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PROPHETIC INTUITION AND THE DEMON  
OF SOCRATES.

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AN infinitude of study has been bestowed upon the memorable words of Socrates to his judges: "I am moved by a certain divine and spiritual influence. It began with me from childhood, being a kind of voice which, when present, always dissuades me from what I am about to do, but never urges me on." We are conscious of a propensity in us all, when in perplexity, to seek admonition and guidance from a source superior to ourselves. Men who have ordinarily felt sufficient for all occasions, when they chance to encounter some exigency for which they had not been prepared are disposed, perhaps above others, to seek out some occult means for knowledge of what to do or expect. King Saul, visiting the Obeah woman of Æn-Dor, was no isolated example. Alexander of Macedon, in like dilemma, also sought aid from divination. Julius Cæsar had with him a Chaldæan. But we care not to explore this department of human research. Except the denizens of another form of life shall have attained a superior *moral* altitude, and are able to take wider views of the great interior world of fact, they can render us little service, but rather will do us harm.

Nevertheless, there are periods in the life of every one when he desires to obtain a suggestion which will facilitate the forming of a right conclusion, or the adoption of a purpose which will be purely wise. It is easy to declaim about superstition and credulity, but we do not see why a person should be impugned in that manner, because, after having exhausted the finite powers at his command, he looks beyond them for aid and instruction

from a source above himself. If we approve the young and inexpert when they ask for advice from those who are older and more intelligent, the same logic will carry us further—even to the fountain of Infinite Wisdom itself. It is an instinct in the savage, and we do not perceive that our more erudite civilized man has got on much further. All that has been lost of the intuitive perception, there is good reason to apprehend has been characterized by an equivalent sacrifice of moral sentiment, and of conscientious regard for the right. Such maturity we have no ambition to acquire.

We are not precluded from learning anything that it is possible or wholesome to know. Nor is it to be presumed that we shall ever be able either to measure ourselves or what is above us. But an intelligent conception may be attained of the facts which underlie our being, and we may hope to ascertain how our actions are directed.

It ought to be considered in this connection, that no faculty is possessed by one person and withheld from another universally. The *superiority* of one person to another is, therefore, only in degree, not in kind; and whatever one has really attained or performed, another can do or attain potentially. Every person must make the path for his own feet. It is his right to exercise his mental powers, and to cast off whatever restrictions others may desire to impose upon his thought. Nay, more, there can be no important progress made in a *divine* life except this freedom shall be exercised in a catholic spirit.

There are in every neighbourhood traditions and anecdotes concerning individuals possessing certain occult powers that enable them to obtain a knowledge which transcended the ordinary limit of human faculties. Sometimes the possession of these gifts appears to constitute a *religion*, but the fact, we think, is more frequently otherwise. However, what was denominated prophetic power in ancient times was denounced as magic and sorcery in the Middle Ages. At the present day there exists a form of Spiritualism which seems to have seized upon these ideas and cognate facts as its *exclusive* province. We do not quite relish this appropriation; it savours to us too much of a diverting of what may be interior wisdom into the avenues of charlatanry, into which we desire not to enter. Nevertheless, in all ages the highest truth possessed has been employed for the greatest wrongs; and the alternatives are offered to us, to reject it for having been thus perverted, or to rescue it and set it again in its proper place. We propose to accept the latter. We will not reject faith or spirituality, because of any error or aberration of "Spiritualism" unphilosophical.

It has been propounded by Lyell and other geologists that there have been no catastrophes or miraculous changes in the physical condition of the earth, but a steady progress from century to century and from age to age. So far as we can apprehend the matter, this is plausible. By an analogous principle the human soul undergoes no catastrophes or supernatural transformations, but steadily moves forward in its career toward the Infinite. Yet being capable of volition, passion, and moral action, it becomes a legitimate subject of inquiry whether it may not so approximate the diviner nature as to receive therefrom a certain *quickenning* of its powers.

If we were to attempt an answer it would be in the affirmative. Believing that all evolution in nature is the bringing into phenomenal life a potency which must have been first *involved*; also that the human soul, as it is developed in higher life, exhibits powers which it has derived from the divine, we are of opinion, and from conviction, that it is capable of direct *inspiration* and enlargement of its faculties by a communion with that source of its existence. It is no abnormal condition, but one incident to our spiritual nature; not the establishing of a relation with Deity outside of us, but emphatically the bringing to light of divinity within us.

I suppose that this was the "demon" which Socrates indicated as his interior guide. When Demodocus brought to him his own son Theages, to discourse about the acquiring of wisdom, Socrates named the several branches of knowledge and referred him to distinguished teachers, because he was himself illiterate. "I know none of that blessed and beautiful knowledge, although I wish I did," said he. The young man, however, was not willing to drop the matter in this way. Others, who knew nothing before they associated with him, became in a very little time better than those to whom they had been inferior.

"No," protested the philosopher, "you do not perceive how this occurs; I will tell you. There is by a divine allotment a certain demon that has attended me from my very childhood. It is a voice which, when it is perceived, always signifies to me to relinquish what I am about to do; but it never at any time *incites* me. And if any one of my friends suggests anything to me, and the voice is heard, it dissuades me from that very thing, and will not suffer me to do it."

Socrates also explained to Alcibiades that he had refrained from speaking to him for this very cause. That impediment had now ceased. It appears, also that Alcibiades, at this time, gave heed to his great teacher, and that his conduct was praiseworthy.

Apuleius gives a reason why the demon of Socrates was

generally in the habit of forbidding him to do certain things, but never *exhorted* him to the performance of any act. Socrates, being of himself a man exceedingly perfect, and prompt to do whatever he ought, never stood in need of any one to exhort him, though he sometimes required to be forbidden, if danger happened to lurk in any of his undertakings. Being thus admonished, he was enabled to use due precaution, and desist for the present from his endeavour, either to resume it more safely at a future period, or enter upon it in some other way. It was usual for him to describe those warnings as "a voice proceeding from the demon"—in fact his guardian spirit.

In no case did Socrates speak of it as an omen. In this particular it would seem to have differed somewhat from the oracles and *Bath Kol* of the Jews, which appear to have been the utterance of an object, a scene, or an impression, by which an effect is produced on the mind. "The Lord God hath spoken, who can but prophesy?" (Amos, iii. 8). If Socrates had derived his admonition from an omen, he would have said as much. But he employed no such method of divination. Yet it was the day of such things. About that time Nebuchadnezzar, a King of Babylon, from the very head-quarters of theurgy, having set out on an expedition to reconquer his rebellious vassals, and in doubt which *route* to choose, made use of sortilege, divination, and augury. He took his position at the parting of the ways which led to the metropolis of Ammon and to Jerusalem. "He shuffled his arrows, he consulted the teraphim, he looked into the liver—in his right hand was the divination of Jerusalem" (Ezekiel, xxi. 21-22).

Apuleius was of opinion that Socrates used to perceive indications of his demon, not only with his ears, but with his eyes, as he frequently declared that it was not a voice but a *sign* which had impressed him. The Pythagoreans were in the habit of expressing surprise when anybody denied having *seen* a demon. The prophet Elisha is recorded as evoking a vision of this nature. His servant being terrified at the appearance of a body of troops sent by the King of Syria to apprehend him, "Elisha prayed and said, 'Lord, I pray thee open his eyes that he may see.' And the Lord opened the eyes of the young man and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings, vi. 15-17). If we receive either of these narratives as literally true, there is no reason for doubting that Socrates beheld spiritual *forms*, as well as perceived their presence.

It would be easy, in such case, to have regarded his demon as a familiar spirit or guardian genius; and those who regard all demons as evil have accordingly imagined the great philosopher

to have been the subject of magical or diabolical influence. But it is not clear to me that he ever assigned to it an actual individual or personal existence. He always calls it *τι δαιμονιον* (*ti daimonion*), or *δαιμονιον τι* (*daimonion ti*), and never *δαιμον* (*daimon*); and Cicero has rendered this designation by the phrase "*divinum quiddam*"—a certain something divine. It was a divine, or rather a spiritual entity, a sign or voice to which he attached quality and source that were superior to his own unaided powers. It acted as a curb, and was in no sense a stimulus to passion. Of course, every intelligent reader knows that a *demon* is properly a spiritual essence, and by no means necessarily of an evil character. Greek scholars often translate it God or Divinity, and it is about synonymous with our word *spirit* or intelligence.

We have already declared our belief that this interior divine or spiritual something was not a supernatural or miraculous endowment. Marvellous displays are superficial, temporary and external, however glorious. When Elijah, the Israelitish prophet, was at the mystic cave of Horeb it is recorded that "a great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice" (1 Kings, xix. 11-12). The prophet then went forth covering his face in his mantle. Very similar to this was the voice or sign of the demon to Socrates, *but not to Plato*.\*

The writer of the book of Deuteronomy is, however, most significant and emphatic. "The word is not hidden from thee, neither is it far off. It is not in the heaven, that thou shouldst say, 'Who shall go up for us to heaven and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring it to us, that we may hear it and do it?' But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it." It is neither speech nor desire, but a divine entity interior to both. But is it subjective, or objective—is it uttered in the heart or into the heart? Is it not *both*?

To answer this question intelligently requires to know both God and man. From one standing-point the divine sign and voice appear to emanate from the individual; from another, they are seen to be from above. The Delphic inscription, *Γνωθι*

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\* In an article on "Platonism," by William Hitchman, M.D., recently forwarded to the Tiber Academy of Rome, he has shown that spiritual intelligences of 1876 are the higher demons of Apuleius, the guardian spirits of mortals, as taught by Plato, &c.

*σεαυρόν*—know thyself—is, therefore, full of emphasis; it involves all that we can learn.

There is within the compass of our being a faculty of understanding which is capable of maturing thoughts into perceptible truths. This faculty does not wholly pertain to the *θυμος* the *epithumetic* or emotive nature which is immersed in the body, but is allied to the world of *sensible* phenomena. Animals have passions and sensations like mankind, and so far are on a common plane of existence. In that respect by which we differ from the animals we are intellectual, spiritual, and divine. Thus may we distinguish our higher from our lower nature. The latter is indicated by its vivid sense of pleasure and suffering, the former by the intuition of right and wrong. The higher nature is outraged, bruised as it were and benumbed when it is dragged down and placed under the dominion of the psychical and sensual. With the back turned toward the light, there are only shadows to be seen, and the degraded intellect imagines these to be tangible, and, therefore, the sole realities.

From these propositions it will be perceived that the human soul is two-fold, the *passional quota* knowing and choosing whatever pertains to the natural world, and the *noëtic* or spiritual part, often called the mind or reason, which is a denizen of the world of spirits. The one is denominated by Plato "corruptible," the other is regarded by him as immortal and incorruptible, having its origin in eternity. It is of this that Menander speaks: "The mind is our demon or spirit—a divinity placed with every man to initiate him into the mysteries of life, and requiring all things to be good." Is this the solution of our problem? We will consider.

This soul or mind is the entity capable of determining right and wrong. It has within itself the standard, the criterion. It may be undeveloped and unformed, but even then the germ is there. There are in it ideas or principles, embryonic it may be and requiring to be brought to perfection, which govern unconsciously all the processes of thought. By reflection, therefore, man can apprehend and recognize the truth. That there is spirit is as certain a fact as that there is light; and as the latter is apprehended by an organism conveying its phenomena to the mind, so also the former has the mind for an organ to receive and assimilate its knowledge. If it is objected that two minds do not regard the same thing alike, it is evident enough that this is a condition arising from the blending and immersion of the spiritual nature with the emotive, by which the mental faculties are more or less obscured. Every soul, remarks Plutarch, hath some portion of reason, and an individual cannot be man without it; but as much of each soul as is mixed

with flesh and appetite is changed, and through excessive pain and pleasure becomes irrational, some souls are wholly mingled and eclipsed in this manner; others only partially so. "The purer part still remains outside of the body; it is not drawn down into it, but floats above and touches the extremest part of the person's head; thus it is like a cord to hold up and direct the subsiding part so long as the soul proves obedient, and is not overcome by the fleshly appetites." The mind in a sense is that part which is thus immersed and mingled with the body; but the incorruptible life which retains its continuity is denominated soul and spirit. People commonly suppose that this higher faculty is within themselves, as they imagine the image reflected from a mirror to be in the mirror. "But," says Plutarch, "the more intelligent know that the mind is outside and distinct, and they call it the demon or spirit." By this element of our being we are rendered capable of perceiving truth. An open eye, a single purpose, an honest mind, prepares us to receive light when it comes.

There is but one perfect, infallible truth; there can be no variant, discordant, rival truths. When there seem to be such, the mind sees them from a lower altitude, in which it is obscured from the passions of the soul and corporeal nature. All who really apprehend the truth, apprehend it alike. That principle within us that perceives it is capable of such perception, because it may be of like nature with that which is perceived. Truth is divine, and we know and love it because of the divine principle in us by which it is perceived and appreciated.

Held our eyes no sunny sheen,  
How could sunshine e'er be seen?  
Dwelt no power divine within us,  
How could God's divineness win us?—*Goethe.*

We are thus brought, so to speak, face to face with God, to discourse with Him as a man talks with his friend. In the most interior part of our mind is the foundation of all real knowledge, of all truth, of all certitude, because there we and the Divine Being are one. The Supreme Mind, we apprehend, must have been always self-conscious, knowing right and all that is good. Nature, as proceeding thence, must be good, excellent, and beautiful, like the Divine model. The mind which this Supreme Mind shall produce will, in a peculiar sense, apprehend that which is exterior to it by a light from within itself, and know all things by their likeness or unlikeness to itself. Thus is given from the Divine Source the intuition of that which is good, the instinct to perceive what is true. "There is a Being," said Socrates to Aristodemus, "whose eye passes through all nature, and whose ear is open to every

sound; extended to all places, extending through all time; and whose bounty and care can know no other bounds than those fixed by His own creation."

It is, therefore, apparent that the demon or divinity of Socrates was not a spectral manifestation, but rather a sensible perception of a voice, or an apprehension of certain words, which affected him in a peculiar manner. His mental perception being pure, and not clouded by passion and external matters, was apt and ready for impression. It was not a voice which he heard with his ears, but the operation of his interior mind, by which the thing which is declared was immediately and without audible voice represented to his mind.

But why did not this divine something inspire him to action as perceptibly as it restrained him? It is recorded of the Hebrew prophets that God directed them to do this and that. The busy activity of Elijah in public affairs and the mandate to Jonah, that he should prophesy against Nineveh, seem to vary widely from the negative moving which characterized the demon of Socrates. It is suggested by Goethe in *Wilhelm Meister* that in the cases of perplexity as to what undertaking he should begin, that he should do first that work which was nearest to him. This is a short method to solve many a painful doubt. Something of the same nature must also have existed in the case of the prophets.

It is also noteworthy that one charged another with speaking a vision of his own heart and not of the Lord. The *Pentateuch* abounds with laws and directions for sacrifices, and a ritual of sacerdotal usages; yet Jeremiah affirms explicitly: "Thus saith the Lord, 'I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices.'" All that these men taught and did is, therefore, to be weighed and measured, with no preconceived idea of their infallibility in the matter. They brought forth to the day the things which they had; and while we believe the inspiration of Isaiah and his fellow-labourers, we do not suppose that Dante and Milton wrote unaided by a similar endowment. The clearness of perception, the instinctive conception of the true idea, the intuition, were common to the prophet, poet, and philosopher; and they doubtless all were restrained by the something divine which Socrates described. Certainly the Hebrew prophets are represented as commanded to make predictions, the accomplishment of which was postponed; the direction to Elijah to anoint Jehu and Hazael was reserved for his successor to accomplish.

Having attested our belief in the existence of the divine principle in the human mind, and the power of the mind to



apprehend the truth in an immediate, direct, and intuitive manner, it is time to treat of this faculty of intuition. It is a power which the rational soul, or spiritual *ens*, has, by virtue of the nature which it possesses, kindred and even homogeneous with the Deity. Its ideas, the conception of what is good, true, and beautiful, are to the world of unseen realities what the sun is to the external world. They reveal to the consciousness the facts of the world of real being. The idea of the good is that which sheds the light of truth and gives to the soul the power of knowing. Inasmuch as that idea is obscured, the truth cannot be perceived. "Blessed are the pure in heart," said Jesus; "for they shall see God." They live a life not amenable, *like a common earth-life*, to the conditions of time and space, but in a peculiar sense dwell in eternity; and therefore, they are capable of beholding eternal realities, and coming into communion with spiritual beauty, goodness, and truth—in other words, with God Himself.

But here interposes the curious question whether such a person has the power of prophesying. Unhappy word, that of *prophesying*. We are obliged to use it, and yet are compelled to explain it, that we may be correctly understood. It came illegitimately into our language, and stays there I fear to mislead the unwary. It is not from the Bible itself, where the better word *nebia* is used—to mean seer or clairvoyant, but from the Greek, where it meant the interpreter of an oracle. The Hebrew term signified one who saw interior truth as with an enoptic vision, who brought forth knowledge from within. It related to the perception of the future only incidentally. "Coming events cast their shadows before," we freely admit. In the eternal page the mind of God, which the pure spirit may read, there is no past or future as the external sense takes account, all is present time, a constant *now*, and it potentially includes the future. **WHOEVER KNOWS THE PRESENT WELL, KNOWS ALSO WHAT WILL COME.** He feels what is to be when brought into close contact with what now exists, for the present is transitory and is the future—"becoming"—rather than the stable fact. Hence, when the Syrian, Hazael, came into the presence of the prophet Elisha, the latter gazed on him till his countenance fell, weeping in the meanwhile, "because," as he explained, "of the evil that thou wilt do." Hazael protested: "But what is thy servant—a dog, that he should do this great enmity?" He was of subordinate rank in the kingdom, like a dog, that must follow and not lead. The prophet then stated his own errand to Damascus as the answer: "The Lord hath shown me that thou shalt be king over Syria" (1 Kings, xix. 15; 2 Kings, viii. 7--15).

But vaticination, we repeat, is a secondary matter. Men do not, I think, enter into the counsels of the Omniscient to learn something which may be divulged to further the *selfish* purposes of others. If the alchemist has learned to transmute baser metal into gold, he is not, therefore, permitted to fill the coffers of others with the wealth, nor to make such gain for himself. Though the Son of Man be Lord of the globe, he may not have where to lay his head. "The gift of God may not be purchased with money," and if any one could fall so low as to sell it, he would speedily find that *he had not in possession what he had proposed to impart*. Hence, in all ages and climates the vendors of prediction and interpretations have often sunk down into mere cheats, and, from the perfect and entire men who minister in the presence of Jehovah, become the filthy itinerant emasculate slaves who perform the rites of the Syrian goddess. "Ye cannot serve God and Mammon," is an axiom always pregnant with truth—worthy of its Divine source.

If all may be gifted with prophetic intuition, it seems somewhat marvellous that so many are not. "An exceedingly small number is left," said Socrates, "of those who engage worthily in philosophy, and as to what concerns myself, the sign or interior signal of my dæmon, it is not worth while to mention that, for I think it has heretofore been met with only by one other, if any at all." It is, indeed, as Christ declared, "a straight gate at which many who seek to enter are not *able*." But with this matter perhaps we have nothing to do; every man has his own capability, one in this way and one in that, and we are not appointed to judge them. If they and we harmonise mutually, there will be an elective affinity to unite us; but if otherwise, the world is wide enough to give room to all. Strife, dissension, and quarrelling, all belong to the external and sensual nature.

Some souls are especially prophetic, and even clairvoyant. Those which are not are in untractable conditions, headstrong with their passions, and feel the restraint of the higher nature as a galling chain. Sometimes they get the better of this and follow the right; sometimes, however, to be again drawn away and sunk into the mire of external sensuality. If, by its discipline, the soul is bridled and becomes gentle and manageable, it will perceive and understand the minutest direction of the inward monitor. "The soul is singularly prophetic," because it contains the spirit or mind that perceives the essence and soul of all things. This condition is "*entheasm*," an automatic activity of the mind, as distinguished from the effort of the will—the ideas coming by *inspiration*. It is remote from the ordinary working-day habits of thought, but nevertheless, not abnormal

or preternatural. It is only the higher evolution of faculties, akin to spirit-life.

In clairvoyant conditions, such as are sometimes incident to prophetic natures, especially when the external life has somewhat relaxed its hold, *the spirit is at times loosened from the body and suffered to go abroad and witness many things which would otherwise be out of its power.* Thus the celebrated Swedenborg would be hid from exterior consciousness, and for periods of considerable length, holding communication with persons, dead or living, who were elsewhere. On such occasions his eyes would shine with a lambent fire. A similar account is given of Epimenides, of Crete, who is quoted in Paul's Epistle to Titus. It is related that he could leave the body and return, and that he did so for long periods, holding converse with divine beings. During these periods he appeared insensible, or entranced. He possessed the power of prediction, and, it is said, caused a plague to disappear from Athens, in the time of Solon, for which he would accept no reward. Plato declared that he transcended all other Grecian sages (Laws, iii. 2). Plutarch, also, relates of Hermodorus, of Clazomené, that it was reported that his spirit would leave his body for several days and nights, travel over many countries, and return after it had viewed things and discoursed with persons at a great distance. In one of these periods his wife delivered his body to his enemies, by whom it was burned.

The explanation given of this is as follows: "The soul never went out of the body, but loosened the tie which bound it to the demon or spirit, and permitted *that* to wander." The visit of Paul to Paradise, or the "third heaven," was of the same character (2 Corinthians, xii.); also, the peculiar visions of the prophet Ezekiel, in which Magian theosophy and everyday apparitions of scenes in Judea are curiously interblended. It appears to have been the aim of interpreters of ancient mysteries, or *Εποπται*, to develop this power, and among the Israelites were schools of prophets, and likewise a tribe of Kenites, that also cultivated clairvoyance. But all such manifestations are subsidiary to a greater faculty, and no phenomenal display can satisfy one who cares to go to the root of the matter, in "things of the spirit."

The sceptic and the sciolist can abundantly gratify themselves with Mark Antony's description of the crocodile: "It is shaped, sir, like itself; and it is as broad as it hath breadth; it is just as high as it is, and moves with its own organs; it lives by that which nourisheth it, and the elements once out of it, it *transmigrates.*" It may be that where no appeal can be made to experience, each person creates or evolves his own facts

for himself; but we are not writing for those who know and care nothing for any wisdom which is above the capacity of a prejudiced man, or a bigot.

The physical constitution is peculiarly adapted to these *trance* conditions. Analogous to the psychical, or spiritual (duplex) nature is a two-fold organic system, one consisting of the brain and its dependencies, and the other of the vasomotor or sympathetic nerves. Upon the latter our life intimately depends. The faculties which transcend these are associated with the former. All animals are endowed with a sympathetic nervous system, but only vertebrates with a cerebro-spinal axis. Man surpasses all these in the possession of a brain approximating that typified in the Apollo Belvidere, indicative of spiritual intelligence. The sympathetic system may preserve its integrity for a time when the functions of the other are wholly suspended. Hence come catalepsy and apparent death, associated in this money-maddened country, and others like it, with the perils of being buried alive. Ecstasy, like that of the persons whom we have named, and of William Tennant, Doddridge, and even the Fakir buried at Lahor in Hindostan for six weeks, in the year 1832, is more or less of this nature. If we are so constituted as to be susceptible of these peculiar states, there are normal conditions for entering them. But, like all other deeds we perform, the right and the wrong do not consist in what is done, so much as the incentive by which we are moved—spiritually.

The intuitive faculty is the highest of all our powers. In its perfect development it is the instinct peculiar to each of us, matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess all these by the proper discipline and cultivation of ourselves. Justice in our acts and wisdom in our life are, therefore, of the utmost importance. These will bring us in due time to that higher perception or insight which appears like a child's simplicity to those possessing it, but an almost miraculous attainment to others.

In the end we come to the golden knowledge of our own selfhood, no more an egotism, but an atonement with the Divine source of being. Birth, however noble, is the merit of parents; wealth, the boon of fortune and industry. The benefits are uncertain. Old age will impair external, or physical endowments. But the possessions of the interior soul and spirit are permanent. We are rendered like Ulysses in the Homeric poem. Attended by Divine Wisdom (Pallas-Athena) he encountered terrific danger, and rose superior to all adverse circumstances. He entered the cavern of the Cyclopes, but

escaped from it; he saw the oxen of the sun, but abstained from them; he descended to the kingdom of the departed, but *came back alive*. With the same wisdom for his companion, he passed by Scylla, and was not seized by her; he was surrounded by Charybdis, and was not retained by her; he drank the cup of Circe, and was not transformed; he came to the Lotophagi, yet did not remain with them; he heard the Sirens, yet did not approach them.

Assertions without proofs, emotions and excitements, are insufficient. Infidelity and *blind* worship are alike to be discarded. The love of good leads kindly on to a knowledge of the true and right. Withal, we may not be quite certain whether the interior monitor is our own spirit quickened into acuteness of perception, or the Infinite Wisdom acting through, in, and upon us like the demon of Socrates; nor need we be eager to inquire, for the two are one, since the life of man is the spirit of God, in time and eternity.

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## CHARACTER SONNETS.

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J. M.

OF living teachers in the realm of mind,  
 I know of none who can compare with thee:  
 Many there are, but nowhere do I find  
 Thought so profound, such deep philosophy.  
 Thy mental vision with its lofty sweep  
 Surveys the broad horizon far and nigh;  
 Thy plummet sounds the vast and mystic deep,  
 To where the buried gems of ocean lie.  
 Thine the deep reverence noblest natures feel;  
 That calm serenity of simple trust,  
 Without which all that science can reveal,  
 Is to the heart as dry as summer-dust.  
 Amid the wilderness, in this dim night,  
 Thou movest in thy path a guiding light!

W. M. W.

BRAVE pioneer in many a noble cause,  
 Not thine the poor ambition of renown;  
 Indifferent alike to the applause  
 Of thoughtless fools, and of the critic's frown.  
 Thine aim—not to relieve the poor by dole  
 Of alms to vagrancy; but to maintain  
 Their self-respect, self-help, and self-control;  
 And so best serve their own and country's gain.  
 But chief, the interests of the soul still hold  
 Over thy heart supreme and sovereign sway;  
 Thy work, its powers to trace, its laws unfold,  
 And show how these may find their full free play.  
 In spirit genial, catholic;—thy mind  
 And sympathies are to no sect confined.

T.S.

## MISS ANNA BLACKWELL'S PRIZE ESSAY, 1876.\*

REVIEWED BY  
BARON C. DIRCKINCK-HOLMFELD.

"Jamjam crede rationibus, crede veritati."—*Augustinus*, "*De Soliloq.*" c. 19.

WHEN in May last I came to London, I learned that the lady who had endeavoured to engraft the doctrine of Re-incarnation on the minds of the English public had got the first prize for solving the problems proposed by the Association for general competition. I was astonished at the fact, just as I would have been at learning that a blind person had given the best treatise about progress in pictorial art, and I longed for reading her Essay. This being done in the quietude of home, after my excursion, I feel tempted to follow the Essayist's example, throwing the product of the Spiritist doctrine into the crucible of analytical examination.

Miss Blackwell herself, I think, is only in a secondary way responsible for her errors. The fair sex is not in the same way as the male responsible for what it thinks and believes, but rather for the direction it gives to its affections and love in virtue of the sensational and emotional element in the female mind. Women may appear to excel even in abstract reasoning, the logical laws and notions being immutable; but the diversity arises in the mode and way of application, which in woman invariably is modified by an appropriation of male reasoning from the source towards which her affection has led her, and always just so far as her leaning goes. If suddenly a change should take place in Miss B.'s personal emotions and affections, she is as sure to change her belief, as the needle will be attracted and repulsed by opposite magnetic poles. I am not aware of having ever seen Miss B. I am, nevertheless, inclined to guess her affection hitherto predominantly to have been directed by personal admiration and authority, derived from reputation. As soon as a more internal stimulus than friendship, show, or vanity predominates, all will be right with her; her present belief will be dissolved like visions in the moonshine when dissipated by the morning-light. Though the Re-incarnation dogma pervades her whole essay, and the "*Livre des Esprits*" to her is the "*Urdas well*," by the sprinkling of the waters of which universal mankind, represented in the Edda by the "Yggdrasill-ash," is animated through all times, past, present and future—just as we disciples of Christ consider God's word to be that well,—I abstain from demonstrations about her

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belief, which would be absolutely useless as far as her personal affections prevail. I speak only to her readers, or prominently to the adjudicators who have endorsed her essay. It appears, alas, she has got some scientific male assistance in expanding, like another Dido, the ox-hide imported from France to occupy some ground in modern Carthage, making her Phenician colony to comprehend all doctrine of life, both divine and human, spiritual and natural.

“Kinsmen, beasts, stones, vegetables,” she says (p. 27) “are all one; what they are, a man has been.” I wonder with what feelings she walks on the dormant souls in the pavements of London, or hugs the sand on the beach, each corn of which, perhaps, is a rudimental Miss Blackwell! She declares (p. 28) “all Bibles, and the greatest thinkers, to teach the pre-existence of the soul, and the gradual progression through successive embodiments in the same planet or in planets of a higher degree.” So there is no mistake as to her building up her Tower of Babel with bricks, in which the two lamentable false doctrines, now foremost in the perverted imaginations of spiritually blind science, *viz.*, evolution of matter by material forces, and transmigration of pre-existing souls, are mixed up together as iron with clay. I unconditionally reject these would-be fundamental pillars of modern science as unfit to be used in the construction of the temple of intelligence, much less of that of spiritual truth and wisdom. I was the first to discover that Re-incarnation was artfully insinuated by Jesuitism to combat *Spiritualism* on its own ground, the intention being to undermine and get rid of it by turning it into *Spiritism*, and introducing some absurdity into it which could be made more subservient to the system of hierarchy than *Spiritualism*. *Spiritism* slights the facts, wrongly expecting light from teachings of spirits falsely supposed to be highly advanced.

The sober examination of facts, by which the superior power of a spiritual world, and the permanence of personal spiritual life are irreversibly ascertained, is pretty nigh made evanescent in the precincts of vain *Spiritism*, and through the misled poor *Spiritists*, obstreperous endeavour. Female “doctrinaires” are an easy prey for high-sounding grandiloquence, as we learn from those who now-a-days are manipulated by sheepskin-clad Jesuits. Stern reasoning not being the task of woman, she often is unaware of the real bearing of crude assumptions, and takes them in the bargain with authoritative friendship. Thence we see shallow *Spiritism* spread by female adepts who are unsuspecting of the poison with which they have been vaccinated by the Jesuitical doctors. Often, when meeting young ladies thus vaccinated, I admired their innocence in playing with poisoned

daggers, quite unconscious of the danger, and I only warned them to beware of it whenever they might be induced to shirk present responsibility by postponing the actual struggle with their conscience to a next Re-incarnation. A thus indoctrinated lady once in Paris, listening to my observations, firmly asserted her conviction that I had been a woman in pre-existent stages, because my exculpating demeanour and soft upbraiding showed to evidence that I had been a woman. I am thus far from inculcating Miss B. the consequences of her "selection."

I know my views about women's mental organization will scarcely be admitted by the fair sex in England. Its going wrongly ahead is only a symptom of the shortcomings of the rude sex, and it is not so much the women's fault, but rather that of their male associates, when they doubt the *differentia specifica* of the female mind, and cannot well distinguish the attributes of the male sex from those of their own, notwithstanding every fibre in the male mind is constitutionally and for ever different from those of the female mind. As to the present Essayist, it is my task to make the incorrectness of her assertions, the weakness of her arguments, and the inconsistency of her connecting links of conclusion, palpably evident. In p. 27 she concentrates the cardinal points, on which she builds her doctrine and her essay, into two propositions, *viz.*, the pre-existence of all souls, and their successive embodiment in some planet. "No theory," she says, "that does not fulfil the conditions here laid down, can satisfy the mental needs of our time or claim to be unitary," *i.e.*, universally adopted; and she sees her thesis dimly foreshadowed in all "Bibles."

Why does she not mention those Bibles? Certainly not the Christian Bible, which neither in the Old nor in the New Testament allows of thinking of her absolute two conditions of truth. Perhaps it is Ovid to whom she refers, whose *Metamorphoses* so pregnantly appear to confirm her metempsychoses. But, alas! they are only mythical fables in disfiguring poetical attire, and like all mythical fables, never to be taken *à la lettre*. So it is with Lucian and all the Grecian poets and writers about mythology. So also it is with the mythical traditions and poems of the Hindus and Oriental nations generally, with Brahmanism, Buddhism, and the Zeud-writings.

As yet we do not possess the presumed divine revelations or original compositions from which those disfigured traditions and tales or myths may be derived. We deal only with distorted bits of adulterated disfigured traditions, which like the Roman Catholic legends and institutions, are a fabric of priests, imposed upon the superstitious stupidity of the masses. The original divine teachings of legislators and founders of religions, besides con-



firming the natural rational faith in one God and Creator and immortality according to life, have probably made it known that evil-doers would be left to their state of confirmed self-love, with its animal cupidities, while those who led a good and pious life would enjoy eternal rest and peace through the union with God. The priests and Rivalis of old could not but pervert this simple noble doctrine into that of a transmigration of the inobedient souls into natural animals, and of an annihilation of the finally progressed souls by absorption into the infinite source of all life. The corruption of Brahminism was repeated by the followers of reforming Buddha, and a distorted reproduction of the hierachy of India we meet in popery, while a similar corruption of dogma is represented by Rivail and the Spiritists. One hundred and seventy years ago Addison published similar views about such perversion in his *Spectator* (No. 408), from which I only quote the following passage:—"Hence it was that some of the Ancients imagined that, as man in this life inclined more to the angel and brute, so after their death they should transmigrate into one or the other; it would be no unpleasing notion to consider the several species of brutes into which we may imagine that tyrants, misers, the proud, malicious and ill-natured might be changed." Little was he aware that such a hideous faith would be resuscitated in England, and even be praised and prized. Perhaps Miss B. will say that her theory doesn't state that men become animals, but that animals become men. But Re-incarnation is only a continued evolution and the possibility of going forward involves that of going backward, unless you take away liberty and responsibility.

The materialistic revival of spiritual truth has in modern erratic science by the Huxleys, Wallaces, Darwins, &c., taken the shape of a self-acting evolution—with the Spiritists that of Re-incarnation combined with a natural or pantheistic Deism. Thence sprang up the theory the Essayist calls Unitary, comprehending all existence. Christianity, in its spiritual purity, is the antithese of this lurid combination of self-acting evolution with an imaginary faith in the Divine operating force. The Lord teaches that the talents or pounds bestowed on men are various, but the duty to make them useful in a right way is equal to all, and that he who uses it wrongly will lose what he has and be left to his self-love's darkness. Thus we have our liberty and reason to use the pound well or badly at our own risk and peril; the tree, which has not borne good fruit, is cut off and thrown into the fire. The prophets in the Old Testament teach the same doctrine of judgment, and a consequent state after death.

I once quoted these passages to an English lady, who had curiously persuaded herself that Spiritism and Christianity

could go well together and were not incompatible, an opinion you often meet in France and elsewhere, stern reason and logic being even more rare or dim there than in the British Isles. She answered: "Well, this darkness of hell, this fire is Re-incarnation." Poor soul, who could fancy that the state of new-born infantile innocence could be that hell, which awaits the evil-doer and that a life of consummate malice could jut out in extinction and produce a "tabula rasa." The adulteration of the sacred bond of marriage, which the Spiritists pervert into a cuckoo's nest, in which the parents instead of their own offspring detect souls of bygone rascals, surreptitiously supplanting their legitimate children, is sufficient to stamp the faith in such a hideous monstrosity. Let it be at least known for certain, that Spiritism is the antithese of Christian faith, and that the doctrine of regeneration, whether begun or completed in this life, is the counterpart of Re-incarnation, which transfers personality and responsibility upon another being, unconscious of what it was and is, and thus annihilates immortality. And, as Spiritualism makes immortality and the identity of personal spirits evident, and has no higher aim than that, Spiritism is its destructive enemy. Miss B. scarcely has thought of confirming her theory by the *Koran*, the book of the Mormons, or other spurious revelations; her appeal to "Bibles" appears to be only referable to her *Book of Spirits*.

Equally unfounded is her first absolute condition of truth about the pre-existence of souls! She ought, of course, either adduce the authority of revelation or rational arguments for such a queer persuasion. It would not do to quote passages from cosmogonies of Asiatic peoples, of Parsees, Chaldeans, &c., which are mythical and unauthenticated, and from which the most contrasting and absurd notions might as well be derived. As the Word of God contains nothing in favour of such a strange notion, it is more than probable that she has drawn it from cabalistic books or from similar Jewish inspirations and dreams. At least the cosmogonic invention of Lucifer or Satan having been in existence before creation, and by his rebellion, as it were, prompted the creation of terrestrial man, and then, again, caused Adam's fall, is a wild Oriental fiction, due to the priests of old, who tried virtually to explain the origin and prevalence of evil in an authoritative way, which, by spreading fables and ignorance, might corroborate the influence of priestcraft. The same motive has probably induced the Christian hierarchy to adopt, and even to sanctify the Oriental fable. The re-adoption of such wanton doctrine of pre-existence, and of the metempsychosis of old in a new shape of Re-incarnation by Rivail, is due to the same tendency.

In the Prize Essay we meet a contradiction probably by self-deception. Miss B. endorses (p. 7, s.s.) with intense satisfaction, the annihilation of all old assumptions by materialism. She thinks, though rejecting the same, to establish her new-born Unitary theory mainly on the identical antiquated ground, which she solemnly had condemned. Rational truth or evidence is far from teaching the pre-existence of human souls. Sound reason teaches the infinite source of all life to be love, not of self, but of beings different from itself. The aim of obtaining such beings, different from what is divine, and nevertheless able to be free, re-acting recipients of love, and to reciprocate it with freedom and discernment is the rule of Creation. The platform of such beings is nature, which in itself is a creation in the antithetic line, opposed to the ideal qualities of the infinite *esse*, a *proprium* of selfhood, the antithese of love, being its basis. According to the laws of generation in and through nature such antithetic beings are born, and they get their natural human form, corresponding, by the faculties of reception, to the Divine human type of will, by Divine love, and of intelligence, by Divine wisdom and truth, and an adequate natural organization. This formation is the effect of spiritual action, which gives the appearance of selfhood in nature.

This is the origin of those human beings who partly through terrestrial life have to find their own way to spiritual birth and progressing existences, and partly are called to fulfil their spiritual task in the spiritual world. They are endowed with an antithetic *proprium* or ownhood, combined with liberty and reason to find their way, though the prevalent condition of development is the continuous influx of divine life through the spiritual world, or platform, which in nature finds its firm external basis. This is thus the very *sine qua non* of the birth of spiritual beings. Their being sparks and parts of Divinity itself is the grossest fallacy the mind can indulge in. The spark, the divine action is present in all beings; but not as part of nature or of man. The effect is conformed to the recipient form, and in man conformed to the use of his liberty. The pre-existence of souls, as being previously spiritually created, who successively descend into naturally generated children is an impossibility, and, as a belief, a sheer absurdity. That there are spirits who in their communications corroborate the falsehoods to which the circles are inclined, is more easily understood than that men of rational intellect, instead of trying the spirits, believe their lies or errors unconditionally.

Miss B. expects, her absolute postulate once being universally received, that highly advanced spirits will communicate, and a millenium of peace and happiness be sure to follow. We

have seen that both conditions of her postulate are damnable errors and hypothetical extravagancies of a misled fancy, without any rational and spiritual foundation. In fact, they are worse than the solifidian false persuasion of would-be orthodox Churches. The similitude manifests itself in the unconditional postulate of falsehood and in the vain promise of happiness and peace, while both will terminate in confusion and terror. No sort of adequate answer by such vain nonsense being given to the question about the effects of Spiritualism, we may look out for some such answer in other parts of the Essay.

It begins with an egregious blunder of incorrectness and vagueness, by saying (p. 1):—"Our beliefs (or philosophic conclusions) are the source of our institutions (or social forms)"—spinning out this vain, vague assertion in different ways. All of us know that man, like his Creator, has will and understanding in an organisation of life in different degrees, both principles showing different functions in a mutual relation of reciprocal action. Man differs from animals, or from animated nature by his internal organisation, in which the divine influx of life takes the shape of liberty as to the will, and of reason as to the intelligence, which in the lower external degree ultimate themselves in man's own animal nature. The will may be receptive of divine impulses, or prefer the natural impulses of animal selfhood; and the understanding may be subservient to the one or to the other. The separation of the two principles, according to the higher and lower degree, is the *sine quâ non* of development from the natural to the spiritual form of life, through a struggle between the internal spiritual and the external natural impulses, the ultimate aim of such combat being a union or harmony of both faculties. At all events, the decision rests with the will; and the understanding, which shows the way and the means of carrying out the decision of the will, is only its administering adviser—a good one, when reason is allowed to speak; a bad one, when, as with egotists, Materialists, or Spiritists, a false persuasion prevails. In this mutual action the belief has no power, and only a precarious influence. Institutions, social forms and habits frequently outlive belief; and Miss B. is building her system on a mistake, *ab initio*. Even on looking on the question as being ambiguous, we should beware of using a doubtful thesis as our basis. We would as little listen to a physiologist, who builds his system on the thesis that the brain is the source of all cordial life, as to him who says the heart, of course, is the source of all cerebral action. How they mutually act is the main question; and, by shirking it, Miss B. is like a girl who tries to bring her flowers to the market in a bottomless basket.

We acknowledge, with great pleasure, that fine observations and praiseworthy views are found interspersed in her Essay. Notwithstanding her leaning to the schools of Materialism—which she admires for having thrown overboard all anterior doctrines of faith in Revelation, particularly Christianity, together with all other creeds and religions—she nevertheless, confesses her faith in an omnipotent Creator, and in His plan and aim of wisdom and love. I think that neither she nor the evolutionists, whose doctrine she endorses, the Huxleys, Wallaces, Darwins, &c., are aware of the consequences of their rejection of spiritual causes, and that in their practical life they deny such consequences. They are better than their wicked and false theories, and prove the mistake—which is Miss B.'s starting point—*viz.*, that belief is the source of practical will. If they look at the practical result of the views they only in a scientific way profess, they will shudder at the degradation of their intellect. The revolutionary parties, who claim the ruling power in government and legislation on account of their superiority as to material force and numbers, the Socialists, Communards, national and international Nihilists, profess the same wild theories of Materialism and Atheism which prevail in the schools of natural science and evolution. Jesuitism and Machiavelism are based on the same persuasion, from which their confidence in their sensuous and worldly prudence is derived. You easily perceive that Miss B.'s persuasions or belief side with the same masters in Naturalism and Materialism, adding only to the evolution theory that of Re-incarnation; and we are justified in autumatizing that her superadded Deism is only a veiled Pantheism, because we know that Naturalism, and, consequently, Materialism, is at the bottom of all forms of persuasion or belief in the minds of those who reject spiritual truth derived from the Word of God.

Miss B. acknowledges nowhere that spiritual life and power permeates and rules the external universe, that a spiritual world is a substantial reality which animates nature and is the cause of all effects ultimated in the external world, and that spirits of deceased persons are agents of a spiritual power which, to a certain degree, acts independently of nature and her laws, the supernatural phenomena being as facts observable to the senses, whenever capable "media" are present. *Spiritualism* deals with such facts on the external natural platform, from which Materialism and natural science had banished the spiritual element, not admitting its causation and reality. Materialists ought to feel themselves defeated on their own ground, and the mental balance to be restored to its natural equilibrium. *Spiritism*, to which Miss B. is addicted, contrarywise disdains the physical

facts as belonging to an inferior class of manifestation, expecting from the communications of highly advanced spirits, through trance-writing, revelations about spiritual truth, and initiation into the mysteries of faith and life, reversing the absolute rule of spiritual development and regeneration and substituting the crude faith in Re-incarnation for it. It is thus a spurious *religion*, and a surrogate for true Christian religion, opening the mind for the magical influence of priestcraft with its fanaticism and superstitions, while *Spiritualism* is not at all a religion, but only opens the way to it by destroying the materialistic prejudice, and by reviving the faith in personal continuity of life in the spiritual world.

It follows, *per se*, that Miss B., as a Spiritist, could not answer the questions about the effects of Spiritualism in any right way; it would be no wonder if she did not answer them at all. Her mind, nevertheless, appears open, not only for the aspirations of spiritual good and truth, but also as being able to observe and to reflect rightly. This rational capability shows itself not only in her endeavour to spiritualize Materialism, though she considers this arch-enemy of spiritual light, truth, and power, to be the great benefactor of mankind, but also in sundry nice and pertinent remarks and passages, with which she (*passim*) has adorned her essay. She knows and regrets not only the prevalent evils in the natural, but also those in the spiritual sphere, and recognizes (p. 34) "the impossibility of diminishing the evils of our social state, otherwise than by ridding ourselves of their causes." "It is abundantly evident," she says (p. 16), "that ignorance of general principles, retention of prejudices and errors, and contradictory statements, based on individual impressions, suppositions and speculations, are as rife on the other side of the grave as on this side of it." I think the meaning of this remark is, that if we have not a firm spiritual faith, confirmed by revelation, we are sure to be the victims of false spirits. She illustrates this (p. 19) by saying, "It is evident that the great mass of mediumistic communications are reflex of the present ideas of the *spirits* who are *nearest* to the *earth*, and of the mediums to whom they are sympathetically attracted, &c." While sympathizing with her broad views and good intentions, I feel it my duty to combat her grievous errors, and to show the logical deficiency in her arguments and conclusions. We ought to follow the lesson of the Apostle James at the end of his catholic epistle. The endeavour of saving a soul from death is always appreciable; but if a soul, which shows so noble aspirations as I recognize in this essay, is carried away by unsound persuasions, the Christian duty cannot but be more impressively felt.

It rests to be seen whether Miss B., perhaps, is adequate to her task by proclaiming her grand idea of a *unitary theory or belief*, which she wantonly thinks (p. 11) to have established on her spurious dogma of Re-incarnation, and which she (p. 22), asserts, tallying with the unitary plan and purpose in creation. No rational thinker doubts that a plan of Divine wisdom, impelled by infinite love exists and continually is carried out and prevails in the Divine order of the Lord's Providence. The rational mind recognises this plan in natural, civil, social, moral and spiritual order, and has faith in progress through the contrasting manifestations of states of darkness and evil. This development of successive spiritual states is the reverse of so-called evolution, and is brought on by the influx and descent of the Lord's spiritual powers into natural life, working out, through human liberty and reason, an ascension to progressing perfection. But it does not shut its eye to the fact, that this influx can be, and is, more or less misused in the line of man's ownhood or egotism according to his natural origin, *viz.*: in the line which is antithetic to the divine essentials and qualities, or to the essence of God himself. The multitudinous steps of the descent to Infernus, or of self-love turning its back to the emanations of the archetypical Infinite, evoke a corresponding variety of beliefs or persuasions, and the unitary theory, which she flatters herself to be introducing by the adoption of her famous two conditions, is the more a conceited dream, as she herself is the slave of some of the worst beliefs in that scale of descent which is opposed to spiritual truth. How could a *unitary* theory be the effect of Spiritualism, when we see it split in so many, even contrasting sects? Besides her own Spiritism we meet Davis's Naturalism, and that of many leaders, Olcott's Occultism, Free-loveism of all sorts, even preached in Philadelphia before an orthodox public. We have Carpenter's Cerebration and the theory of unconscious forces and sundry others. The manifest restitution of the faith in immortality and a spiritual world, which by materialism pervading natural science had nearly been extinguished, has, nevertheless left mankind a prey of the same errors and evils in which it through thousands of years had indulged before the faith in a future life and in the prevalence of spiritual causes had been shaken. The hope in the unitary theory is thus a mere chimera, and is no answer upon the questions, for the solution of which even a first prize wantonly has been adjudicated the Essayist.

Miss B's. further assertion (p. 27), "past, present and future creations throughout eternity, will eventually arrive at the *same* elevation," is a mere denial of what we know of God's order, according to which the antithetic formations of self-love will,

when deliberately confirmed in preparatory terrestrial life, find their compulsory restrictions and a limited satisfaction, according to confirmed predilection in the kingdom of selfhood, while a never-ending progress in real love to greater perfection, and a felicity of peace in the Lord's Celestial Kingdom, is the lot of those, who in this life of free election, have opened their minds to the source of divine light and life, and preferred real love for their love of self. The states and stages of imperfection in hell correspond to the states of perfection in heaven; both are limited, absolute perfection being as little attainable, as the ultimatum of antithetic evil. Miss B's. substitution of *co-operation* for *individualism* (p. 23 s.s.) is a paradigm of vain phraseology as far as it is not meant for a compliment to the Christian principle of charity. The religious principle of Christian love has only connexion with Spiritualism as far as the external conviction of a future life elevates the mind to spiritual truth, and the frequent exhortations of communicating spirits teach the necessity of good behaviour, which is far from destroying individualism, unless you call egotism and mammonism by that name. I am afraid Miss B. takes co-operation in the sense of *vires unitæ agunt*. Co-operation of Spiritist Associations would help to spread the obnoxious dogma, just as Jesuits claim extinction of individualism, "*ut sint perinde ac cadaver,*" in their co-operation.

The answer Miss B. has given in this essay can be reduced to a couple of lines, *viz.*, "Adopt my proposition about re-incarnation of pre-existing souls or forces, which in nature, through evolution from stones to human beings, reach perfection, and all will be right. As Materialism happily has shown the vanity of all anterior assumptions, our belief wants to be spiritualized, which may be done by revelations of highly advanced spirits; such spirits are, nevertheless, unreliable, and confirm only the opinions of the medium, so you do better to take mine." That this answer deserves to be considered at all as an answer to the proposed questions, and even as the most satisfying, worth the first prize in competition, is not easily to be believed. Such a singular, prodigious award cannot be explained unless you suppose that the feminine author, in picking some variegated spiritual flowers, and arranging them tastefully in an ornamental bouquet, has been sympathetically inspired by various male friends from whom her antithetic views have been derived. In presenting the contrasting composition to the Select Committee, each of the adjudicating gentlemen has, among the several flowers, probably observed that which he favours and admires, and which, perhaps, has been picked in his own garden. Inhaling its smell with delight, he has received the whole



heterogeneous bouquet, regardless of the contrasting flowers, with an individual satisfaction, which accounts for the consent in the adjudicating approbation. It would be unfair from such extravagant individualism to hazard inferences as to the state of Spiritualism, or as to its *rationale* in the National Association, thinking its members to be British *Spiritists* instead of *Spiritualists*. The odour of the bouquet is rather stunning to dizziness, but it is at all events a memorial of the condition of Spiritualism in our time in that sphere.

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### ON THE DEATH OF HARRIET MARTINEAU.

WE mourn the loss of her whose noblest powers  
 Were all devoted to the common good ;  
 Whether at Ambleside in quiet hours,  
 Among its lake and mountain solitude ;  
 Or amid " Eastern Life, Present and Past,"  
 The cradle of the faiths that rule the world ;  
 Where sphinx, and pyramid, and desert vast,  
 Temples and cities long to ruin hurled,  
 Speak of the mysteries of our human fate,  
 The mouldering shrines deserted and forgot,  
 Hopes which still cling to hearts made desolate,  
 And mighty powers whose purpose we know not.  
 Dear was the truth, gathered in any clime,  
 To her—the foremost woman of our time !

T. S.

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### SHAM GHOSTS.

IF I were to make a calculation, it would be, that four out of every five of the ghost materialisation shows narrated in the weekly Spiritualistic journals are delusions and snares. The so-called ghosts are the mediums biologised by ghosts, and so made their deputies seen in the flesh, to represent the unseen ethereal ghosts, who, by the same power biologists possess, of acting mesmerically, make their deputies unconscious ; and when in that condition, act the part desired ; make them personate veritable ghosts. I have been to several of the materialisation shows, and through the "make-up" of dress, of turban, &c., there have been the features, the height, and the voice of the medium. As a rule, the deputy for the spirit does not speak, only nods when he appears at the curtain openings in the darkened room.

Some weeks ago, after being at a ghost show where I had witnessed unmistakable proofs that the so-called spirit was the medium, I wrote an article for publication in one of the weekly

Spiritualistic journals. At that time the incidents were vividly on the mind. That article was declined, though several weeks after, the editor stated in a note to me, that he believed personation, as declared by me, often took place under the conditions named.

I fully, in the majority of cases, exonerate the mediums from a conscious knowledge that they were sham ghosts. Having had thirty years' experiences in the verity of biology, during that period I have produced, and seen produced, the total suspension of the individuality of men, women, boys, and girls; and, by exciting the needed phrenological organs of the head, made them personate any character determined on; and when the invisible emanation passing from the operator to the person operated on was severed, the selfhood of the person resumed its ordinary condition, but without any knowledge of what he had said and done. Life was a perfect blank, as it is to the somnambulist.

In like manner, ghosts, when they have the medium behind the curtain, or in a cabinet, biologise him. The ghost is an unseen personality, his action on the medium shows intelligence and power, a power often perceived in the condition of body and mind called trance.

Why ghosts should so deceive the witnesses I know not, unless it be to influence a class of mind that cannot be roused out of apathy, unless the invisible be brought to their comprehension by the visible. Granting that the medium is biologised, and, therefore, only a machine, it would be evident there must be an operator, an invisible ethereal operator; and therefore the reasonable deduction would be made, that a state of intelligent life in a vital form exists, and lives, moves, and has its being in a body unseen by us—unseen, because the ordinary structure of the human eye is too opaque for seeing ethereal substances; evidences of that fact being obvious in the air we breathe, in the gases, in the odours that float past us.

Materialisation exhibitions are the outgrowth of the "dark circles," those focus points of trickery, which have been so injurious to the spread of public confidence in the verity of spirit-life and communion.

It would be well if all Spiritualists were with firmness to refuse to sit at such dark circles. There is no need for them. Spirit-power is strong enough to produce all needed phenomena in the light of day, or ample gaslight. Let us be "children of the day."

When the phenomena appeared amongst us with vigour in the year 1855, we had no need for darkness. Our ordinary family circles round our ordinary tea tables, after tea, with

Bible on the table, cheerfulness of heart, asking Divine guidance with the simple thought expressed in—

“Be present at our table, Lord,  
Be here and everywhere adored,”

placed us in communion with those spiritual beings who were in harmony with our aspirations; and the physical and mental developments of the presence and power of our invisible friends were given to us with freedom. Spirit-communion is worth having. Spirit-communion is worth earnestness and continuity of application. We cannot gain knowledge in any branch of science without time and thought. Let the searchers for proof of continued life after physical death, vividly remember this—work while it is day, and a rich recompense will be the result.

J. ENMORE JONES.

Enmore Park, S.E.

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## HEAVEN.

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HEAVEN is a scene of uses, highest, best;  
Not one of vapid and inglorious rest!  
'Tis not for those who fain would idly gaze,  
Or spend eternity in songs of praise!  
The Lord is present, by His personal sphere,  
In all angelic acts, to bless and cheer;  
To raise the rising—heavenly joy to increase  
(They see Him not, who see him not in these);  
And these have place with living men on earth—  
Living by virtue of the second birth—  
Who have the kingdom of our God within,  
They, e'en on earth, heaven's life of love begin.  
The spirit swelling with a large desire  
For other's good, doth to the heavens aspire;  
'Tis there it hopes to live and to expand  
With naught to check or enervate its hand.  
The high activities of heavenly use  
Alone the soul to heaven can introduce.  
If these be absent from the mind, I trow,  
In heaven the soul no happiness would know.  
The wond'rous knowledges of the Divine—  
If in the *thoughts alone* they glow and shine!  
Though these hereby are raised to heights sublime—  
Will not outlast the boundaries of time.  
They must be welcom'd to the *heart* to live,  
And only then with heaven conjunction give;  
For then they terminate in acts of love,  
And thus cohere with those of heaven above.  
Then let, O Lord! Thy heavenly life descend  
And through each region of my soul extend.  
That I may will, and think and act from Thee,  
And so an image of Thyself may be!  
Most truly then Thy Kingdom will have come  
And I in heaven may hope to find a home,  
Where all my powers, from Thee derived, shall live,  
And ever unto Thee the glory give.

E.P.

## Notices of New Books.

EDWARD WORTLEY MONTAGU.\*

THIS extraordinary work is published anonymously, but it is pretty well understood in literary circles to have been written by Dr. Kenealy, and we do not, therefore, think that we shall be guilty of any breach of confidence in stating so much, as a fact. Whatever men in general may think of the policy pursued within the last year or two by the great doctor, few will have any doubt of his honour, integrity, and sacrifice of all worldly consideration to principle, and none to his profundity of thought and extraordinary erudition. As a scholar, Dr. Kenealy has few equals at the present time, and the marvellous knowledge that he possesses on almost every subject that falls within the range of human thought is surprising. His published works are not very numerous, but they are all full of lofty sentiment and profound thought, and indicate the highest degree of culture and scholarship. For the present work we must confess that we looked into it with some degree of reluctance, as the title did not seem to us a very attractive one, but on perusing it to say that we were agreeably disappointed, will by no means adequately express the pleasure that we experienced. It is on the whole a marvellous production, and full of profound thought upon a score of different topics. The numerous sketches that it contains of the aristocracy of the last century, and the wits who pandered to their vices, are done with a masterly hand. And while these graphic pictures interest us intensely from the skill with which they are drawn, they horrify with the depravity thus brought to light. Never before have these personages, the names of some of whom are held in high veneration to-day by ignorant toadies, who know nothing of their real character, been so gibbeted in print.

The portions of this book, however, that will most interest our readers are those of a psychological character. As might be expected from anything which Dr. Kenealy writes, there is here displayed a profound knowledge of the workings of the human soul. Spiritual laws with which the readers of this Magazine will be tolerably familiar, but which as a rule are ignored by popular authors, are here brought conspicuously into the foreground. Take the following extract referring to that mysterious feeling of antipathy which all of us have experienced

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\* *Edward Wortley Montagu*. An Autobiography, in three volumes. London : *Englishman* Office, 63, Fleet Street.

again and again, apparently without any cause, on coming into the presence of certain persons for the first time :—

I go into a theatre, or drawing-room, whose carpet I have never crossed until this night ; I see a man or woman there whom I never saw before to the best of my belief. We look on each other, and vivid hate is seen in the eyes of each ; a cold chill creeps over the frame ; some nerve within the heart seems to quiver : a nameless weight and oppression, a feeling of disgust, or fear, or antipathy arise between us : each views the other with scorn or with an icy glare that fills one for the moment with a tormenting sensation. This cannot be mere accident ; it must be something more than want of harmony ; neither does it always arise from a mutual repulsion ; I have myself been seized by this feeling against a man who exhibited no similar dislike to myself ; I have myself been an object of virulent hatred and persecution by persons to whom I had no distaste at all, whom I was not conscious of having offended, and whom I really would not injure, even though the most favourable opportunity for doing so were presented to my very hand.

The mesmeric trance, or at least that ancient form of clairvoyance, which was analogous to it, and which played so conspicuous a part in the mysterious rites of some of the ancient religions is also accurately described. The following passage portrays a case in point : “ An old gipsy sage, by name Akiba, learned in all the ancient lore of his mysterious race, falls into a sort of trance, in which he describes the past history of a beautiful little girl named Francesca, who has been stolen away from her friends and kept with the gipsies in order that a miscreant of an uncle should enjoy the property to which she is rightfully entitled. The information is given for the benefit and at the request of the hero of the book, who leads a vagabond sort of life, resides for a time with the gipsies, and is interested in, and ultimately marries Francesca :—

The old man having a twisted silken sash of many colours, fumed it over the smoking fire, and bound it round his head, and then after a considerable pause chanted words somewhat in the following fashion :—

“ My being is filled with the wâren of the Supreme,  
I see nought else but the All-knowing.

“ O wielder of the all-beaming light,  
Let thy Splendour illuminate thy servant.

“ Let my whole form be made luminous,  
My heart, my soul, my brain, my spirit.

“ My being is filled with the wâren of the Supreme,  
I see nought else but the All-knower.

“ As the sun puts the darkness to flight,  
Even so let thy Wisdom dispel ignorance

“ That I may penetrate the dim Past,  
That I may behold the secrets of former days,

“ That I may view imaged the hidden deeds  
That were done in defiance of Thee.

“ My being is filled with the wâren of the Supreme,  
I see nought else but the All-knower.”

Then concentrating his gaze with a fixed stare upon Francesca, he regarded her for about five minutes. A strange, unearthly, greenish light glittered in his eyes. He seemed possessed. His colour came and went ; now his cheeks were icy pale, and now suffused with fire. But his eyes never lost that fixed

and flaming emerald-coloured splendour which I have since seen only in the eyes of a hyena in the midnight hour. Then in a hollow voice the old man spake these words:—

“ I see a noble-looking man in the flower of life, and by his side is a fair bride. They pass from the gray old church; they are borne through a vast park, into a mansion of great extent; a double line of servants greets them with many a blessing. They are followed by a younger man, who bears a strong resemblance to the first—a brother, or some near relative. He smiles upon the newly married pair, and offers them his warm wishes. But I see into his heart; there is a chalice of poison hidden there, and under the chalice there is the symbol of a serpent. Happy are the days and years of the young couple. But one blessing only is denied. They have no child to be the heir of their vast possessions. They have every wish gratified but this. At length a child is born, but it is a daughter. Great nevertheless is the rejoicing; the brother comes and is glad, but I see into his heart, and he meditates death or some other evil. And friends are summoned from all parts of the country to celebrate the auspicious birth, and there are young heads crowned with flowers, and old temples mantled with joy, and the ancient mansion is lit up, and all is splendour and festivity, and happiness, for another scion of that noble family is born, and its great possessions shall not pass out of the direct line. And the husband smiles upon his wife, and they look forward to years of happiness, and anticipate the career that opens for the lovely stranger who has come to them from God.

“ And some years pass, and the babe is grown, and is the beauty of the whole country; golden are her flowing locks, and blue her eyes, and her skin is like the water-lotus in its sunny brightness; her complexion is the rainbow's pink. And proud and happy are the parents of so fair a flower. She wanders in her father's garden—a lovely place, with balustrades of marble, and terraces with flowers, and fountains launching their silver waters into the sunny air; and her father's brother is by her side; her nurse also is there.

“ It is night, and there is a gipsy tent, and the brother comes into the tent, and there is a Calero waiting for him, and him he bribes with gold, and the Calero gives him a drug, and the two men look at each other and laugh, and the stranger goes away smiling, but I can see into his heart, and I do not like the root from which that smile springs.

“ And I see the garden once again, and the little one is crowned with flowers, and the female attendant who is always with her has played on a mandoline, and sang a sweet song for the little one; and she rests on her knee, and the nurse pulls a silver flask out of her pocket—she knows not that it has been drugged—and she tastes it, and instantly she is wrapped in a deep and death-like slumber. And from behind a large tree the Calero comes, and he muffles up the little one, and disappears; and in the night he strikes his tent, and is away at a great distance.

“ And on the day after a letter comes to the parents of the little one, and it bears a foreign postmark, France or Italy—I see not which, and it announces the return home of the brother, who has been absent for many weeks. And no one suspects him to be in league with the Calero to rob his brother of the child who stands between himself and the estate.

“ But they—I see them stricken with a mighty grief; and first the mother pines away. Messengers have gone into all places, but no tidings of the lost one are heard. The nurse is questioned; she knows only of the death-like slumber, during which her charge was stolen, or wandered, and was lost. The child's hat is found on the banks of the river, and this gives rise to a report of drowning, and the river is searched even to the mouth of the sea, but nobody is discovered, nor any trace or rumour of the lost one. And the brother arrives from a foreign land, and he gives way to loud lamentation—but I look into his heart, and I can see at the bottom of it, the chalice of poison bubbling high, and the symbol of the serpent coiling itself around in glee.

“ There is an open tomb, and a hearse drawn by four horses, and a coffin covered with black velvet, and the mother's body is brought forth and deposited in the ancestral vault. She is followed by a gray and stricken man. Can this be he who but within a few short years was the brave and noble looking

bridegroom in the flower of life? Alas it is! Six months passed, and he also is borne forth in death. Desolation sits upon his house.

"The brother has become the lord of the estate. The Calero is departed; he is troubled in mind lest the Calero may restore her again and blast his prospects and his place. But years pass and the Calero comes not. He feels contented. Suddenly he receives a letter. A new Calero comes and threatens him with disgrace. He bargains with him for gold to deliver up the girl. The compact is made. They meet; the meeting fails; the Calero is in death; the usurping lord flies away in terror. I see the semblance of two whom I know."

Here he stopped. But I had grown impatient.

"O venerable sage," I asked, "canst thou not give us any clue to the parentage of Francesca? She is my betrothed; she is the rightful owner of large possessions. What avails all, if we know not this?"

He paused, and answered, "I cannot tell names. The personages whom I see speak not audibly. I can see their lips move; I can behold their dresses and appearance; the localities in which they act and dwell; but I cannot go beyond this. The castle that should be hers is a great and noble baronial pile; the park is vast, and crowned with beauty. It is in England, but where I know not. This must be for thee to discover."

The sentiments that run through the volume are of the most noble and lofty kind; everywhere a strong and vigorous denunciation of shams and vices, and a laudation of virtue in her purest and most elevating form. We have not space for half the quotations we have marked, but cannot forego the following extract upon woman:—

O woman! how true, how noble, how heavenly a being thou art! I have read and heard of men at whose name the world bows the knee, and have been taught to think in honour of their heroism; but the true, the sole, the great and perfect heroic, exists in woman only—or if there be an exception among men, it is only that it may prove the rule to be true which I have first enunciated. There have been moments when I would have curled the lip at any man who spake this truth, and sneered him down as most unworthy of his race; when I would have smitten him to the dust with a mocking glance and a satirical smile, as one but fitted to comb a lapdog, or be "brained by my lady's fan;" but in the confessions of my heart I will not lie, nor deceive myself or others. I will put forth the broadly honest opinions of my soul, founded upon experience and reflections. Man is intellectually superior, but morally inferior to woman; and all the great things of the earth will be found on examination to have been inspired, fostered, and fed under the sunshine of female auspices.

It would be easy to prove this by reference to history and biography; but this is not a disquisition. Let him who questions it enquire with an honest spirit, and he will find that I am right. He will trace back every noble discovery, either in art or science; every holy principle of philanthropy that has been reduced into practical action; every institution that redeems earth from ignominy, and gives a glimpse of the Paradise Gardens from which we are hapless exiles, to the guiding influence of sacred woman. From her the philosopher has learned the truest love; the soldier the most lofty courage; the navigator the rarest patience; the poet the purest sentiment. Open the historic page, and every line is full of feminine devotion and grandeur of soul, faithfulness in affliction, courage in misfortune, wisdom in the midst of danger, hope when whirled in the eddies of despair. Accursed ever be the wretch who injures but in thought one of this sacred race of beings.

With these remarks we must dismiss the volume, leaving those who require to dip deeper into its pages to peruse the book itself. It is issued in a cheap form, the three volumes being bound in one and sold for 5s.

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 SWEDENBORG.\*
 

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THIS little volume, which appears to have been reprinted from the *Holborn and St. Pancras Guardian*, is most admirably adapted for the purpose which it professes to have in view—that of making “Swedenborg more generally known.” It contains simply a descriptive sketch of the principles taught by the great Swedish seer, and is written in a popular and readable style. Of course it makes no claim to the profundity of thought of the work of Dr. Parsons, reviewed on another page; but at the same time it is a most useful little volume to put into the hands of persons who know little of Swedenborg, and who have neither the time nor the inclination to dive deep into the profound truths in which his teaching abounds.

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 THE LORD'S BLOOD.†
 

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MOST of our readers will be familiar at least with the name of the Rev. Chauncey Giles. His little volume entitled, *The Nature of Spirit and of Man as a Spiritual Being*, has had a very large circulation in this country, and the author himself, although an American, was personally amongst us a few years ago. The sermon on the Lord's Blood is written in the graphic style of which Mr. Giles is so great a master, and deals, as its name implies, with a topic of very great importance. We have seldom seen so much sound sense compressed into the space of a short sermon. It is, of course, thoroughly Swedenborgian, Mr. Giles occupying a prominent position as a Minister in the New Church.

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 WATTS ON THE BIBLE AND CHRISTIANITY.‡
 

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MR. CHARLES WATTS, whose pen is seldom idle, has favoured the world with his views on *The Bible and Christianity*. It need hardly be said that we disagree with his conclusions most thoroughly, and consider his arguments as a rule extremely fallacious, and such as could not for one moment be sustained in debate with an antagonist who understood the question. Still we have no hesitation in saying that this *brochure* (unlike most

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\* *Emanuel Swedenborg, the Spiritual Columbus*. A Sketch, by U. S. E. London: BEVERIDGE & Co., Fulwood's Rents, Holborn.

† *The Lord's Blood*. By the REV. CHAUNCEY GILES. London: JAMES SPIERS, 36, Bloomsbury Street.

‡ *The Bible and Christianity*. By CHARLES WATTS. London: C. WATTS, 17, Johnson's Court.



of those issued by rejectors of Divine revelation) is written in a calm and deliberate spirit, and displays considerable ability. Mr. Watts is master of a highly polished style, which of course renders what he writes all the more mischievous as he devotes himself to the endeavour to overturn the authority of the Scriptures. It is needless to say that men of this class thoroughly misunderstand the Bible, and hence their opposition. They never get beyond the letter which the Apostle tells us, killeth, having no knowledge whatever of the spirit that giveth life. The doctrines attacked by Mr. Watts are those of the most extreme character, such as few men of intelligence and thought even in the orthodox Churches now accept.

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### RELIGION AND PHILOSOPHY OF SWEDENBORG.

THE author of this work is a great legal functionary in America, where, we have been informed, his *Treatises on Law* are so frequently referred to, and considered of so high an authority that he is himself looked upon as a sort of American Blackstone. He was for many years Professor of Law in one of the American Universities, and is now nearly eighty years of age. It is not, however, as a lawyer that we have to do with him here, but as the author of a series of works on a far different topic. Some time since we came across a volume written by him, entitled *Deus Homo*, the subject of which may be gathered from the title. It appeared soon after the publication of *Ecce Deus*, and the still better known work, which gave rise to it, entitled *Ecce Homo*. We found *Deus Homo* to be by far the greatest work of the three, and perused it with an amount of pleasure which we have seldom experienced. It is a marvellous production, and calculated to do an incalculable amount of good. Having read this most charming volume, we were on the look out for something else from the same pen, when Mr. Spiers, the well-known Swedenborgian publisher, recommended us three small volumes of *Essays* by the same author, which we procured and greedily perused—the reading of which tended, if possible, to increase the estimation in which we held the author. Now we have before us another volume from the pen of Dr. Parsons, just issued by the same enterprising publisher.

The *Outlines of the Religion and Philosophy of Swedenborg* is just what its name implies, and as such must be highly acceptable at the present time. For that there is just now a disposition on the part of thoughtful minds to become better

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\* *Outlines of the Religion and Philosophy of Swedenborg.* By THEOPHILUS PARSONS, LL.D. London: JAMES SPIERS, 36, Bloomsbury Street.

acquainted with the teachings of the great Swedish Seer no one can deny. Swedenborgian ideas are permeating society from the top to the bottom. We hear them enunciated from the pulpits of almost every denomination; we meet with them in books written by evangelical authors and issued by most orthodox publishers; and we come across them almost daily in ordinary conversation; usually, of course, without any acknowledgment of the source from whence they were obtained. If the New Church be not increasing in the number of its members, most certainly the ideas of which it is the exponent are spreading rapidly throughout the entire society. The result of this must be that any work explaining the religion and philosophy of Swedenborg must prove acceptable to a great number of inquiring minds; and it is difficult to conceive any book better adapted for this purpose than the little volume under consideration. The author—as may be judged from what has been already said—is a thorough master of the subject, and there is in his method of explaining it a clearness which is rarely employed in dealing with these profound subjects. Almost every phase of Swedenborg's teaching is dealt with; and any person desirous of learning what New Church doctrines really are, cannot do better than to peruse this admirable little volume. We are glad to see that the author translates Swedenborg's *Proprium* by "ownhood," which is certainly by far the best translation of the term possible. We expect to hear that the volume under consideration has had a very large sale, as it most certainly deserves. It contains as much solid mental food as is sometimes to be found in a whole library; is neatly got up, and issued at a price which places it within the reach of almost every person.

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### GRIMES' MYSTERIES OF THE HEAD AND THE HEART.\*

THIS volume is written by a well-known lecturer on phrenology in the United States, who, judging from the notices of the press appended to the book, has been very successful in his labours. There is a great deal of sound sense in the volume, and much information may be gained by perusing it. The author appears to have a system of phrenology of his own, but then that is somewhat common with phrenologists, especially in America. A portion of the book, however, is devoted to "An Explanation of the Mysteries of Mesmerism, Trance, Mind-

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\* *The Mysteries of the Head and the Heart Explained.* By J. STANLEY GRIMES. Chicago: W. B. KEEN, COOK & Co. 113 & 115, State Street.

reading, and the Spirit Delusion," and the theory set up here is preposterous in the extreme. The common-place way in which the author dismisses the grand idea of the supernatural, as embodied by Shakespeare in *Macbeth* and *Hamlet*, would be laughable, were it not painful to find the mighty thoughts of England's greatest genius reduced to the coarsest forms of matter-of-fact life. In dealing with these, Mr. Grimes shows himself utterly incompetent to treat the subject of Spiritualism: A man who discovers in the ethereal and supernatural beings portrayed as the witches in *Macbeth* nothing but a band of gipsies betrays an utter incapacity for dealing with the subject of trance. The explanation that Mr. Grimes gives of what are called spiritual manifestations is ridiculous in the extreme, and only shows his intense ignorance of the entire subject. The whole thing is according to him a kind of hallucination, and, therefore, the phenomena are subjective, and the movement a delusion. We should advise Mr. Grimes, before he again writes on this subject, to make himself a little better acquainted with the facts of Spiritualism, for if he has no capacity for understanding Shakespeare's mighty creations, he may yet be able to observe and chronicle physical facts.

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#### IPHIGENIA.\*

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THE name of Mr. Henry Pride will be familiar to many Spiritualists, as having occasionally appeared in the *Medium* appended to prose contributions. Here, however, he comes forward as the author of a little volume of poems, got up in a very showy binding, and dedicated to Gerald Massey. In the book there are some thirty separate poems, some of which are short and simple hymns, and others of a more pretentious character. The former of these are some of them very pretty, and display real poetic power. The longer pieces are exceedingly faulty, and we are sorry that the author did not hand his volume over to some competent person for revision before giving it to the world. The poem entitled "Iphigenia," from which the book takes its name, is just passable; but then it is followed by others which contain passages very much below mediocrity. What is to be said, for instance, of the following lines on Christ?—

Then came the voice of God; hear it they must,  
 Even though they shrank appalled back to their lust;  
 Even though they sought to slay the messenger,  
 And clamoured curses for the bliss he bare.

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\* *Iphigenia and other Poems.* By HENRY PRIDE. London: J. BURNS, 15, Southampton Row, High Holborn, W.C.

The volume is full of Spiritualism, and as such will, no doubt, command a considerable circle of readers amongst the Spiritualists; and, indeed, we are far from saying that it is not worthy of perusal. Mr. Pride has in him the elements of poetic power, and, by perseverance, may produce something much better in future. There are passages of considerable beauty in the volume, but the power is never long sustained.

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### THE SPIRITUAL BODY.\*

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SOME months since we noticed a little volume of poems by the author of this book, of which we had occasion as our readers will probably remember to speak very highly. Mr. Earle is a true poet and withal a profound thinker. The volume now before us will be interesting to our readers, mainly in consequence of the topics with which it deals. As its name implies it is really a treatise—and a very able one—on the Spiritual Body. Nothing can be more striking at the present time to the student of Swedenborg, than the way in which the views enunciated in the last century by that great man are rapidly spreading amongst denominations of Christians, who would doubtless hold Swedenborg himself to have been a gigantic heretic or a madman, or both combined. Mr. Earle as we gathered from his previous little volume is a Roman Catholic, but the views enunciated here approximate most closely to those with which our readers will be familiar as the teachings of the New Church. The book contains a preface of 40 pages, which of itself really constitutes an able essay on the subject with which it deals. The following extracts will give some idea of the purpose of the book and the mode in which the subject is dealt with.

The growth of the spiritual body within us and the materials out of which it is wrought, are among the deepest mysteries of our being. There can be little doubt that it is elaborated by the joint action of the mind and body, and that its seat is in that nerve fluid, or ether, which envelopes the nerves, and by whose help the motion of their molecules communicates sensations and transmits the mandates of the will. This nerve-ether has been regarded as the vital force. It extends beyond the surface of the body and encompasses each one of us with an envelope of nerve atmosphere, varying in depth and intensity in different individuals. As time advances we may be able to speak with greater precision of the growth of the spiritual body and of its properties during life, but it is sufficient for the present to know that we possess it, that it enables us to see, to hear, to speak, or to be spoken to, and that it is permanently affected by our moral and mental conduct—that it is our second man—the undeveloped plan of our future frame—the germ of an immortal plant, as Bonnetti taught a hundred

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\* *The Spiritual Body: An Essay in Prose and Verse.* By JOHN CHARLES EARLE, B.A. London: The Author, 82, Ladbroke Grove Road, W.

years ago.\* Nor need these statements startle any one who reflects on the many extraordinary occult faculties which we undoubtedly possess. When Moses came down from Mount Sinai his face shone so that he needed to put a veil on his face. When Stephen addressed the council in Jerusalem his face was bright as that of an angel. When Christ was transfigured on Mount Tabor His spiritual body from within shone forth in its native might and splendour, overpowering the dimness of the flesh which He had assumed for us men and for our salvation. Elias was borne aloft in the air; Ezeziel was lifted up by the spirit and brought in the vision of God to Jerusalem; Philip was caught away by the spirit and found in a distant spot; many of the saints have been rendered ecstatic and raised from earth when engaged in earnest prayer, while somnambulism, trance, clairvoyance, mesmerism, bilocation and animal magnetism, clearly prove that we have faculties which are not ordinary but which might become so if it were God's will and for our advantage that they should be commonly experienced. Whatever has been once might be again any number of times. We conclude, therefore from analogy, and even without the aid of Scripture, that, having many latent powers, it is neither impossible nor improbable that we may have a body within us which at death will burst its shell and expand into fair proportions. The butterfly is the type, not of the soul merely, but of the soul-body, which will emerge from its chrysalid state into a higher life and a more beautiful sphere.

“ Non v' accorgete voi, che noi siamo vermi  
Nati a formar l' angelica farfalla ?”†

Thus too an inner impulse rends the veil of the old husk of the dragon fly, clear plates of sapphire mail cover him entirely; his wings grow like gauze, and, wet with dew, he flies through crofts and pastures like a living flash of light.‡ Dr. Newman makes the soul of Gerontius say after death :—

“ I am not dead  
But in the body still; for I possess  
A sort of confidence, which clings to me  
That each particular organ holds its place  
As heretofore, combining with the rest  
Into one symmetry, that wraps me round,  
And makes me man, and surely I could move,  
Did I but will it, every part of me.”

The manner in which we are accustomed to speak of the departed and of the invisible world is calculated to deceive and render us very unpractical in our spiritual life. We constantly use terms which imply distance and absence; and though there is a sense in which these expressions are true, there is a sense also in which they are false. The spirits of the departed are nearer to us than they ever were while in the flesh—nearer to us than the air we breathe.

This idea is worked out at length throughout the volume. The poems—or rather the poem, for it is continuous although divided into more than 70 separate portions—is devoted to the same subject. The absurd notion of what the author calls “Bodiless Ghosts” is admirably portrayed in the following verses :—

The immortality which some proclaim—  
That of a naked spirit merely—seems  
To me an expectation drear and tame—  
Most hideous and improbable of dreams.

\* *Ricerche filosofiche su le prove del Cristianesimo.* Venezia, 1771.

† Dante, *Il Purgatorio*, canto x.

‡ Tennyson, *The Two Voices*.

What comfort in the thought that our egress,  
 From bodies suited to external things  
 Varied and lovely, will but leave us less  
 Complexity of being, clip our wings,  
 Eliminate our faculties of sight,  
 Of hearing, touch, communion with our kind,  
 Block up the genial avenues of light,  
 And in self-consciousness' lone prison bind  
 The heavenly captives? Better far than this,  
 Methinks, about the pastures to be whirled,  
 Contribute to survivors' transient bliss  
 And help to form the beauty of the world.  
 Let those who will pine to be simply ghosts  
 And less than ghosts—for even these appear—  
 But I shall hope to join th' embodied hosts  
 Who see and who are seen in vision clear.

And then Mr. Earle goes on to explain the "Rising from the Grave" as referring to the escape of the spiritual body from its material covering at death:—

The body is the only real tomb;  
 From it alone th' immortal frame will rise;  
 The body also is a perfect womb,  
 For it produces children of the skies.  
 If on the couch of death you see it lie,  
 The hues of life fast fading from the cheek,  
 The blue and red merged in a leaden dye,  
 The whole expression peaceful, sweet and meek,—  
 Say thou, "It is my brother's—sister's—grave,  
 But out of it the spirit-body springs  
 And flies to Him who is so strong to save:—  
 And as the May-fly opes its mottled wings  
 From sheaths along the feathery larva drawn  
 And casts its pellicle into the tide  
 And skims the lake that bounds the velvet lawn  
 With green and brown and yellow livery pied,—  
 So rises now the spirit from the tomb;  
 Inaugurates a never-dying day;  
 Puts off the pellicle of pain and gloom;  
 Puts on the resurrection's bright array."

Throughout the volume there breathes a spirit of true piety combined with sound philosophy. The substantial character of spirit and the unsubstantial and shadowy nature of matter is a doctrine which again and again comes to the foreground in the volume. The following lines entitled "Men are Spirits" may interest our readers:—

Despite the density of mortal frames—  
 Despite the grovelling of the meaner kind—  
 I look on men as spirits—living flames  
 Alight with varied energy of mind.  
 And if the spirits of another sphere  
 Regard us sometimes through the mutual veil,  
 What can they contemplate in beings here  
 But spirits panoplied in spirit-mail?

The will, the growing mind, the undying soul,  
 Are visible to them at every pore,  
 And every action of the breathing whole  
 Looks to them spiritual more and more.

So let the brother of his sister think ;  
 So let the loved one of her lover dream.  
 We all are spirits wandering on the brink  
 Of spiritdom advanced. Thus we shall seem

More like to what we really are, shall grow  
 In power magnetic over human hearts,  
 Rise into higher spheres of thought, and know  
 Far better how to play our future parts.

The extracts we have made will give but a faint idea of the contents of the book which is on the whole a most charming volume, and especially valuable in these days when materialistic opinions abound so greatly in society. We can only advise our readers to purchase Mr. Earle's volume, feeling sure, that when they have done so, they will thank us for the recommendation.

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#### MRS. BERRY'S EXPERIENCES IN SPIRITUALISM.\*

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MRS. BERRY is so well known and so highly respected in the ranks of the Spiritualists, that anything that she might write would be sure to find appreciative readers. The little volume under consideration, however, has special merits of its own, which entitles it to a wide circulation. The book is already in the second edition, and we doubt not may hereafter reach a third. In it Mrs. Berry recounts how her first conversion to Spiritualism occurred, and relates most interesting particulars of a great number of *séances* which she has attended, in company with some of the best mediums. In connection with the "Historical Fragments relating to Semiramide," we have a number of metaphors and aphorisms, which alone would render the book valuable.

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\* *Experiences in Spiritualism.* A Record of Extraordinary Phenomena witnessed through the most powerful Mediums, with some Historical Fragments relating to Semiramide, given by the Spirit of an Egyptian, who lived contemporary with her. By CATHERINE BERRY. London: J. BURNS, 15, Southampton Row, W.C.

## NOTES AND GLEANINGS.

## DR. SEXTON'S LABOURS.

WE have received a good many letters on this subject, but nothing definite has been done. Most of those persons who are willing to subscribe something await the formation of a Committee, or some other organization, which can only be accomplished with difficulty, if at all. No one seems to move in the matter, so it is just likely that the whole thing will fall to the ground as many a good project has done before. The case is one of great emergency; but we have said as much as that previously without producing any effect worth naming. Dr. Sexton has sacrificed time, money, and health in the cause, and now that he needs help to carry on his work, he is left with such consolation as is contained in the following extract from a letter received a few days since from one of the affluent men of the movement:—"I entertain grave doubts as to the desirability of continuing an effort, which, after a long trial and great exertion of yourself and others, is so little appreciated by those for whose benefit it is actuated as to be not only not self-supporting, but a pecuniary loss to its leaders." Dr. Sexton entertains the same grave doubts most seriously, but how that fact will meet the difficulty is a riddle which even old *Œdipus* himself would prove unable to read. It is the lack of support that has been received for what has been done in the past that is the just cause of complaint. To go over this ground again, however, would be useless, since the case has been already stated so clearly again and again, that every reader of these pages who is blessed with an ordinary share of perception must have seen before this the position in which the Doctor is placed. And if aid does not come promptly, the end may be easily guessed.

When a powerful antagonist has to be met, or a lecture to be given in some district where Spiritualists are few and opposition strong and violent, then Dr. Sexton is sent for in hot haste; but the battle over, he is dismissed to his quiet literary labours and other men come in and reap the reward. On the platform he has borne the brunt of every battle worth naming for some years. He alone was competent to expose the conjurors, and for the doing of this he brought on his head the intense hatred of all that unscrupulous crew who have ever since lost no opportunity of ruining his character by slanders and lies, which very slanders have been used even by so-called Spiritualists against him. To him alone was application made



by the directors of the Crystal Palace to deliver some lectures on Spiritualism in that institution, which our readers will recollect were given with great success in 1873. He replied to Professor Tyndall in a work which has now become a standard book on the subject with which it deals. In truth he has devoted his time and talents to the cause in a manner which as a mere matter of justice ought to have won for him the greatest praise and the fullest support that he required. And what is the result? Why, to-day he is left burdened with heavy losses incurred in work which ought to have proved remunerative. For the past three years he has devoted almost all his time to the cause, and besides giving his services has expended out of his own pocket some hundreds of pounds. And, now that he finds himself involved in considerable liabilities, and his health seriously affected, he is told with the greatest *nonchalance* that it is not desirable to carry on the work. Probably neither is it desirable in the eyes of some people for him to continue his existence. The work has been done, and the responsibilities incurred through it remain, and must remain and increase unless assistance is forthcoming—and that speedily.

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#### DR. SEXTON'S ENGAGEMENTS.

Dr. Sexton will preach for the Rev. F. R. Young in the Free Christian Church, Swindon, on Sunday, September 3rd; and for the Rev. David Thomas, D.D., in the Congregational Church, Clapham Road, London, on Sunday, September 10th. On October 1st he will commence his regular ministrations to the "Church of the Lord" in its new location, Angell Town, Brixton.

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#### MARRIAGE OF THE HON. ROBERT DALE OWEN.

We learn from the American papers that Mr. Owen was married, on Friday, June 23rd, at Lake Osage, New York, to Miss Kellogg, of Hartford. The event is referred to in the *New York Sun*, as follows:—"The announcement of the marriage of Robert Dale Owen will surprise many of his friends. Mr. Owen is said to have married Miss Lottie Walton Kellogg, grand-daughter of the Rev. Bela Kellogg, for thirty years pastor of a Congregational Church near Hartford. Miss Kellogg lived in one of the most romantic spots on the shores of Lake George. Mr. Owen is said to have written part of his autobiography in Miss Kellogg's pleasant home, and to have dedicated the work to her. They will make this home their abiding place, and will take with them the wishes of a host of friends, for a tranquil and happy life."

MOVEMENT IN AMERICA IN FAVOUR OF CHRISTIAN  
SPIRITUALISM.

It seems that a considerable number of the Spiritualists in America are becoming thoroughly disgusted with the anti-Christian character presented by the movement as a whole, and have therefore determined to do their best to rescue it from the whirlpool of infidelity in which it is being rapidly hurled to its destruction. We learn from the American papers that a call has been made for a Conference to be held to consider the organisation of Christian Spiritualism. The following is the document that has been issued:—

We, whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken.

We feel deeply that modern life rests upon a new spirit, and that the religious wants of men, to-day, can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches.

We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as shall afford a cultus and worship for all those who by their lack of interest in existing church organizations are, practically, without church relations, and deprived of spiritual blessings.

We name Philadelphia as the place, and appoint the 5th day of July as the day for holding a preliminary Conference on this subject, whose object shall be to discuss and decide the question whether an Association for the Advancement of Christian Spiritualism in America shall, at present, be formed?

We invite all who are in sympathy with this call and who feel that, sooner or later, a formal movement for the defence and advancement of Christian Spiritualism must be made, to meet us at the place and on the day herein named.

A business meeting will be held at Gould's Hotel, 305, Second Street, Philadelphia, July 4th, at 7 p.m.—James Edward Bruce, M.D.; Rev. William Fishbough; Rev. Samuel Watson, D.D.; Rev. James M. Peebles; J. Hamlin Dewey, M.D.; Annie C. T. Hawkes, M. Hawks, J. Smith, Mrs. J. Smith, Nannie Watson, G. N. Robertson, A. W. Tittle, S. Billenbry, Mrs. S. Billenbry, M. Taylor, J. Toby, Mrs. J. Toby, M. H. Baldwin, Geo. A. Fuller, Dr. J. S. Bean, Geo. S. Morgan, Henry Newman, Sarah Newman, Dr. S. Wood, Hon. J. G. Waite, Rev. T. H. Stewart, Dr. E. C. Dunn, Rev. J. H. Harter, Dr. J. B. Cooper, George White, Dr. John Mayhew, Jas. Shepard.

We shall wait with a considerable degree of interest to learn what our Transatlantic brethren have done in this matter. There is a form of Spiritualism in England the proper place for which, it has often struck us, would be in alliance with Secularism. It rejects the Bible; reduces Christ either to a nonentity or to an ordinary medium; discovers the origin of Christianity in Sun-worship, or in some other equally wild and improbable fable; and gets rid of God, at all events, as a Person, making Him either a vague Abstraction or an unconscious Force. Now, the disciples of this school never cease to tell us how much they are in sympathy with the great bulk of the Spiritualists in America. Indeed, this circumstance seems to furnish them with the main argument on which they rely for

the truth of their notions. Right glad are we, therefore, to find that a portion of the American Spiritualists are making a move in the direction of Christianity; convinced, as we are, that it will be for the good of Spiritualism in every part of the world.

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THE "HOMILIST" ON THE "SPIRITUAL MAGAZINE."

The *Homilist*, edited by the Rev. David Thomas, D.D.—a magazine which has now reached its thirty-ninth volume, and is of so high a literary character that it has become a perfect *vade mecum* to the ministers of every Evangelical denomination—in a review of the volume of the *Spiritual Magazine*, for 1875, speaks as follows:—

Spiritualism is ridiculed by some, and studied only by a few. Although we have read some things connected with *séances*, having the shape of absurdities, we have never had an opportunity of giving the subject that attention which would authorise us to pronounce for or against it. A subject that has amongst its adherents and advocates such names as William Howitt, Dr. Hitchman, Rowland Young, Dr. Sexton, and many other able men, demands, to say the least, the respectful attention of all genuine lovers of the truth. The fact that Dr. Sexton—a man of distinguished abilities, scholastic culture, and scientific attainments—has become the Editor of the *Spiritual Magazine* should place the subject beyond the laughter of all but fools. This is a volume of rare interest, brimful of psychological information, and redolent with noble thought, running out in eloquent paragraphs. Amongst the valuable articles in this volume of the Magazine, we would invite special attention to the Editor's "Crystal Palace Lectures" on the subject. Also his lecture on "Immortality, as taught in the Old Testament." These discourses, apart from the merits of Spiritualism, cannot fail to render service to every thoughtful reader; rousing the intellect with their suggestive touch, thrilling the sensibilities with their stirring utterances, and charming the imagination with their oratoric chime.

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SOUTH PLACE CHAPEL AND ITS MINISTER.

A friendly hand has sketched Mr. Conway and his chapel in the *Index* as follows:—

South Place Chapel is as unique as its lecturer. A "Unitarian place of worship" in days gone by, it is now a hall from whose platform are taught the most advanced views. Prayer is one of the things of the past within its walls; hymns are still sung, but they are of a transitional character—the book containing them having many Theistic productions in its pages, although these are but seldom heard now-a-days. A very good choir leads the singing, and an anthem forms part of the "service." The "lessons" are drawn from Mr. Conway's *Sacred Anthology*, or from any of the writings of great moral teachers, elder or modern, from Plato to Emerson. The lecture is the great attraction of the whole, and is a discourse on some ethical point, some political question, some sign of the onward movement of the age, some struggle of the dying superstition; now and then it will be some quaintly fanciful subject, embellished with delicate humour and much poetico-artistic antiquarian lore.

Mr. Conway's most salient features are an intense and bitter hatred against Christianity as one of the slaveries of the world; an indignant passion against everything that savours of tyranny or of injustice; an enthusiastic devotion to his ideal of progress; and a deep interest in, and reverence for, the scientific researches of the day. His thought is well described by the word "artistic," as he shrinks much from crude or from harsh forms of thought. In the Stuarts'

days he would have been a Puritan from conviction, and would have followed Cromwell against Charles ; but he would have shuddered inwardly at the rough outside of the hero-captain, would have revolted against the cant of his comrades, and would have lamented that to their solid worth there was not joined the chivalrous grace of Buckingham and the delicate poesy of George Herbert.

And this man who has abolished prayer in his services and hates Christianity with a bitter hatred has his name on the roll of Unitarian ministers, and not unfrequently officiates in the pulpits of that denomination. Comment is unnecessary.

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## Correspondence.

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“ H A F E D . ”

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*To the Editor of the “Spiritual Magazine.”*

Dear Sir,—Supposing we agree that already you have had “surely enough about Hafed,” it is necessary to say a word in defence of the *Christian News*, in view of Mr. Howitt’s last letter. He says the editor seems to have constituted himself the champion of a wretched un-Christian book. He needs to be reminded that the *Christian News* never became responsible for *Hafed* as authentic; it only offered proof that the grounds on which Mr. Howitt took exception to the book were hollow. His attempted defence of himself in your Magazine for last month only make his case worse. While professedly answering a question he simply evades it. This evasion follows a considerable amount of irrelevant writing. He quotes the question thus: “The editor of the *Christian News* asks me whether I imagine that ‘the babe in the manger at Bethlehem had consciousness of all that existed in the universe?’” And then says, “I may ask him in return whether he believes in the incarnation of the Deity in the body of Christ?” To this question the editor would immediately answer yes; but after having done so, the question he put to Mr. Howitt about the babe in Bethlehem is as much without an answer as before. He goes on to offer Scripture proof of the incarnation, as if that were anything to the purpose. He then offers the editor of the *Christian News* information about the power of spirit over matter, which would have been useful in itself if the editor could have been at this time of day ignorant of the “higher chemistry,” to a knowledge of which the spirits lay claim, and by means of which they can instantly dissolve solid walls and convey flowers or living bodies through them. But this is merely diverting attention from the point in question. It was no question of the power of mind over matter, it was a question of the extent in nature altogether of Christ’s humiliation when he condescended to become an “infant of days,” and took such a relation to a babe’s brain as that it could afterwards be said of him that He “increased in wisdom.” It seems hopeless to attempt to get Mr. Howitt to speak to this point. We have said that he simply evades the question he professes to answer. The following quotation from his letter is one proof: he says, “We must believe that when the body of Christ was fully developed, and became the all-sufficient vehicle of His divine power and spiritual agency, He possessed the consciousness of all knowledge in the universe.” Did anyone raise any question about Christ’s body “when fully developed,” and become an *all-sufficient vehicle*? The editor asked a question about the “the babe in the manger,” and Mr. Howitt offers as answer a statement about “body fully developed.” We have had “surely enough” of such reasoning.

ONE WHO WRITES FOR THE “CHRISTIAN NEWS.”

## VISIONS.

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

SIR,—In *Hone's Every Day Book*, p. 123-4, two alleged visions are mentioned. Both of these were seen by the author, William Hone, in the year 1821-4. The first mentioned vision is similar to that seen by Mr. G. Berkeley and his brother in the kitchen of a country house, described in a former number of the *Spiritual Magazine*. The second vision seemed to denote the death of Mr. Hone's brother; but it did not occur, as the latter was the survivor. More recently these visions have been described in a pamphlet,—1853, viz., *Some Account of the Conversion of the late William Hone, author of the Every Day Book, &c.* Mr. Hone stated to a friend: "I was sent for on business to a house in a London street, the name of which I did not know. I was shown into a room to wait, and everything appeared familiar to me. I asked myself, 'What is this? I was never here before, and yet I have seen all this. There is something here, which, on my principle I cannot account for. There must be some power beyond matter.'" Another account states that Hone had seen the scene in a dream, and that he discovered the shutter to be knotted, as it had appeared in his dream. Hone witnessed, accidentally, the execution of Eliza Fenning, the alleged poisoner, and he heard her declaration of innocence on the scaffold.

This pamphlet describes the following circumstance: "A well-known gentleman was travelling in the country, when he was benighted, and was sheltered in an old mansion. Upon entering his bedroom, antequely furnished, he said, 'I have seen all this before.' It appeared upon enquiry that this person was born in this identical room; but that he had not seen the house since the first week of his birth."

I am, Sir, yours obediently,

London, July, 1876.

CHR. COOKE.

## BARON DIRCKINCK-HOLMFELD.

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

SIR,—Being aware of the appreciation my pamphlet on "Spiritualism" has met with in the March number of your Magazine, I gratefully acknowledge the aid the reviewer has rendered in the cause I have pleaded. Being a sincere admirer of the Divine wisdom of Providence in bestowing the spiritual phenomena on mankind, as an antidote against materialism, which had destroyed faith in immortality and spiritual life and existence, I would not object against being called an "enthusiastic Spiritualist" (p. 127), if the word were taken in its original signification. But as my task and endeavour particularly has been to warn against the admission and teachings of *enthusiastic* spirits, who, like the crowds Odysseus once evoked, are eager to take possession of the mediums, and as I strenuously if not exclusively, stick to the facts and to the evidence about them, I am afraid that the epitheton "enthusiastic" could outweigh an impression, the reverse of my being a "matter-of-fact observer" of the admirable manifestations. Though my feelings in witnessing those manifestations from a spiritual world are replete of religious adoration, I neither see a revelation in the communications, nor a religion in the acknowledgment of their supernatural origin, but only a restoration of that balance in the mind, which has been destroyed by naturalistic theories, obliterating the natural faith in immortality and in spiritual divine power. Notwithstanding the universal prevalence of such natural and rational perception, mankind is gone far astray, and the mere restoration of the balance is no guarantee of its recovery, but it only offers the means, without which its restoration was more than doubtful.

I agree with our friend Howitt in rejecting the implicit faith in the communications of spirits; but I do not think that the use of a Thor's hammer is requisite in cases like that of Prince Hafed. In the intellectual perception of mankind, in people's wants, there is such a variety that what is needed for the

one is inapplicable to the other, and we ought to allow everyone to prepare his food according to his own taste. Why then use a sledge-hammer to destroy the dishes accommodated to different palates. More than 20 years ago I was by the late artist Rippengill introduced to a medium—a lady, controlled by a most lively, acute, and sensible spirit, who had dictated to her and suite a novel, quite as romanesque and fanciful as that of the Persian Prince. Who would think it worth while to ponderate and criticise such exuberant, often wanton, effusions of fancy and indiscriminate taste as we frequently meet when allowing spirits to follow the strain of their phantasmagoric fancy? Even the Re-incarnationists are often a very innocent sort of people, who ought to be left to their own "gusto." As to a serious discussion about principles, it is otherwise; there the *sauviter in modo* is not always the exclusively right maxim.

Yours obediently,

London, June 15th, 1876.

DIRCKINCK-HOLMFELD.

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MR. D. D. HOME.

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

SIR,—A gentleman has sent me some copies of the *Spiritual Scientist*, and in the number of April 6th I find a letter from some anonymous "Comte," who has dared attack me in the usual way of those who "stab in the dark." In Europe the title of "Comte" does not awe us in the least. Quite the reverse. We are rather shy of "Comtes." A title of some sort is usually taking with a certain class. We also know that titles are to be bought. To be sure in some much too respected and honoured instances they are bestowed by "the powers that are." As a rule the recipients of such an honour are men who are neither ashamed of their names, nor would they disgrace them in a way so truly despicable as to mislead the public.

As for the letter of mine, this unknown "Comte" has, wherein I say, "Where people are vain enough to set themselves up as teachers, they should see that their credentials are in good order," I can only hope he will profit by the advice, as it is good common sense. If I could in my wildest dream have anticipated this letter would have had "a conspicuous place" in the "portfolio" of a nameless "Comte," I would have added these words: "I have ever striven to be an honest man, and I never condescended to write an anonymous letter or make a charge '*sotto voce*' against anyone. What I say I can prove. I sign my name, sign yours." This "Comte" proceeds thus: "Home may perhaps not recognise me under the name affixed to this letter, for I never sought his acquaintance." It is perhaps well for me in more ways than one he did not; for if he had borrowed my money, he might have forgotten to return it, just has he has *forgotten* to "affix his name" to his letter. It is quite possible that he is joking, or that he considers the title of "Comte" will suffice for the American public. The honour I have had the following sentence will explain: "But if he saw me, he might recall me, with that 'wonderful memory' he boasts of as one against whom he often brushed in Rome." It has been my lot to "brush against" all sorts of "Comtes," true and bogus, in my life. Can it be that this one is branded in some way that he thinks the "photograph" he proposes to send me would recall him to mind? Apart from the collection of photographs of my friends, I have a few of some Italian bandits. I decline to descend so low in the social scale as to make a collection of anonymous letter writers, or persons who could so far forget themselves as to write the following: "In those days rumours were circulated *sotto voce* that were very damaging to his character for wonderful purity."

This "Comte" may not be aware that in decent society "*sotto voce* rumours" and anonymous letter writers are included in the same category, and both are considered contemptible.

I was in Rome the years '56, '58, '62, and also '75. I will take it for granted our anonymous "Comte" alludes to the year '62, that being the one when the

Jesuits, headed by Monseigneur Merode, prevailed on the Pope to have me banished from Rome for being a medium and a Spiritualist, and having a book, *Incidents in my Life*, on the "Index." I will give ten thousand dollars to be distributed among the poor of Boston if aught to the contrary can be proven. During the official inquiry, I (smarting under a sense of the gross injustice done me) said, "Is there aught in my private life or conduct you have to censure?" The reply was, "Far from it, but your presence is considered dangerous, for not only have you written, but you distinctly state you have no power of the manifestations occurring in your presence, and this must not be tolerated in Rome." Nay, more; in order that any and all *sotto voce* accusations might be brought to light, I made the question of my expulsion from Rome a public one in the British House of Commons, May 31st, 1864; and I have "brushed against" more than one "Comte" who would not have dared do the same. This "Comte" says of himself, "I hate publicity." I do not doubt it in the least, and it may be for the *very best of reasons*. Now comes the grand climax. "If my endorsement of this story, added to that of several other persons, will not be sufficient, I will refer Mr. Home to Messrs. Rymer and Anthony Trollope for further particulars." Doubtless the "endorsement" of an anonymous "Comte" is very overwhelming, but I refuse it, and take the two names he has given. I say that the man who has dared to make use of the name of an honest man, *without his sanction or knowledge*, AS HAS BEEN DONE IN THIS INSTANCE, places himself in no enviable position. I will give to the poor of any city in the Union you may name the sum of one thousand dollars for *every* charge against my moral character which can be sustained and proven by Mr. Anthony Trollope or any one of the family. The name of Mr. Trollope has been used without his knowledge or sanction. I have never known but one Mr. Rymer, and as it is just possible this "Comte" has been giving notes from his "diary" to his dupes, and making use of another name, which has been given me in a letter from a person in America, had I been able to make the charges clear, I would have made him prove them in a court of justice, but he denies their authorship. I regret to say that the American correspondent sought to frighten me by the threatened publication of the said *sotto voce* charges. I regret to "take the wind out of his sails," but I will consider it as a favour if you will publish the ones he has furnished me with. I give a quotation from his letter. "I will tell [quite a refreshing memory this of one's 'schoolboy days'] of the £50 fur coat for which Mr. Rymer had to pay for you. I will recall the story [here the schoolboy language is very polite, for naughty boys simply say *lie* instead of 'story'] of Mr. Chinnery's Parisian friend. I will cite the tailor's bill Hiram Powers had to pay for you."

Mr. Rymer never made me a present either of a fur coat or £50. "The boot is on the wrong foot." The time alluded to was '55, and I have a letter from Mrs. Rymer, acknowledging the receipt of £50, which I sent her when a chain of unfortunate and most painful circumstances necessitated the departure of Mr. Rymer for Australia. In proof of this I give a part of her letter:—

"November 1st, 1859.

"My Dear Dan,—I cannot in words express my thanks for your affectionate liberality, which enables me to follow my beloved husband. Believe, with affectionate greetings and many prayers, how truly I am, dear Dan, always in this or in a far-off country, your sincere and grateful friend,

"EMMA RYMER."

If this "Comte" has kept notes, he will find that in 1859 a fur coat was given me by a Mr. Kerritch, of Florence, the value of which was £12, and as he may not have been able to play the sneak, or have his valuable information *sotto voce*, I can inform him that in 1858, being in Pisa, and knowing Mr. Kerritch had met with a reverse of fortune, I sent him the full value of the said fur coat. I have a letter from Mr. Chinnery, dated May 9th, 1876, saying, "If anybody has used my name in the way you mention, I can only say it is without foundation." For the "tailor's bill" supposed (falsely) to have been paid by Hiram Powers, a friend of ours, the Countess Panigia, residing at No. 8, Via Jacopo da Diacceto, Florence, called at our request on

the family of the late Hiram Powers, and was told, as is the truth, that "such a thing had never taken place to their knowledge." I fear I may in my old age get proud. A public life, extending over twenty-five years, living as I have mostly in the homes of my intimate friends, whose names and positions are too well and honourably known to allow even a shadow of doubt to attach itself to them, yet being surrounded by enemies incited in comparatively few instances by a personal dislike to me, but the greater number prompted by a wish to injure the cause whose truth and dignity I have ever sought to maintain; and such charges as those I give being the only ones made use of against me. If there should be any other anonymous "Comtes" ready to attack me, I beg to inform them that I have no dread of any *sotto voce* insinuations. As I said in my reply to Mme. Lezmarie, the letter of mine which was published some months ago was a *private* one; I did very wrong to touch the private life of any one, and if I had been in possession of a letter written to me in March, explaining that the *assertion* in a printed book was an "assumption" and a "blunder" of the author's, this painful incident would not have occurred. So far as I am concerned, the controversy must terminate here. It is the first time (and it will be the last) I have ever taken the trouble to reply to anonymous letters or *sotto voce* charges. When distinct proofs are given of what is asserted, I have my refuge in a court of justice, and, moreover, I intend to use it.

Your most obedient,

D. D. HOME.

La Malon, Herault, France, May 10th, 1876.

[We should have preferred not to have introduced this objectionable question of personalities into our pages, feeling sure that the character of Mr. D. D. Home is so well known, that any number of slanders, circulated by "Comtes," who withhold their names, or other anonymous calumniators, will do him little harm. He, however, wished us to insert the above letter, which was mainly written for publication in the *Spiritual Scientist*, and perhaps, after all, it is as well that we should do so, with the view to stop the further circulation of these unfounded and most unjustifiable rumours. There are few persons who have suffered more severely from the dissemination of false and calumnious reports than we ourselves have done; and this makes us, perhaps, feel more sympathy for our friends when they are placed in a similar position, especially when we know, as in the case of Mr. Home, the charges are not only groundless, but are actuated by the very worst motives. It would puzzle an outsider to guess why publications professedly devoted to Spiritualism, and men occupying conspicuous positions in the movement, should be found using their every means to crush the greatest medium that has appeared in modern times. We have not, however, to seek far for the cause; trickery and cheating have become so prevalent in connection with spiritual phenomena, that the grandest movement of this age appears to be in danger of being overwhelmed by one vast flood of deception and imposture. Hardly a week passes but some so-called medium is detected in the act of deceiving; and thus, not only trifling with one of the most sacred of subjects, but practising a fraud a thousand times more heinous, morally, than any commercial swindle, which would bring upon its perpetrator the strong arm of the law, and probably send him into exile for the rest of his life. And Mr. Home, having the honour of Spiritualism at heart, has raised his voice in denunciation of the tricksters and their doings; and the result has been the stirring up of a hornet's nest about his ears. In this matter, however, he must not be allowed to fight alone. Every true Spiritualist ought to stand by him. The movement must be purified from cheating and imposition, at whatever cost, or the whole thing will, first, sink into a condition of degradation too low for any honest man to touch, and then disappear among a thousand shams, and we shall lose the benefits arising from the truth of Spiritualism, through attempting to perpetuate its errors.—Ed. S. M.]