, be read with interest despite the startling character of his conclusions.

BARON DIRCKINCK-HOLMFELD ON SPIRITUALISM.*

THE little *brochure* of the Baron Dirckinck-Holmfeld is announced as "The last chapter of a yet unpublished book, supplementary of Mr. William Howitt's *History of the Supernatural*," and consequently it is not easy to judge of its purpose until we have the entire work before us. The Baron's idea is that the spiritual manifestations of modern times are intended to prepare the way for the establishment of a New Church, based upon the doctrines of Swedenborg, and, like the old Swedenborgian Churches, teaching the spiritual and celestial truths of the New Jerusalem; but unlike the old Swedenborgian Churches, being broad and liberal. The Baron is, at heart, thoroughly Christian, and holds that Spiritualism tends not to overthrow but to confirm the teachings of the Bible. The necessity for, and the use of, a Revelation, he speaks of as follows:—

"Common sense knows that there must be found a Revelation, and that only in it will be found the means and the right ways of discerning that spiritual evidence about God's will, good and truth, which could confirm, inform and correct its rational views; and if man has been made aware of, or has by education or otherwise been made acquainted with the mission of Christ, with the Gospel or the Word of God, he will easily find what he wanted, and go on always examining, sifting and learning."

He speaks, moreover, about the immense advantages arising from Bible Societies, which are "spreading the Divine Book in all parts of the globe," and by such means "sowing everywhere the germs of spiritual faith in the Divine Revelation." It is refreshing to find such sentiments coming from so enthusiastic a Spiritualist as the Baron Dirckinck-Holmfeld is known to be. The present Swedenborgian Church, our author thinks, despite its opposition to Spiritualism, is really performing a most important work. Of its congregations he remarks:—

"These are rather official servants in the porch, their business being to keep open and clean the entrance to the adytum, to sweep the avenues to it, and, like some of the Levites of old, to guard and preserve the Holy Scriptures, to comfort the members by solemn worship and edifying preaching, by elevating the heart and the mind in gratitude, prayers and praise. In all this, as also in

* *Spiritualism: Its Causes and Effects.* By C. DIRCKINCK-HOLMFELD. Hamburg: HOFFMANN & CAMPE.

teaching, education, mutual charity and missionary zeal, there are no shortcomings in the far and wide-spread communities, as far as observation goes. They are models of reformed communities of the churches, worth being imitated by their less emancipated fellows. What faults are with them may in time be mended."

"Every sincere, genuine, rational Spiritualist," the Baron holds to be already in the New Church—a position which will be disowned by great numbers of Spiritualists with whom we happen to be acquainted. His conclusions with regard to the mission of Spiritualism will most certainly not prove acceptable to large numbers of Spiritualists, and, amongst them, many members of that very British National Association to which he dedicates his book, who think that so far from Modern Spiritualism having a tendency to establish a universal Christian Church—its mission is rather to destroy Christianity altogether. We shall be glad to learn that the Baron's pamphlet has done something, however small, towards leading Spiritualists to see that there is strict harmony between Spiritualism and the teachings of the Bible.

CALIFORNIAN HOMES FOR EDUCATED ENGLISHMEN.*

THIS is a very excellent little publication written by an earnest Spiritualist, better known as "Fritz," the author of "Where are the Dead?" The sketch of the Californian Colony is a purely imaginary one; but it contains some most useful hints, which those who are intending to emigrate would do well to study. There is a good deal of valuable information to be found in the publication, and we have much pleasure in recommending it to our readers.

SONNETS, SONGS, AND STORIES.†

THE authoress of this little volume possesses real genuine poetic inspiration, and has given to the world some verses which are perfectly refreshing in this age when there is such a dearth of true poetry. The materialistic tendencies of thought and the money-making practice in business, which absorbs the entire minds of such large numbers of persons, have done much to crush

* *Californian Homes for Educated Englishmen: A Practical Suggestion for a Model Colony.* By FREDERICK A. BINNEY. London: SIMPKIN, MARSHALL & Co.

† *Sonnets, Songs, and Stories.* By CORA KENNEDY AITKEN. London: HODDER & STOUGHTON, 27, Paternoster Row.

out all taste for poetry and all appreciation of the sublime and the beautiful. As is the demand so will be the supply. Poetic genius is rarely cultivated, and poets come now like angels' visits, few and far between. There is the ring of the true metal, however, in many of the poems in the little volume before us. We have read it with much pleasure and some profit, and can confidently recommend it to our readers as one of the very few books of poems produced now-a-days that are worth preserving.

DR. SEXTON ON SCIENCE AND RELIGION.*

THIS is a discourse delivered by Dr. Sexton, in the course of his regular ministrations at Cavendish Rooms, on Sunday evening, February 6th. It deals with a question of vital import at the present time, and one upon which men's minds are agitated perhaps more than any other, *viz.*, the relation between science and religion. It forms the second number of the uniform edition of Dr. Sexton's Discourses.

NOTES AND GLEANINGS.

BRIXTON PSYCHOLOGICAL SOCIETY.

AT a Council Meeting of the Brixton Psychological Society, held during the past month, it was unanimously resolved to invite Dr. Sexton to become an honorary member of the Society, which invitation the Doctor at once accepted. Dr. Sexton will deliver another public lecture on behalf of this Society on the 16th instant.

DEBATE BETWEEN DR. SEXTON AND MR. CHARLES WATTS.

Arrangements have been completed for a debate to take place at Newcastle-on-Tyne between Dr. Sexton and Mr. Charles Watts, on April 6th, 7th, 10th and 11th. The subjects are as follows:—6th and 7th, "Is Secularism sufficient to promote the Well-being of Mankind." Mr. Watts to take the affirmative, Dr. Sexton the negative. 10th and 11th, "Is Christianity

* *Science and Religion*: A Discourse delivered before the "Church of the Lord," at Cavendish Rooms, London, on Sunday evening, Feb. 6th, 1876, by GEORGE SEXTON, M.A., LL.D. London: G. S. SEXTON, Jun., 75, Fleet Street, E.C.

of Divine Origin, and adapted to the Real Wants of Mankind." Dr. Sexton will take the affirmative, Mr. Watts the negative. Immense interest is felt in this debate in Newcastle and its neighbourhood in consequence of the large number of lectures delivered by Dr. Sexton for the Secularists in this town, at the time when he was a sceptic. Mr. Watts is also very popular in Northumberland, and is of course a representative man among the Secularists.

As this debate will necessitate Dr. Sexton's remaining in Newcastle and its neighbourhood for the greater portion of two weeks, he will be glad to make arrangements with Spiritualistic, Religious or Literary Societies, for the delivery of a few lectures, in which case, of course, no charge will be made for travelling expenses. He will also be happy to deliver two Discourses in connection with Religious Services, or to preach two Sermons on Sunday 9th. Applications should be made at once, addressed to Dr. Sexton at the office of this Magazine.

"THE USE OF SPIRITUALISM." BY MR. S. C. HALL.

We are very glad to learn that a new edition of this most excellent little work is about being issued. We believe the new edition is only being printed for private circulation, as the former one was; but we have no doubt that its highly esteemed and talented author will send a copy to any known Spiritualist who may apply for one.

QUARTERLY ENTERTAINMENT IN AID OF THE ORGAN FUND IN CONNECTION WITH DR. SEXTON'S CHURCH.

The third Quarterly Entertainment in aid of the Organ Fund, in connection with Dr. Sexton's Church, will be held at the Cavendish Rooms, on Wednesday, 29th inst. An unusually attractive programme will be presented, in which the names of the following talented and well-known artistes will appear:—Mrs. Limpus, Mrs. Russell, Miss M. Lowry, Miss M. Claxton, Mrs. Gulliver, Miss Lilly Gilham, Miss Sexton, Mr. G. S. Graham (from St. James's Hall), Mr. A. G. Ogan, Mr. Thomas Menzies, Mr. James Thomson, Mr. E. Parkinson Ashton, Mr. Williams, Mr. Geo. Sexton, jun., and Mr. F. Sexton. Dr. Sexton's choir will also take a part in the proceedings. The doors will open at half-past seven, the entertainment to commence at eight o'clock. Tickets, 2s. and 1s. each, may be obtained of Mr. G. S. Sexton, jun., 75, Fleet Street, E.C., and at the doors on the evening.

DISCOURSES ON THE DIVINE ORIGIN AND AUTHORITY OF THE
CHRISTIAN RELIGION.

It will be in the recollection of our readers that towards the latter end of last summer Dr. Sexton delivered a series of Discourses, on Sunday mornings, on the Divine Origin and Authority of the Christian Religion. These Discourses were mainly intended to meet the case of sceptics and doubters, whose state of mind the Doctor knows so well by past experience, and they created a large amount of interest, and were unusually successful. Recently it has been suggested by several Christian friends, who look with a good deal of alarm at the rapid spread of Scepticism, that these lectures might be re-delivered with great advantage, and that if they were given on the evenings, instead of the mornings of the Sabbath, they would be likely to be heard by a larger number of persons. Dr. Sexton has, therefore, decided to repeat them on the Sunday evenings during the present month, in connection with his Church, which meets at the Cavendish Rooms, Mortimer Street, W. They will be arranged as follows:—March 7th: “The Sceptical Theories invented to account for the Origin of Christianity.” 14th: “The Supernatural Element in Christianity.” 21st: “Christian Ethics as a Moral Code.” 28th: “The Influence of Christ’s Teaching on the World.” If such friends as take an interest in this important question will do what they can to give publicity to the fact that these Discourses are being delivered, they will be, thereby, aiding the great cause of Christian Truth, and helping to sustain the Doctor in his arduous work of carrying on his Sunday services. All who can attend will do well to be present. Divine service will commence on each Sunday evening at seven o’clock. There will, of course, be morning service, as usual, on those Sundays, which will commence at a quarter-past eleven.

“CHURCH OF THE LORD.”

On Sunday, the 13th ult., a very interesting meeting was held at the Cavendish Rooms, in connection with Dr. Sexton’s newly formed Church. A goodly number of persons assembled in the afternoon, and after the singing of a hymn from the Sankey collection, and the offering up a short prayer, G. Bell Galloway, Esq., was invited to preside.

The Chairman stated that he was most happy to occupy the position which he now held, to aid Dr. Sexton in carrying on his Sunday ministrations. His acquaintance with the Doctor had been by no means a short one, dating back as it did, some eight or ten years, and never in the course of that acquaintance had

he experienced greater pleasure than he did now. He had watched with a great deal of interest the change which the Doctor's mind had undergone, and hailed with delight the position which he now took. He held that all events were under the control of the Divine Ruler of the Universe, and that His purposes would in the end be accomplished, though unforeseen by us. God frequently gave persons especial, and sometimes very peculiar, training for special purposes, and he considered the Doctor had been so trained during the course of his past life for the work in which he was now engaged. When a man had once made up his mind that a certain course of action was right, he should ask the help of God in his undertaking, and at the same time devote all his energies toward the carrying out of his plans. In the course of his experience, he had never known this mode of procedure to fail. This the Doctor was doing, and he felt quite sure that God would bless his labours. In conclusion, he urged upon the meeting the necessity of their strenuously exerting themselves to help the Doctor with his work.

Mr. F. M. Parkes expressed his fear that he would make a very bad hand at public speaking. He had often heard that when persons tried to speak, who were unaccustomed to that sort of thing, their hearts frequently came into their mouths. He wished that it had been so in the present instance, for he felt sure that his heart could do far better service than his tongue. He knew that the Doctor had had very serious opposition to contend with, and he had noticed with extreme satisfaction the unhesitating way in which he had always spoken out his opinions, regardless of what people thought of him. He considered that nothing spoke so forcibly of the genuineness of a man's convictions as the open avowal of them in the face of open opposition and persecution, such as the Doctor had undergone. In his capacity as secretary, he would read a letter which he had received from the Rev. Frederic Rowland Young, who was unable to attend. The letter was as follows:—

Rose Cottage, Swindon, Wiltshire,
February 10th, 1876.

My Dear Mr. Parkes,—Dr. Sexton was with us last week, and we enjoyed his visit immensely, as well as the very able lecture he gave us on his own personal experiences in the world of scepticism. He told me that next Sunday there would be a tea meeting and public meeting at the Cavendish Rooms, designed to be a kind of formal inauguration of his ministry, and of the formation of a Christian Church of which he will be the pastor, and he asked me if I could come up and speak in the afternoon, and preach in the evening. I told him I should be only too glad to render him and his cause that or any other service in my power, but that I could not find a supply for my own pulpit here, and should therefore be compelled to decline. But I ventured to suggest to him that perhaps his friends might not consider it an intrusion upon them if I sent you a letter to be read at the meeting, in which I could express my feelings and offer such advice as a tolerably lengthy experience in the ministry might warrant me in offering. This is the origin of this letter, and I must ask you to

be kind enough to take it with you on Sunday in order that you or some other friend may read it to those assembled. I cannot tell you how warmly and deeply I congratulate you all on the step you have taken. God has been leading my friend along crooked and rough paths for some years past, and now at length I think He has shown him clearly what his actual work is, and most sincerely do I pray that he may have the grace, the wisdom, and the strength which he will sorely need in order to make full proof of his ministry, and rightly divide the Word of Truth to those who may attend his ministrations. He knows right well that he has my most entire and affectionate sympathy for him in all his trial, in his "work of faith," in his patience of hope, and his labour of love, while he knows equally well that any service I can possibly render him at any time or in any form, will be most freely given. It is not, however, to him that I wish now more particularly to speak, but rather to the members and attendants of his Church, and about certain duties which they will owe him, arising out of the mutual relations existing between minister and people. Allow me to specify a few of those duties which will be more specially incumbent upon you all:—

1.—Make it a matter of duty, which will soon grow into a work of pleasure, to remember your minister day by day at the Throne of the Heavenly Grace, and more especially on Sabbath days, when you and he will meet, and when you will expect to receive from him not alone instruction for the intellect, but inspiration for the heart and the life. Ask God that He will be graciously pleased to teach my brother, to strengthen him, to make him very courageous, and to uphold him in the doing of a work which an angel might envy, and which would be honourable work for an angel to do. Simple, believing, definite, practical prayer, the making known of our requests unto God, our intercession for others is a power in this world the value of which few Christians thoroughly estimate, but which is mighty in its prevalence with God, and great in its effect upon our own souls. My brother will feel helped if he knows that day by day and Sabbath by Sabbath those who profess to be his friends are lifting him up before the Mercy-Seat, and asking that a blessing may be given to him.

2.—Be regular and punctual in your attendance upon Divine worship. A minister comes to his work on Sabbath days, bringing with him the best he has to give, and it has a most depressing and weakening influence upon him if he finds that those who profess to be his friends are irregular or unpunctual in their attendance; for he cannot help the thought that their earnestness is lessening, and with the lessening of earnestness there is necessarily the lessening of power. When the doors are open be you there, and there by the time the service begins, and let my friend feel that all whose attendance he is entitled to expect are there before him, and with him ready to join in the services of the Sanctuary.

3.—Encourage your minister to speak out fully and freely what is truest and best in his mind and heart, and although it may be that some of you have not reached convictions of a distinctively Christian character on a level with his own, do not, I pray you, damp his zeal by a merely critical attitude of mind, and by withholding that response to the fervour of his own soul which helps to deepen that fervour, and is the means of getting as well as giving good. Dr. Sexton is now a Christian, with the firm assent of his intellect and the equally warm feelings of his heart, and he will do you good just in proportion as you open your souls to his inspiration, and let him pour into those souls some of the new life of God by which his own soul has at last come to be possessed.

4.—Jealously and constantly guard his reputation, and feel that any stab which that reputation receives from outsiders, is a wound given to yourselves. My friend has had more than his full share of misunderstanding, misrepresentation, and deliberate injustice, and it should be the duty of you who profess and call yourselves his friends, and who are the members of his Church, to throw around him the shield of your own confidence, while you never suffer a scandal or a slander injurious to him to remain unexposed and unanswered. Like the rest of us, of course he is by no means perfect, and I am sure he bewails before God his own imperfections far more thoroughly than we may perhaps imagine; but while he is but a frail mortal, he is also a man struggling manfully and Christianly to live Christ's life, to manifest Christ's spirit, to do Christ's work;

and I pray you to encourage him, to help him, to defend him, and to make his cause your own whenever that cause is attacked.

5.—Give him all the pecuniary support it is in your power to give. Strictly speaking, a man like Dr. Sexton cannot very well be paid in the current coin of the realm as he deserves; but you may and ought at least to give him all the support that is possible to you, never asking yourselves, "How little can I give without shame?" but "How much can I give, and be honest and grateful?" If money were my friend's first consideration, he could easily make it; but it is not, and never has been. All the more reason, therefore, that you should see he does not lack the means of living, and the support of his cause, as far as it is in your power to render it. Give him all you *can* give him, and give it him punctually, and without obliging him to bear the pain of asking for it. In a world like this there must be money, and ministers need it as much as other folks, and a Christian Church should lay it to heart as one of its most sacred duties to see that its own minister has all the money it is in its power to give him.

6.—Would you allow me to say, as a last suggestion, that I think you ought to look upon your present occupancy of Cavendish Rooms as a merely temporary thing, and to keep before your eyes a future in which you should have a building of your own, and where you could of course have conveniences and a permanent position such as you now have not. I think there are people in the world who if they saw you were earnest and self-sacrificing, and determined to stand by your minister, would be very willing to help you; but they must of course see first of all that you are willing to help yourselves. A man like Dr. Sexton ought to have a large building in a good neighbourhood, over the use of which he and his Church should have complete and constant control. You may have to wait some time for so happy a result; but keep it before your minds, and let it be one of the things you determine to do as soon as you possibly can.

And now let me repeat my congratulations and very best wishes, together with my sincere regret that I am obliged to send you a letter instead of being present with you, and speaking with a living voice these words which come from a warm heart, but which would be felt by you more powerfully could they be heard from human lips. May the Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit rest with minister and people now and always, and wherever they may be, and may great good be done in the name of the Master of us all is the prayer of, my dear Mr. Parkes,

Yours faithfully,

FREDERIC ROWLAND YOUNG.

Mr. G. M. Turpin said he could assure the Doctor that he had his heartfelt sympathies. He had known him and opposed him when a Freethinker, and had taken great interest in his ministrations since. He had watched his career closely, and was perfectly satisfied. He knew that the Doctor had many difficulties to contend with, but he felt sure that he would eventually overcome them. He thought the Doctor was destined to do a large amount of good, as his exalted talents rendered him eminently fitted to preach the Gospel with advantage. He sincerely hoped that Dr. Sexton would receive the support which his great abilities so richly deserved.

Short addresses were also delivered by Mr. Thomas Turner, Dr. Pearce, and others, all of whom spoke of the well-known ability of Dr. Sexton, and his earnestness in doing what he believed to be right.

Dr. Sexton made a few remarks himself, mainly in explanation of his present position, and the mode in which he had been led to it. His views had, he said, undergone considerable

change since he first left the so-called Freethought party between three and four years ago, and as a consequence of that he had lost many supporters who at first sympathised warmly with him. When he first left the Secularists his friends supposed that he would settle down among the Unitarians, and he himself considered that result extremely probable, as his predilections were in that direction. He drew around himself, therefore, a class of persons holding what are called advanced views on religion, amongst whom were some of his most liberal supporters. The Spiritualists also flocked round him in great numbers, and many present would recollect that in this very room not quite three years ago, he gave a series of orations on Sunday evenings, on which occasions the room was crowded to suffocation, although there was a high charge made for admission. He did not at all complain that the same persons no longer rallied round him, because he could not expect that they would come to him to listen to the teaching of doctrines in which they did not believe. He must himself preach what he conscientiously believed to be true, whatever the result might be; in fact he had no care for the result, feeling quite sure that if God had called him to do a work He would provide him the means of carrying it out. There was only one point about which he was sometimes somewhat perplexed, which was as to whether he should work singly as he was now doing, or whether he should cast his lot in with some denomination of Christians with whose views he more or less agreed. The advice that he received from friends upon this question was as a matter of course of a most conflicting character, each person leaning towards the denomination to which he himself belonged. Thus, one friend pressed him to enter the Church of England, another to join the Congregationalists, and a third to ally himself with the New Church, but at present he did not see his way clear to do either the one or the other. He knew that by standing alone he had to contend with immense difficulties of various kinds, especially those of a pecuniary character. He had been offered pulpits, some of which were richly endowed, and in the taking of which his income would have been certainly at least four or five times what it was at present. Still he could not conscientiously accept any of the offers that had hitherto been made, because he felt that he must be true to his convictions. He had received a day or two before a letter from a clergyman of the Church of England, a gentleman of high literary culture and a thorough Christian man, and whose opinion, therefore, he valued highly, in which occurred the following passage:—

I most sincerely trust that nothing will ever induce you to forego your Christian liberty by placing yourself under the limitations of a sect, however

wide its platform of doctrine may be. The men of the future, whom the Lord will specially use in furthering His kingdom, will, I believe, stand outside of all sects, though in relations of brotherly sympathy to all good men, by whatever name they may be called.

This advice he felt to be most in accordance with his own views at present, but whether he might not in future see cause to modify them he could not say. Certain it was that he should not accept any pulpit in which he would not be free to preach what he believed to be the truth.

After the public meeting about forty of the friends sat down to a tea, which had been provided in the rooms below, where, while indulging in

The cup that cheers, but not inebriates,
social conversation was indulged in, and the greatest harmony prevailed. Several leading Spiritualists were present, and men of note in connection with several religious denominations, the members of the Church of the New Jerusalem being in the ascendant.

Correspondence.

"HAFED."—A PROTEST.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—I see in the *Spiritual Magazine* for this month, a great puffing of a book by advertisement, called *Hafed*, said to have been given from a spirit Hafed to the medium Duguid, and I regret to find your Magazine recommending it in these terms:—"This volume is especially valuable just now, when it is continually being brought as a charge against us, that Spiritualism has nothing new to say on the great question which agitates men's minds." &c. Happily you add, "if this be true." Yes, indeed, if it be true!

Now it seems to me that it is not of so much consequence whether Spiritualism has anything *new* as whether it has anything *true* to say. Spiritualism has, by vast and consentaneous testimony, established anew the great fact of the immortality of man. That is enough for us and for all men, if it never add another word. But it is of infinite importance that what it does pretend to say should be obviously and palpably true. Now what are the facts and proofs of the truth of this story of Hafed? There are none. We have the mere *ipse dixit* of an unknown spirit, pretending to be a prince and a great man, in the usual style of these *soi-disant* spirits, such as have been telling us of Michael Angelo building the Pyramids, and of which this Hafed makes Melchizedek the originator. For 3,792 years the world has been content to know Melchizedek as priest and King of Salem in Canaan; priest of a peculiar order, of whom so little has been revealed all this time, that St. Paul describes him as "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like the Son of God." Evidently intimating that he was Christ himself, or a heavenly type of Christ. This mysterious person Hafed transports from Canaan into Egypt, and brings him out as an architect! *Credat Judeus, non Ego!*

I have not read this book, and it may seem a little premature to condemn it; but I have perused the extensive table of contents advertised at the end of the

Magazine, and the proofs of its falsity are there too glaring to necessitate the reading of the work itself. With the statements there staring you in the face, my astonishment rises to the highest pitch when I see men like S. C. Hall, John Enmore Jones, and others too wary to give their names, setting it up above all books except the Bible! Had the book been avowedly a romance by some departed writer of fiction, pursuing, in the spirit-world, his old vocation, well and good; but, whatever the book may be as a romance, assuredly it is not a verity.

What! shall we be told that Jesus Christ travelled in Egypt, Greece, Persia, and India, and in some of those countries twice or more, and that His contemporaries knew nothing of it? That He there studied under Egyptian Hierophants and Persian Magi? Can any one believe, who is capable of a competent idea of the Saviour, such fables? That Jesus Christ, the Son of the Most High, coming down from the seat and centre of all truth, of all divinity, of all knowledge, needed to become the pupil of the priests of Isis, the Persian Magi, and the Gymnosophists of India? Such a supposition, if not blasphemy, is simply preposterous. What! "Christ, in whom dwelt the fulness of the Godhead bodily;" of whom Isaiah prophesied that "His name should be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Thus, in fact, attributing to Him the fulness of the Godhead; was He to go about seeking the necessary knowledge for His mission from the heathen? Did God, who said, "Woe to them that go down to Egypt for help," send His Son there for help in theologic science? Did God say that He had called Him, and would hold His hand, and keep Him, and would send Him as a light to the Gentiles?—Isaiah xlii. 6. Was He to go to the Gentiles for knowledge? No! the Gentiles were to come to this light. He declared that He could "lift up His hand to the Gentiles, and set up His standard to the people, and they should bring His (Christ's) sons in their arms, and His daughters should be carried on their shoulders."—Isaiah lx., 22. The Gentiles were to seek to this light, not this light to seek to the Gentiles. "To it shall the Gentiles seek."—Isaiah xi. 10. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," not the glory of Egypt, or Greece, or Persia, or India, but of the Lord, for all these countries were in the darkness of heathenism, notwithstanding all their boasted wisdom. "For behold darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1, 2.

And who is this Hafed who now dares to tell us the reverse? And the Spiritualists, do they read their Bibles, and yet give ear to such false teaching as this? To a seducing spirit who pretends to teach the Lord of Glory, whom God Himself had declared that He would Himself inspire, instruct, and uphold? The disciples knew rather better than this false spirit teaches. They said, "Lord, Thou knowest all things; and needest not that man should tell Thee *anything*."

We are assured by the Evangelists, that Jesus, after His disputation with the doctors in the Temple, went with His mother and Joseph, and lived with them at Nazareth, and was "there subject to them"—not that He was rambling all over the world in His youthful years, gleaning their half-lights from the heathen when He had the full light constantly with Him. We are told that He emerged about His thirtieth year suddenly from the obscurity of the carpenter's shop, divinely furnished with wisdom unknown before on earth, and with a divine power till then unconceived of in a human form. Certainly He learned nothing in Egypt on His visit there as an infant; for, according to the Biblical chronology, it was only a year from the flight into Egypt to the death of Herod and the succession of Archelaus; and had He ever gone again to Egypt, to Persia twice, to Greece and to India, would His neighbours who knew Him familiarly have been astonished at His knowledge on coming forth to His public mission, when He entered the Synagogue and began to read and teach? Would they have been such fools as to say, "Whence hath this man these things? And what wisdom is this which is given unto Him? Is not this the *carpenter*, the son of Mary, and the brother of James, and Joses, and Juda, and Simon? Are not His sisters here with us? And they were offended at Him."—Mark vi. 1, 2.

Had they known Jesus as the restless philosophical student, not content even

with all the knowledge of Israel, but going about with a most learned foreign tutor, going to all the most learned nations, to the most famous seats of learning in the world, would they have been at all amazed at His teaching in the Synagogue? Certainly not; they knew Him only as the *carpenter*. They had known Him as such all His life, and only as such, and, therefore, they were offended at Him.

There needs nothing more than this to stamp this book as a palpable fiction; and when put forth as more than that, a false and lying attempt to palm off upon us the life of Christ in those years in which the Gospel is wisely reticent;—those years in which His mind and body were preparing for the great work of a world's redemption,—years not spent under the teaching of Pagan priests and theosophists, but in secret communion with the omniscient and all-perfect spirit of the Supreme. He in God, and God in Him, wrapped in the Divine atmosphere; living in the intermingled life and fulness of all knowledge, truth, beauty, and essence of celestial light.

Mr. S. C. Hall rejoices that Hafed supports the Christian creed, and we know that few feel more deeply the truth and blessing of this creed; but I would remind him that such support was ostensibly given to Christianity by the Apocryphal Gospels; by the Shepherd of Hermas; and by the books of the Sybils; not the old, genuine ones, but the elaborate fictitious ones, fabricated with a false and mischievous zeal by early Christians. And what has been the fate of these in the judgment of succeeding ages? So far from having strengthened the Christian faith, they have been seized upon by sceptics to throw doubt on the whole Christian history and writings. They are confessedly interesting, but they are not the less apocryphal; and however interesting may be the fictions of Hafed, their tendency, and most probably their object, by the spirit-author, is to cast doubt and disgrace on the whole of spiritual belief.

For my part, I hasten to put in my protest against being included amongst the Spiritualists who can receive such palpable fictions as sacred truths. So long as I live, I hope to retain my common sense, and not to allow myself to be bamboozled by any "cunningly devised fables" of the spirits. That there will be such, more and more specious, I have no doubt; for we are told that in these latter days the spirits "shall deceive almost the very elect." This is the most subtle way in which the enemy of all truth—and, therefore, of the great truth of spiritual communication, and of the eternal life of man—can cast ridicule on it, and overwhelm it. Open hostility has been tried in vain. In vain have the philosophers made their onslaughts on it. But the devil, "as an angel of light," seems likely to be more successful in converting Spiritualists into the most credulous of mortals,—in reducing them to a by-word.

What! will this Hafed persuade us, after all, that he is one of the "Three Kings of the East?" one of the three Magi who came to the cradle of the infant Saviour? Tradition, at least, has always known them as Balthazar, Melchior, and Jasper. How happens it, then, that if Hafed were one of these, that he did not come out in his own name? Which of them is he? And who ever heard of him at all? Is he to jump up, after a concealment of nearly nineteen hundred years, like a jack-in-the-box, and take our faith by a *coup de main*? Absurd! I am glad to hear from England that Spiritualists, whose qualifications for sound exegesis and historic criticism are of the highest order, pronounce the book, some of them "Bosh!" others as simply—"a novel of the spheres!"

What it is any one may know from such headings of the contents as these:—*Issha*, an old Egyptian priest, chosen by the spirit voice to be the guardian of Jesus.—*Issha* takes him to Egypt.—Jesus arrives in Persia.—*Studies under Hafed (a Persian Magus)*.—*Jesus admitted as one of the Magi!*—Back again to Egypt.—Jesus again visits Persia.—They depart for the East.—*Jesus acquires knowledge from the old records of India*.—Visits the Hermits of the Mountains.—*Sitting with Jesus for spiritual communications!* &c., &c.

Does the dullest intellect fail to see from these passages what is meant? That the book is a covert attempt to destroy the directly divine, directly revealed basis of Christianity, and reduce it to a Pagan one? Christ, the Son of God, who came to destroy Paganism, is here made to learn and accomplish Himself from Paganism. Christ, who lived in direct, open and full communion with His heavenly Father, and declared that whatever He taught He received

from God, is made to study in Egyptian, Grecian, Indian and Magian schools, and to be initiated and installed as a Magus! Christ sitting for spiritual communications, who lived in constant and intermingled life with God!

My fellow Spiritualists! "Awake! arise! or be for ever fallen!" Every day I see more and more the urgent necessity of your bridling your credulity, or we shall be, if we are not already, ranked with Joe Smith, Joanna Southcote, John Rowe, and their crack-brained followers. A little more of this, and Spiritualism will stink in the nostrils of all sensible people. I, for one, am resolved not to march through Coventry with people who are ready to swallow as gospel any moonshine that "the dear spirits" may bring us.

Yours faithfully,

WILLIAM HOWITT.

Rome, Feb. 8, 1876.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS AND THE SPIRITUAL PRESS.

To the Editor of the "Spiritual Magazine."

SIR,—In reply to your comments on my letter on the above subject last month, I beg to state that I acted in the matter of the Harrison Testimonial as Assistant Secretary to the Committee in my private capacity, and not in any way officially on the part of the Association.

Though I have the honour to be the "paid Secretary" of the Association, I yet reserve to myself the right to work for Spiritualism in any other way that I think useful.

With regard to Mr. Harrison's occupying a room at 38, Great Russell Street, for which you say he pays no rent, I will also state, *unofficially*, that the agreement made between Mr. Harrison and the Council was that he should give the Association the services of his clerk as an equivalent for rent, which contract has been adhered to on both sides.

EMILY KISLINGBURY.

93, Clarendon Road, Notting Hill, W.

To the Editor of the "Spiritual Magazine."

SIR,—As I know something of the facts, may I reply to your comments on the Secretary's letter in your last issue?

The custom of the reporter of the *Spiritualist* sitting at our Council table began before we occupied our present quarters, and when our accommodation was too limited for him to be otherwise disposed of (any other reporter who had chosen to attend would have been similarly placed). It is, no doubt, a pity, as it has turned out, that this custom was not abandoned when practicable, and a still greater pity that those who *now* complain of it did not sooner suggest to the Council that it was a mistake.

The reporter in question has written many letters to the Council, and has sometimes taken part in the discussions, and generally reports his own letters and remarks at a very unnecessary length, thereby giving them the appearance of an importance which they seldom really possess, in the eyes of the Council, or of any one else; the more so that he often condenses, or even cuts, letters and remarks by other persons which are much more valuable than his own. But this is so common an error, even among editors who are not their own reporters, that it really ought not to mislead anyone. Moreover, so far from Mr. Harrison "exercising a considerable influence over what is done" by the Council, it is very rarely indeed that his views have been acted on. And anyone can write letters to the Council, which, if they contain anything of any possible interest, are always read at the meetings, and if not, are reported with a summary of the contents by the Secretary. True, Mr. Harrison, being present when his letters are read, sometimes takes the opportunity of making additional statements, which I think is an abuse; but I have never heard him do this without

asking leave, in the somewhat peculiar form quoted by you, and his remarks have *generally* been in answer to questions asked by Members of Council.

I quite agree with you that there is no reason why he should not be a member of Council as well as yourself, but I think *no* editor of a Spiritualist periodical ought to be a Member of Council.

Though Mr. Harrison pays no rent for his room in cash, he pays it in the form of the services of his clerk, which we could scarcely dispense with, and which were accepted as an equivalent. This arrangement was perhaps made rather hastily and inconsiderately, as I believe no single Member of Council knew that Mr. Harrison was going to make the proposal until he did so at a meeting of the Council.

The Association certainly had nothing to do with Mr. Harrison's testimonial, which I believe was never even alluded to at any Council meeting, beyond allowing it to be presented at one of their *soirées*, at the desire of Mr. Harrison's committee. And, it seems to me rather illogical in you, Sir, to have supposed, when Miss Kislingbury signed her letter to you as "Assistant Secretary to the Harrison Testimonial Fund," to have assumed that, because she is the "paid Secretary" of the Association she is incapable of writing in any other capacity.

I must confess that I think you make a point on advertisements, but you must know that the *Medium* and *Human Nature* persistently refuse all advertisements tendered by us; that your own charges are about four times what the *Spiritualist* charges us; and that most of your readers also see the *Spiritualist*.

Yours faithfully,

A. JOY.

Junior United Service Club, London, S.W.
9th February, 1876.

To the Editor of the "Spiritual Magazine."

SIR,—Although it is the rarest thing in the world for me to take any notice of printed attacks, since it is better to go on quietly without getting into controversy, I now reply to some misstatements about myself made in the last number of the *Spiritual Magazine*, because your journal has hitherto borne a good name in our movement, and it is well for everybody that anything tending to tarnish it should be stopped at the beginning.

In the last number of the *Spiritual Magazine*, you say, while speaking of the National Association of Spiritualists:—

1.—"Mr. Harrison speaks in the council room as frequently perhaps as any Member of the Council."

This is not true. At three meetings out of four I do not open my mouth. At other times I ask permission to speak, when I can give information of use to the Council; because, having had seven years of constant experience in the public affairs of Spiritualism in London and the provinces, I can sometimes give information which is useful to them, and which they are glad to receive. If you and others make unnecessary fault-finding about this method of making an effort to benefit a public movement, of course I shall hold my tongue altogether.

2.—You say, "Mr. Harrison occupies the rooms of the Association, for which he pays no rent."

In this sentence is both a *suppressio veri* and an untruth. I have one small office on the premises, which is not "occupying the rooms." In return for this, the Association has much of the time of my assistant, so that the Secretary is able to leave the premises, if necessary, during a large portion of the day; otherwise, the Association would have to pay for an additional hand. This service on both sides can of course be expressed in money value.

3.—You say, "His testimonial appears to have originated with the Association."

This is not true. If you refer to the printed circular, you will find it was a separate committee having no connection with the Association.

4.—You say, "If, as Miss Kislingbury states, advertisements of the Association were tendered to all the Spiritualist papers alike, when the Council first resolved to give publicity to its meetings, that time has certainly long since gone

by, for while every week one may find two or three columns of advertisements of this same Association in the *Spiritualist*, you will look in vain for as many lines in any other paper."

Perhaps this may be explained by the circumstance, that for one insertion of the Conference advertisement you charged them thirty shillings, whilst I charged them but seven shillings and sixpence for the same thing. I do not say that your charge was an unfair one, for I took a great deal off the proper price, without being asked by them to do so, or informing them that I had so done, because I knew that their funds were running low at the end of the year.

The meetings of the National Association have from the first been as open to the reporter of the *Spiritual Magazine* as they have to the reporter of the *Spiritualist*, and if you do not avail yourself of the opportunity nobody else can be blamed.

I have nothing to do with the Association beyond renting a little office on the premises. Our union is not one of business but one of principle. The members of the Association consist of ladies and gentlemen, the oldest and most respected workers connected with the movement in this country. When the principle was first mooted of union instead of dissension amongst Spiritualists, of publicly elected representatives instead of self-appointed would-be leaders of Spiritualists, managing their own affairs, expending their own funds, and obtaining properly audited balance sheets, the *Spiritualist* newspaper supported all these principles. The *Spiritual Magazine* placed every stumbling-block it could in the way of carrying out these great purposes, but did not succeed. Page after page of abuse was printed for months in your periodical, and here is a sample of what you once inserted in a large type article, which, in justice to you, I may state, was not written by yourself:—

"They have no right to give their fellow Spiritualists by implication, that is by assuming the national name and style, the disgraceful appellation of heathens and infidels. 'Their primary and fundamental object,' said one of their speakers, 'is to form a bond of union between all Spiritualists of every shade of opinion.' I, for one, declare that I will have nothing to do with any such a Noah's Ark. There can be no real bond of union betwixt good and evil, wisdom and folly, between clean and unclean—it is not in nature. Let Spiritualists of every shade go their own ways. However they may try at it, there can be no permanent union betwixt such incongruous elements. I, myself, have but one way, and that is the way of truth, righteousness, and sound sense, as they are taught in Jesus Christ. I am a man, and because I am a man I am not obliged to share the opinions, or the deeds, or the absurdities of men of all shades of opinion. With the murderer, the adulterer, the swindler, the blasphemer, or the drunkard, I have nothing to do."

I submit that in saying that I influence the Council, which consists of those who would very properly resent any attempt at interference, you are insulting them and charging me with doing a dirty act—at least in my eyes it is dirty; and I submit that before you publicly brought such charges against a fellow Spiritualist you ought to have found out whether they were true. You might easily have ascertained, because every member of the Council, who attends the meetings, knows that what you said in the *Spiritual Magazine* was, for the most part, not true. If this bringing of charges against an individual without first ascertaining whether they were true, is because you have been made a catspaw of by some anonymous slanderer, the best thing you can do is to gibbet him, and publish his name and address for the benefit of all upright people.

These lines are written in all friendliness, for I care nothing for such personal attacks. My intimate friends know I do not do such dirty actions as described, and about the opinions of others I am careless; but think that the editors of Spiritual periodicals possessing any claim to character ought not to throw mud at each other, but should set an example by living in friendliness and good will. I have never published a word of a disagreeable nature about you, and whatever small help I have been able to give you, in the way of publicity for your efforts, has always been willingly done. I have always written and spoken well of you in public, and in private, and have not inserted letters of an unpleasant nature about you, sent to me for publication.

I claim, as a matter of justice, and as a matter in which your honour is

concerned, that you publish this letter, and as I have sent it, without additions or abbreviations.

WILLIAM H. HARRISON.

Spiritualist Newspaper Office,
Stationers' Hall Court, St. Paul's Churchyard, E.C.,
Feb. 17th, 1876.

[Two of these letters, it will be seen, are from the two Secretaries of the Association. It is important, however, that we should state that neither of them is official, the Council having given no authority for them to be written, and they express simply the private opinions of the writers. Miss Kislingbury seems to have fallen into the error of supposing that we in any way considered her to blame for the course she has taken in reference to the Harrison Testimonial. No one disputes her right to act in this matter, or in any other, as her judgment may dictate. What we said was that the fact of her sending out Mr. Harrison's circulars, she being known to be the paid Secretary of the Association, coupled with the other circumstances which we then mentioned, was calculated to convey to the public the impression that Mr. Harrison and the Association were in some way or other most intimately connected, which impression the Council now finds itself compelled to take steps to remove. Our remarks were never intended to impute the slightest blame to Miss Kislingbury, their only object being to explain what we thought, and what we still think, led to the impression on the part of the public which is now sought to be removed.

The letter of Mr. Joy simply confirms almost everything that we had stated, but puts forward excuses for the objectionable facts which we do not think any one who reflects will consider valid. The fact that Mr. Harrison sits at the Council table, and takes a part in the discussions, although not a Member of the Council, is not attempted to be denied, and the reasons given for his so doing are lamentably futile. The Council never occupied any room where a small table could not have been provided for the reporters, had it been deemed advisable that this should be done; and most certainly in their present quarters there is room for half-a-dozen such tables were they considered necessary. But the mere fact of sitting at the table is not the cause of complaint, but the taking part in the discussions of the Council, which is regularly done by Mr. Harrison, and which is utterly unparalleled in any Council meeting of which we have had any experience. Imagine a reporter in the House of Commons attempting to take part in the debates; or, to come much lower down in society, suppose it done even at a parochial meeting, such as a Vestry or Board of Guardians, and the incongruity of the position will be at once apparent. Whether Mr. Harrison asks permission to be allowed to speak or not in no way affects the question, since we maintain that a reporter has no right even to ask such permission; but Mr. Joy knows as well as any one living that this permission is frequently not asked at all, and, when it is, it is, as he says, in the "somewhat peculiar form" named by us last month of saying, "I have no right to speak here." It was stated by Mr. Everett, at the Council meeting where this very question was discussed, that at the previous meeting Mr. Harrison had spoken five times, asking permission only once. As to whether Mr. Harrison exercises any influence over the decisions of the Council, that is a matter about which there may be a difference of opinion, and it perhaps would not be easy to produce proof either on one side or the other. Our own opinion most certainly is—and we state it now more strongly than we did before—that resolutions passed by the Council have occasionally been cut and dried before the Council meeting took place at which they were to be passed, and that they showed unmistakable evidence of having been manipulated by the Editor of the *Spiritualist* and his friends.

With regard to the fact that Mr. Harrison occupies the rooms of the Association without payment of rent, we shall still adhere to our previous statement. In truth, perhaps, the best evidence in the world that can be given that no rent has hitherto been paid is the fact that the Council, in consequence of the dissatisfaction now prevalent, decided a week or two since that in future such rent should be paid. Nor has he given the *services* of his clerk in the sense in which that term is generally understood. His clerk does no work for the Association, but simply sits in the reading room doing his own or Mr. Harrison's business. When it was proposed that Mr. Harrison should have the rooms—

which seemed to us to be one of those very questions which had been settled before the Council met—it was stated that Mr. Harrison's clerk could do his copying in the rooms of the Association, and would thereby be in attendance to answer questions, if necessary, while the Secretary went to her dinner. If this is to be considered really paying rent for the rooms, or giving an equivalent in value for their use, we shall only be delighted to hire a dozen or two of rooms on the same terms. But the complaint made throughout the country—and we speak from personal experience—is not only that Mr. Harrison has the rooms originally agreed upon on these remarkably easy terms, but that he has gradually extended his business until it has spread itself over the entire premises of the Association. He has converted the whole thing, in fact, into a bookseller's shop, and sends forth to the world a regular catalogue of books which may be had there. He has occasionally a book-stall in that part of the building which he does not *rent* or give an *equivalent* for. Indeed, a book-case of his, in which are books for sale, is to be found in the reading room itself, where he and his clerk, one or more frequently both, are regularly in attendance to dispose of their wares. Should it, therefore, be wondered at that Spiritualists in general look upon this Association as being established for the purpose of serving Mr. Harrison?

With reference to the advertisements we speak reluctantly, because whatever we may say will probably be put down as annoyance on our part that those advertisements have not been given to us. We have no such feeling; although, if we had, it is difficult to see upon what ground that would make any difference to the real fact of the case. If the object of the Association in advertising be to bring its doings before Spiritualists in general, one fails to see upon what ground all the advertisements are given to one particular paper; but if the object be simply to serve Mr. Harrison—and we tell the Council candidly that that is the construction put upon their acts by hundreds of Spiritualists in the Provinces—then, of course, there is no difficulty in the matter. The statement made by Mr. Joy that our own charges are four times as high as those of the *Spiritualist* is a rash and random statement made without due consideration, and, even if it were true, would prove nothing to the purpose, because every advertiser knows that an advertisement in a monthly magazine is worth more than one in a weekly paper, for various reasons which need not be entered upon here, even supposing the circulation of both to be equal. But what will be thought of Mr. Joy's defence on this point when we remark that no advertisement has ever been tendered to this Magazine at all, and that, therefore, the statement about charges is based on no fact, but has been called into existence by his own imagination. A solitary advertisement relating to the Conference was sent, a year and a half ago, to the *Christian Spiritualist*, and we suppose it is to this that a reference is made. But, in the first place, that could in no sense be made the basis of Mr. Joy's statement in reference to a totally different paper; and, in the second place, every one who has had the slightest experience in business knows that the charges for an advertisement will be regulated by the number of insertions. A solitary advertisement given once for all would be found in any paper to be a very different thing, in point of charge, to one continued regularly week after week. This part of the business, however, being somewhat personal, we are content to let go by. But we can assure the Council of the Association that very active and energetic steps will have to be taken to undo the mischief that has been already done if they wish to stand well with the great body of Spiritualists.

Mr. Harrison's letter came to hand late in the month, and after the communications from Miss Kislingbury and Mr. Joy, together with our foregoing comments upon them, were in print, which is our only excuse for referring to it separately, seeing that it takes up in a great measure the same points that had been previously dealt with. We repudiate most emphatically any personal attack on Mr. Harrison, any mud-throwing, or any accusation against him of "doing a dirty act," having been actuated in what we said purely by the motive of seeing union among Spiritualists generally, and the Association made, what it claims to be, a Representative of the Movement throughout the country. Nor did we state anything but what is literally true, as can be testified by every person who knows anything of the facts. Mr. Harrison's letter breathes through-

out a spirit of bitterness, which we regret to see introduced into the discussion of this question, and is of so offensively personal a character that we doubt very much if he would have given place in his journal to such a letter written about himself. In it we are again and again charged with stating what is "untrue," and he insinuates that we have been made a "catpaw of by some anonymous slanderer." Complimentary this! Most people who know us would deem us a very unlikely character to be made a catpaw of by any man living, let alone one who was personally unknown to us. Indeed, it is just because we will be made no man's catpaw, that we speak out on this and other questions in accordance with our honest convictions. The statements, about the occupancy of the rooms without rent and the frequency with which Mr. Harrison speaks in the Council, we need not again refer to, except to say that on the latter point at least Mr. Joy's letter will furnish a reply to Mr. Harrison's statement. Whether the testimonial originated with the Association or not, we venture to say that the impression produced upon the minds of ninety-nine persons out of every hundred in the provinces was, that it did. We were of the same opinion, and stated in our last issue our reasons for arriving at that conclusion. If we were wrong in this respect, it only shows how much the more urgently a definite understanding is necessary as to what is Mr. Harrison's relationship to the Association. Nor is it of the slightest value for Mr. Harrison and the secretaries to keep on repeating that there is no such relationship, when the facts point so conclusively the other way. Why, take the very letter under consideration. Here is an explanation attempted to be given by Mr. Harrison—who, in the same communication, tells you that he has nothing whatever to do with the Association—of a matter falling specially within the province of the Council, for the information of the Editor of this Magazine, who, bear in mind, is a Member of the Council. What had Mr. Harrison to do with the reasons of the Council for not giving their advertisements to the *Spiritual Magazine*? Surely, that was a subject resting entirely between themselves and the proprietor of that Journal. And the fact that Mr. Harrison thus steps in as the mouthpiece of the Association, even between itself and one of the Members of its Council, is just an illustration of the very class of acts about which complaints are made. Of course, he has fallen into the same error that Mr. Joy did with regard to the *Magazine*, but even had he not, we should most certainly not discuss with him the reasonableness of our charges for advertisements, or whether that would form a sufficient ground for his columns being filled with those of the Association, which appear nowhere else. Mr. Harrison, it seems, charged 7s. 6d. for an advertisement, for which we charged in another Journal 30s. Well, be it so; that is surely no point to dispute about. Each man knows best the value of his own wares that he has to dispose of.

Having done with the so-called charges, which Mr. Harrison thinks we brought against him, let us judge of the accuracy with which he flings abroad his accusations against us. We are accused of introducing matter into the *Magazine* prejudicial to the interests of the Association, and then follows a long quotation from a paper of Mr. Howitt's, prefaced by the words "*you once inserted in a large type article,*" &c. Now, will it be believed that the article from which this quotation is made appeared in the *Magazine* three months before it passed into our hands, and at a time, therefore, when we had no more control over its pages than Mr. Harrison himself. This fact needs no comment.

In conclusion, we repeat that we have no ill-feeling whatever towards Mr. Harrison personally, and have manifested no unfriendly spirit whatever with regard to him. The question under consideration is a public one, and has been on our part dealt with as such.

We have already occupied more space with it than we can very well spare, and should not have referred to it at all had not the Association themselves drawn attention to it in the letter of Miss Kislingbury, which appeared in our last number, and that, inserted with the comment which we felt called upon to make on it then, we should have allowed the matter to drop but for the defence now set up by the two Secretaries of the Association in their private capacities, and the letter of the Editor of the *Spiritualist*. Now that the subject has been mooted, the Council will soon find that steps will have to be taken to remedy the abuses complained of, or the Members will cease to subscribe funds to be thus—to say the least of it—injudiciously expended.—ED. S. M.]