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QUESTIONS AND IMPROMPTU ANSWERS.

By MISS HARDINGE.

Question.—Is all imagination simply in sight, or is it possible to imagine things which do not really exist.

Answer.—Analyze your imagination. Can you point to any idea that is not a reflection of the past, a refraction of the present, or a prophecy of the future? No, there is not in the whole realm of nature one single original idea in the mind of man. When I say "original," I mean that there is no creative power in the mind of man—nothing but a reproductive one, and therefore as all that you can conceive of, imagine, dream, hope, or believe in, must have some shadow of past, or future, or present, so I say that imagination, however wild, is either the intuitional perception of truth, the prophecy of the future, or the broken or refracted light of the present.

Question.—(By a Lady.)—There are some ladies very desirous to hear Miss Hardinge say a word about the present standing of woman; that is, the worth of the women of the present age.

Answer.—The best evidence we can offer you of what is the work of woman in the present age is the fact that our questioner is a woman, that her question is received with respect rather than with the sneer that a few short years ago would have greeted the tender voice of woman in a public assembly. I consider that the fitting place and mission of woman is to be a helpmeet for man, and when I say this I mean not as the dependent, but as the equal of man. And in equality I signify equality of respect, equality of duty, equality of crime and virtue,

but not of physical powers. I believe that nature has drawn an impassable line of demarcation between the physical capacities of man and woman. That is, wherever the one appears to trench upon the place of the other, it is an abnormal rather than a normal growth, it is an exception rather than a rule. I believe that the place of man is strength, activity, and all that admits of life in the external, especially related to strength and activity. I believe that the place of woman is love and beauty and kindness; that she is the poetry of life, that she is the love of life, and the intuition of life, and that her duties relate chiefly to all that belong to the spirit and to the internal. I believe that the form of both is so wisely and wonderfully adapted to these two spheres that it is impossible to mistake them; in the meantime this position of both has not been recognized, and it has not been recognized from the peculiar demands which life has made upon the aggregations of humanity in societies.

The first demand of the age, in the rudimental states of human life called barbarism, was upon strength. Man must be a builder, a hunter; whatsoever occupations he followed demanded the largest amount of strength, and taxed the physical system to the utmost extent; hence strength and physical power became the world's first wealth, its first government, its first aristocracy. In this foundation of society, woman, physically the weakest, physically unable to bring to life's duties the element of wealth, which was then imperatively needed, became subservient. Her beauty, captivating the stronger man, he placed her by his side, first as the dependent, and next as the ornament, and last as the joy. Hence we find that the earliest ages of barbarism are always marked by the disgraceful institution of polygamy. We find that with the first enunciation of the pure, the just, and truly divine teachings of Jesus, woman rises instantly to her place as the companion of man. She is judged side by side with him, in the darkest and most disgraceful of all crimes. The Magdalen, kneeling at the feet of the Master, is not condemned by God, so long as there is a man that shares her crime uncondemned. She takes her place, therefore, in the Christian religion with the founder of the Christian religion. She is the first at the Cross, the first at the Tomb; she is the truest in her intuitions to recognise the divinity of the mission. She prays for Him when others scourge and mock Him. She at once marks her place by the side of the Divine Master, by the recognition that she falls chiefly through the excess of her love; and from this point her history is one of gradual progress.

Society moves slowly; it is well that it should do so. It is well that old and established forms should be girded around by conservatism lest we as rashly adopt falsehood as truth; and

hence I repeat society's slow movement is good, it ensures the gradual trial, the practice and the full development of every new truth. And so has it been with the gradual acceptance of woman's place, as no longer as the toy, or ornament, or subject merely of man, but as his helpmeet, as the companion who shall assist him, assist him by her love and her beauty, whilst he is her helpmeet, assisting her by his strength and his experience. This age in especial is the age of utilitarianism, and all things are being brought to the standard of utilitarianism. Religion is there—we are tried in the balances; and governments are there, and the disruptive principle that is agitating the masses and disintegrating them, and making individuals where we formerly had only masses. It is the best proof that utilitarianism is at work and trying all men and all institutions. And in this great trial the powers of woman are being placed in the balance, and her peculiar possibilities are all and each being tried. And what will they amount to? I will venture merely to make a prophecy. The time is coming when every woman shall be permitted to do that which her Creator has fitted her for, and that shall be accepted as her place and mission. The time is at hand when it shall be recognised, that the parable of the ten talents was meant for woman as well as for man, and that whatsoever God has fitted woman to do, he demands back of her with usury; and woe be to him, husband, father, or governor, who stands between the Creator and the creature. And the fact that that time is at hand is recognized first by the fact that our angels, our heroines, call them by either name, and you will call them fitly, have dared to enter the camp, have dared to stand by the side of the dying soldier, and to minister to him in scenes hitherto deemed the most unfit and inappropriate for the presence of women.

The fact that woman shall take this place is proved by the signs of the times, which permit her now, even in despite of the sneer and the scoff and the bitter rebuke—in despite even of the anathema, in some instances, of Churchmen—permit her to speak, when her God has endowed her with a power to move mankind by the tone of her voice, to proclaim the thought that her Maker has given her in the speech which He has given her also to clothe that thought withal. That is another sign of the times. And yet another sign of the times is in the recognized fact that God has better fitted woman for the duties of nurse and physician, and ministering by the side of the sick bed, than even the strong and wise men; for He has given her clear sight, clairvoyance—that mystic power that penetrates with the spiritual eye where the natural cannot search. The fact that women are the best and most numerous clairvoyants of the day, is a hint that there is a demand gradually making itself into a supply for

women as physicians; I do believe that as priest, physician, teacher, nurse—as minister in every department that demands sympathy, intuition, clear sight, patience and endurance, woman will take her place. I do believe that in this age of utilitarianism, man can no longer keep woman back from that which her God has intended her to do. In the meantime I would counsel any who may expect from me some statement of the mode in which we propose to assume what we may conceive to be our rights—I would urge upon those who listen to me to beware how they ask for those rights by legislation, by any external forms that rob woman of the grace, the beauty, the gentle holiness of her nature. Let her be woman still—let her perceive that the doors are opening on every side—that it needs but her own firm step, armed with her womanly purity and all of womanly graces that she can carry with her—let her recognise this, and man's hand will not be raised to drive her back. On the contrary, it is because woman has too often failed to perceive those very points of attraction that make her woman, and sought to exchange her nature for that of man, that she has been repelled with scorn and dislike from many spheres which she could have gracefully occupied, and still more gracefully with all the attributes of woman about her. I have no fear but that our Creator and our creature-brother man, will, in this day of utilitarianism, accord to us all that we can ask, all that we can do, if we will be but faithful to ourselves. And when I say this, it is with the belief that we are not wholly so. I will ask woman to commence where her Divine Teacher commences, by first equalising herself and her sex in right and wrong.

Woman! determine that whatsoever is wrong in woman is wrong in man. Woman! visit upon man every crime that you brand upon the brow of woman. It is for you to do it, and not for man. So long as society, especially female society, extenuates the faults of men, they know them not themselves—so long as man is taught by the voice of society—especially of the voice dearest to him—only to regard his crimes as mere gallantries, but woman's crime as unpardonable, who is to be man's teacher? Woman! that lot has fallen to you. If you ask for your rights, first commence by considering your sisters' wrongs. Woman! consider again that you are the founders of the next generation in the education of your daughters. If you require right yourselves, if you lament that no wise mother has educated you to take any other place in society than that of a mere speculator in the matrimonial market—if you lament that you have had no place made for you, but the waiting dressed and adorned until some man should give you a place in society, oh! correct this lamentable and degrading position with your daughters. I ask

that every living creature shall be a worker—that every single hand shall be raised to help on the chariot of creation. I ask that every man, woman, and child shall have a place and a mission, and work to do. God has assigned it to us when He gave us powers, energies, talents, and intellect. There is not one of us but who should fill some place advantageously. If the gifts of fortune are so showered upon us that there is no impetus to labour, think of the poor, think of the helpless woman surrounded by piteous little children crying for bread, half clothed, and yet compelled to leave them huddled together in danger and hunger, and filth, and misery, and ignorance, whilst she goes forth to work. Oh, woman, there, there is your place, as teacher to the poor—as a missionary angel in the haunts of darkness. Lament not that the world is full of wrong, so long as you keep your hand back from helping it on to right. Oh, woman, as physician, as physician to those who cannot help themselves—whilst I acknowledge that there is no profession in the known world, no records of any profession so marked with benevolence as that of medicine—whilst from the beginning of time to the present day the warmest hearts and the kindest and the most faithful workers for man's good have been ever found amongst the ranks of the medical profession;—I would ask, if woman can be physician, if she can minister to the sick, if she can alleviate suffering, may not a profession so adorned, so graced by benevolence, so stamped with the record of the noblest and the kindest deeds, be shared most gracefully by the favoured daughters of fortune? May not they minister tenderly, while the rude and savage hands of those ill-paid, brutal, and ignorant crowd, unhappy paupers out of life, instead of ministering them back into life.

Oh, there are spheres for every one of us—the princess on the throne, the humblest girl who labours in a factory. No woman should ever look upon her fair young girl, without recollecting that God has planted her in the garden of life for some other purpose than merely to wait to be culled by the hand of man. Can any ability, any power, any good work, or any intellectual position that woman has—can these render her less fit to be the companion of man? Deem it not; let her be the helpmeet for him. Be assured that when her intellect elevates her into his companion instead of his listener, though your club-houses may be deserted, your homes will be more full. I have said too much perhaps on such a question, but I have said enough to shew my questioner that there is yet a vast field for study; and I for one most earnestly thank her, and humbly entreat of her to pursue the subject at other times and seasons to a yet wider issue than this one short address can present her with.

Question.—If we admit that man is a responsible being, to whom is he responsible? and does the responsibility extend to his thoughts and feelings as well as to his actions?

Answer.—If man were not surrounded by the bond of laws, he is not a responsible being. Just so long as he finds himself hindered on every side by law, he is assured that he is responsible to the lawgiver. No matter in what direction you turn, a law hinders you. You are not responsible to yourself; you may suffer pain if you choose, you may prefer pleasure if you desire it; but just so certainly as you find that you are compelled to endure pain, or shall reap pleasure, you find that you have no choice in the matter. The fact of the law proves your responsibility. I do not propose to define for you a theological God to whom you shall be responsible, as you are taught by sect, or creed, or dogma, country or clime. I do believe in God, the great Spirit, the mighty Lawgiver, the universal Father; and though I know that His ways are kind—though I recognize that all works together for good—though I bow down before His exceeding beneficence—though I believe He loves this flower and has made it beautiful, that in his beneficence He has made it beautiful, not only for its own sake, but for ours—though I do know He has given it food, light, air, sunbeam and dew, and cared for it as much as he cares for us,—though even this little leaf proves to me God's goodness, I find that God's justice is equal to his love—for if we violate one single point of law, behold we pay the penalty. In whatsoever direction, it matters not, there it is; and it is to Him, the Lawgiver, the framer of the law, that we are responsible through ourselves. We are the evidence of our responsibility; and mark! we carry forward, we Spiritualists, that responsibility beyond the grave. It is well for the Materialist to say, "Let us eat, drink, and be merry, for to-morrow we die;" but we Spiritualists know we cannot die, and if there is any truth in the fact that the soul's immortality is proved by the returning spirit, it is a truth that that responsibility follows us into the hereafter in yet more terrible shape, and although I believe God's love is there, his justice is still with us.

Are we responsible in thoughts and feelings as well as actions? I have said we do not originate our thoughts. I have said, and pleaded, and argued, to prove that no idea within us is a creation of our own. How then can we be responsible for thoughts and feelings? No more than we are responsible for organisms, diseases, or disabilities. But we do not let those alone. We do not suffer disease to consume us, nor deformities to remain unchecked, nor disabilities to prey upon us: we resort to means to modify and change and alter them. And precisely

after the same fashion shall we deal with our thoughts and our feelings. If they tend to that which we are instructed to know is wrong—call it by what sophistry you may—I say wrong—when it impinges on the rights of another—if we find that our thoughts are thitherwards, are there no possibilities of calling in the aid of a moral as well as of a physical physician? Are there no medicaments for soul as well as for body? I say yes—knowledge, teaching, struggle, strife, hope, faith, aspiration, admiration of the beautiful, study of the good, schooling of mind and discipline of body, are all just as possible for the mind as they are for the physical system. I assert therefore, that we are not only responsible for our deeds, but primarily for our thoughts and feelings, for our deeds are the children of our thoughts and feelings. What we do is the expression of our thought. Supposing that we crush back the thought, and do something in place of that which we had thought to do, why we have created or developed a new thought, and whatsoever we do, I repeat, is first created within our brain—it has a spiritual origin—and therefore it is to the spirit that I charge you to apply all your medicaments and all your legislation. Bring to bear upon it your highest knowledge. If you are the creature of circumstances you are also a creature unto yourself. If you are a creature of motives, why endeavour by wisdom, schooling and instruction, to implant a fresh study of motives, where the original ones are wrong and pernicious. By these means we shall not only be responsible to our Creator, but shall also recognise our responsibility to ourselves. For there is a dual action everywhere, and as God has entrusted us with life, He has given us the responsibility to ourselves. As every movement, every thought, and every feeling, therefore, is charged with responsibility, oh, Spiritualists, how great is yours! You who can see the light and pursue the issues of this life beyond the grave—can recognise not only the results of thoughts, feelings and actions here, but can now trace them into the great hereafter. I may not dwell on this theme, but as the mantle of the prophet has fallen upon me, look to it, for the world expects from modern Spiritualism, that it shall prove another Elisha to mankind.

SOMETHING CURIOUS ABOUT SUICIDES.—The legal journal, *Le Droit*, in reporting the suicide of a gentleman in the Rue de Provence, without any known reason, states that his immediate predecessor in the apartment and the occupier before him, both laid violent hands upon themselves, and upon the strength of these curious facts broaches the theory that suicide is often attributable to mysterious local influences. In support of the doctrine it is said that Napoleon I. ordered the destruction of a sentry-box in which several soldiers had successively destroyed themselves.

THE DARK PASSAGE.*

CONFIDENCE in a future life does not wholly remove the apprehension with which the passage from this life to the other is regarded.

Many do not fear death as death; what they dread is the moment of transition.

Is there, or is there not suffering in the passage? That is the question which troubles the mind, and which raises the apprehension of suffering which no one can hope to escape from.

A terrestrial voyage may be declined, but from this final journey neither rich nor poor can be relieved, nor is it in the power of either rank or fortune to alter its conditions.

When we behold the calm which attends the death-beds of some, and the convulsive agonies which afflict those of others, we may infer that the sensations experienced are not always the same. What do we learn from this? Who will describe to us the physiological conditions under which the separation of soul and body takes place? Who can convey to us the impressions of that supreme moment? On this point science as well as religion are mute. And why?—Because both the one and the other are equally ignorant of those laws which regulate the relations between matter and spirit: science is arrested on the threshold of physical life—religion on that of spirit life. Spiritualism alone bridges over the chasm; it alone is capable of explaining the manner of transition, by the distinct ideas it conveys of the nature of the soul, and through the descriptions given by those who have quitted this life.

A knowledge of a fluid that forms the bond between soul and body is the key to this mystery, as it is to many others.

It is an admitted fact that inert matter is insensible, and that it is the soul alone which experiences sensations, whether of pleasure or pain. During life all disorganization of the body is transmitted to the soul. It is the soul then which suffers, not the body; the body is but the instrument, the soul is the patient. After death, the body being separated from the soul may be mutilated with impunity, because it feels nothing. The soul when it becomes isolated can receive no injury from the disorganization of the body; it has its own sensations, the source of which is no longer in tangible matter.

The spirit, according to the revelations from the spirit world, is supplied with a magnetic-fluid envelope, called *périsprit*.

* Translated from *Le Ciel et l'Enfer, ou la Justice Divine, Selon le Spiritisme*.
PAR ALLAN KARDEC.

This magnetic fluid is so intimately connected with the living body that the one cannot be conceived without the other.*

During life, the *périspiritual* fluid penetrates all parts of the body, and becomes the vehicle for the transmission of all physical sensations, while at the same time it is the medium of communication from the soul by which all movements of the body are directed. At the extinction of organic life soul and body are separated by the rupture of the fluid which unites them. This separation is, however, never sudden; the *périsprit* disengages itself little by little from all the organs in such a manner that the disunion is not fully accomplished until every atom of *périsprit* is withdrawn from every molecule of the body. The painful sensations experienced during the rupture are due to the number of points of contact existing between the *périsprit* and the body, and the greater or less time required to effect the severance. Let there be no self deception therefore.

The suffering which accompanies death will depend more or less upon certain conditions. It is to these conditions we now desire to draw attention.†

* The distinction between soul and body was recognized by the ancient philosophers and by the fathers of the Christian Church. The soul was by Plato conceived to be the image of the spirit—a kind of involucre to the spirit; and Professor Bush (professor of Hebrew, New York University) says:—“As it is through the gross material body that the soul manifests itself in the present world, so we are warranted in believing that it is through the soul that the spirit manifests itself in the other world; in other words, it performs for the spirit the office of a body, and is consequently so termed.”

† The author of *From Matter to Spirit* corroborates this statement by a practical illustration. A trustworthy medium traced with a pencil a recumbent figure, evidently meant to represent a dying person. From many points of the figure the hand of the medium formed long lines, which met in a point, placed carefully at a short distance above the figure. As the lines were multiplied the point was also increased in size, till it became a small globe or circle. From that circle other lines were drawn out to represent the body and limbs of another and smaller figure. To the larger figure below and the smaller one above were affixed corresponding numbers. From this diagram it appeared that the process of death and the entrance into another state is as natural (in the sense of orderly) an event as the birth of a child. No more real mystery, nothing more supernatural (in the sense of miraculous), accompanies a departure from, than an entrance into, this world; for that which passes the ken of mortal eyes is not necessarily outside the order of creation.

The lines drawn from the incumbent figure and meeting above represent the *spiritual fluid* (*périsprit* of M. Kardec). This will be recognised as that invisible element of the body, which, drawing nourishment from its surroundings, is the essential agent of vital force, of will power, and even of thought and feeling. That it quits the body at death is certain—for it is not, like the material part, left to decay.

“As the butterfly’s folded wing can be traced under the shell of the chrysalis, and may even in its rudimentary state be seen in the caterpillar before its first change, so every portion of the resurrection body is contained and wrapped up during life in the material form. This is the teaching of our invisible companions. Similar descriptions have been given by many seers and mediums, each one ignorant of what had been said by others.”

The four following cases then may be regarded as embracing the extreme conditions, within which there will be found innumerable modifications:—

1st.—If at the moment of extinction of organic life the *périsprit* is completely disengaged, the soul experiences no suffering.

2nd.—If at that moment the cohesion of both elements remains still in force, the rending asunder reacts most painfully on the soul.

3rd.—If the cohesion be feeble, the separation is effected with ease, and without shock.

4th.—If, after the complete cessation of organic life, there still remain many points of contact between the body and the *périsprit*, the soul will continue to experience the effects of the decomposition of the body, up to the moment when the last connecting link is broken. Hence, we conclude that the suffering which accompanies death depends on and is proportioned to the adherent force which unites the body to the *périsprit*; that every thing which can aid in diminishing this force, and which will insure a rapid disengagement, renders THE PASSAGE so much the less difficult; and that conversely, if the disunion be obviously attended with no difficulty, then no painful sensations are experienced by the soul. A notice of another important fact must not be omitted. At the moment of disengagement, the soul *almost always* experiences a sort of numbness, or torpor, which paralyses its faculties, and neutralises, in a considerable degree, its sensations. It is, so to say, thrown into a cataleptic state, which prevents it from being a conscious witness of the last sight. We say *almost always*, because there are cases where consciousness still continues. "Trouble" must therefore be looked upon as the normal condition at the moment of death; but the duration of perplexity is undetermined; it varies from a few hours to some years. In proportion as it is dissipated the soul is in the condition of one awakening from a deep sleep, with the ideas confused, vague, uncertain, and every thing seen, as it were, through a mist. Little by little the atmosphere seems to become clearer, the memory returns, and with it self-consciousness. But this awaking is very different with different individuals. With some it is calm, and accompanied by delightful sensations; with others, it is full of anxiety and terror, weighing upon the soul like a hideous nightmare. The last moment is not therefore the most painful, because, generally, the soul loses its consciousness; but previously to that it suffers from the disorganization of the material substance of the body during the mortal agony, and subsequently, from anxiety and bewilderment, though not always. The intensity and duration

of suffering, as we have said, depending upon the affinity, existing between the body and the *périsprit*; the greater that affinity, the longer and more difficult are the efforts made to accomplish the severance. There are, however, cases where the cohesion is so feeble, that the disengagement is effected naturally—the soul is separated from the body as a ripe fruit is detached from its branch. In such cases death is calm, and the awakening peaceful.

Again, the facility with which the disengagement is effected depends upon the moral condition of the spirit; the affinity subsisting between the *périsprit* and the body being due to the force of sympathy between it and its material envelope. The attraction is therefore at its maximum where the thoughts are concentrated on this world and its sensuous enjoyments; and at its minimum where the purified spirit has already identified itself with spirit life. The difficulty of the separation, then, has direct relation to the state of purity and dematerialization of the soul; and it will depend upon each individual to render the passage more or less easy or difficult, agreeable or painful.

This view is confirmed not only from theoretical considerations, but from direct observation. It remains then to examine the effect which the kind of death has upon the last moment of existence. When death is the result of the natural exhaustion of the vital forces from age or disease, the disengagement of the *périsprit* takes place gradually; where the soul is dematerialized, and the thoughts are already withdrawn from earthly things, this disengagement is almost accomplished before organic life is extinct, the body still retaining its vitality when the soul has already entered into spirit life, and is only retained in connection with the body by the feeblest links. These links are readily severed without suffering at the last movement of the heart. Under such conditions the spirit may have regained its lucidity and become the conscious witness of the extinction of the life of the body. It experiences little, if any, anxiety—only a moment of peaceful slumber, from which it awakens with an indefinite sense of hopeful joy.

On the other hand, where the life has been one of materiality—of a continuous and pertinacious gratification of the senses; where there has been no exaltation of the spirit; and where the future has had no place in the evolutions of the mind, the union with the body becomes most tenacious. In such cases the disengagement of the *périsprit* is accomplished only by violent efforts—the struggle which the spirit has to sustain being marked by the convulsive agonies which the death-bed exhibits before the chain is broken.

Seeing nothing beyond this world, the spirit attaches itself more strongly to organic life; under the apprehension of losing it, it clings the more closely to it. In place of yielding to the natural influence by which it should be attracted, the spirit resists with all its force, and so prolongs the struggle for days, for weeks, it may be for months.

It appears, however, certain that at the moment of separation, the spirit does not retain its lucidity. Disquietude and anxiety have prevailed some time before death takes place; nor is this allayed in the state of isolation into which it is plunged.

When death at length occurs, the spirit thinks that it still lives; but it does not know whether that life is material or spiritual, and it struggles on to the moment that the last link of the *périsprit* is severed.

Very different is the position of the dematerialized spirit, even when the body labours under the most severe disease. The fluid bonds by which it is united with the body being feeble are readily disengaged and without shock; then is experienced that confidence in the future, of which it has already had not only a presentiment, but an absolute conviction, and which enables it to view death as a release, and the suffering attending it as a trial; hence, a moral calm, and tranquil resignation which tend to assuage in a large measure any pain to which the body may be subjected. After death, the bonds being at once broken, no painful reaction is felt: the waking is accompanied by a joyous feeling of deliverance from a heavy burden, and an assurance that there shall be no more sorrow.*

Death, when produced by violence, does not take place under precisely similar conditions. No partial disintegration has led previously to the separation of the *périsprit* from the body; life in all its vigour has been suddenly arrested. The separation of the *périsprit* does not commence until after death, and in this case, as in others, it does not take place instantaneously. The spirit taken unawares is, as it were, stunned; it supposes, however, that it is still connected with a living body, which illusion continues until it is enabled to realize its actual position. This intermediary state, between corporeal and spiritual life, is one of great interest, as it presents the singular phenomenon of a spirit looking upon the fluid of the *périsprit* as though it were the body itself, and through which it experiences all the sensations connected with organic life. And here, an infinite variety is exhibited according to the character, the attainments, and the degree of moral advancement of the spirit.

* "An oratory has been formed in our heart, wherein to retire from time to time to converse with Him in meekness, humility, and love."—*Practice of the Presence of God.*

For the spirit already purified, the time of probation is short, because the disunion being already contemplated, the rupture, however sudden, only realises the more readily what had been anticipated. Not so the unprepared spirit, with it the period may be prolonged for years. In cases of ordinary death this diversity is not unfrequent. In the one case there is no absolute suffering; in the other the struggle is long and terrible. In cases of suicide it is peculiarly awful, the *périsprit* clings to the body in every fibre. The convulsions of the body react upon the soul and produce fearful suffering. From the evidence we have upon this subject we draw the following conclusions:—

The suffering to which the spirit is subjected is proportionate to the length of time occupied in the disengagement of the *périsprit*.

The rapidity of the disengagement is proportionate to the moral progress of the spirit.

Death for the purified spirit is simply a sleep of a few moments' duration; exempt from suffering, and where the waking is joy.

The inference is plain. In order to accomplish the purification of the spirit, all evil tendencies must be suppressed; all passions overcome, in the full confidence that the exercise of such self-negation will, in spirit life, receive its reward.

Of all philosophical doctrines, then, Spiritualism is that which should exercise the most powerful influence through the steadfast faith which it engenders.

The contemplative mind will not limit itself to the simple expression of belief, it desires to assign a reason for such belief.

Spiritualism demonstrates the reality of a future state. Through Spiritualism it is, as it were, seen and touched, and doubt is for ever driven from the mind.

The ephemeral gratifications of physical life vanish before the glorious realities of spiritual life; and the spirit, elevated by its immediate connection with the spirit-world, feels the bonds by which it is attached to this life weakened, if not partially severed; and its entrance to that other life is one of hopefulness and joy.

The perplexity inseparable from the transition is of short duration, because no sooner is the barrier passed, than self-consciousness is restored.

Nothing appears strange, and the spirit speedily comprehending its position, rejoices in its freedom and is prepared to enter upon its glorious destiny.

We would by no means be understood to assert that Spiritualism is indispensable to the attainment of this result; neither

do we presume to offer it as the only security for the salvation of the soul. We do, however, venture to say that it will be found to facilitate "the passage" by the knowledge it imparts, the sentiments it inspires, and the ameliorating dispositions it engenders in the mind; above all, by the means it affords to every one to aid in the disengagement of other spirits at the moment of quitting this terrestrial envelope, and of shortening the period of trouble and perplexity by means of prayer and evocation.

Fervent prayer—which is spiritual magnetism—promotes the disengagement of the *périsprit*; and evocation, conducted with judgment and prudence, and by words of kindness and encouragement, rouses the spirit from its torpor, and restores it more readily to self-consciousness; while, if it suffers, it may be led to repentance, which is the first condition to be fulfilled before it can hope to obtain any alleviation of its sorrows.

M. Kardec adds a series of remarkable communications, made through various mediums, by spirits recently disembodied, and which painfully illustrate the importance of his argument.

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES, IN 1866.

No. VI.

ASSUMING that individuals have so far fulfilled primary claims that a portion of their time can be legitimately given to the service of the community—an assumption which ought to be a matter of course, in relation to every adult and adolescent person of average faculty,—I know not of any more beneficent or hopeful occupation of their energies, than that of training the generation which is to succeed them in the business of life. And of all circumstances calculated to influence the progress of the race, surely none can exceed in importance early education. It was therefore with the deepest interest that I watched the new effort put forth by the Spiritualists of America to establish an improved system, not of instruction merely, but of genuine education of powers, true education, development related to all the characteristics of the human being. As yet the effort may be said to be but incipient, or tentative, compared with the contemplated expansion and perfection of the work; but the progress already made inspires good hope for the future, and the day is probably not very far off when some of the distinctive

features of the Children's Progressive Lyceum, at present confined to one day in the week, will be found incorporated with the educational processes of the other six days, and a system of universal education more unique and perfect than any hitherto realized be the result.

It was not merely a necessity, considering the means at the disposal of the originators, but it was also a fine thought to commence with the Sunday-school. To transform that usually dolorous place into a scene of radiant happiness; to dispel its artificial gloom, by letting in the sunshine of natural cheerfulness; to make reverent acknowledgment that the body is of God as well as the spirit, and make provision for the restless muscle of childhood as well as for its active brain; to afford food for the ideal faculty, the sense of beauty, the love of colour, melody, rhythmic motion; to find modes of action, in short, for all the faculties which our present Sunday-school system ignores or desecrates, and to work all into a harmonious scheme, presenting the religion of love casting out that of fear, and yet not weakening, rather strengthening, the sense of duty, the reverence for order, the aspiration for excellence in all relations;—this was surely a grand design; and this is really the object sought to be accomplished by the Spiritual Lyceum.

The best Sunday-school, strictly so called, I have ever seen, was that attached to Plymouth Church, Brooklyn, under the pastoral charge of the celebrated Henry Ward Beecher. It was a sweltering day in July when I visited this school, under the guidance of a fellow-Spiritualist, one of the leading elders in the Church. Many families being absent at watering-places and in the country, the number of children present was not over half of those connected with the school, and capable of being accommodated in the grand room it is held in. That number, my friend told me, was about 800. The exercises gone through on this occasion were few—brief lessons in classes, and several hymns sung in parts by the whole school, with the accompaniment of an organ, skilfully played by a gentleman who was also the composer of some of the music which was sung. This school is large enough to have a hymn-book of its own, in which the music associated with each hymn is also printed; and the children being taught to sing by note and in parts, a higher degree of musical excellence than is usual in Sunday-schools may readily be accorded them. The room was admirably arranged for the ordinary work of a Sunday-school. The barbarism of seats without backs, so often to be found with us, was not to be seen there; and in the centre of the room a beautiful fountain played, the water falling into a circular enclosure below containing pools stocked with gold fish, and attached by chains

were tankards by which the children were enabled to quench their thirst as occasion required. This was certainly a delightful feature, an elegant thing in itself, impressing its quiet culture on the children, and very useful in the season when the thermometer ranges high. The heat on this day and for many previous days had been so intense that Mr. Beecher had made it the theme of his morning's discourse, while the air was kept in motion by a thousand fans in the hands of his enraptured hearers. The children in this school were remarkably well dressed, clean, and cheerful. In this respect the whole character of the place was superior to that of our schools. Cheerfulness, even pleasantry, was not a violation of rule, but appeared to be acknowledged as a legitimate condition of the religious mind. No doubt the greater freedom exhibited in this school is mainly attributable to the joyous, whole-hearted audacity of the pastor, whose practice, in happy inconsistency with the orthodox theory still nominally maintained in his church, is to attract by love rather than compel by fear. It is not improbable that this characteristic of cheerfulness may prevail more in the United States generally than with us, but I had no opportunity of personally observing it in other places.

Compared with the Spiritual Lyceum however, even this school, admirable as in the relations indicated it was, and so much in advance of the ordinary thing in this country, must be regarded as defective. Not only is its formal teaching an inconsistent theology, a remnant of the exploded fallacies of a bygone age, but its scheme does not include, at least did not seem to me to include, provisions for many parts of the human being expressly contemplated and provided for in the Progressive Lyceum. This development of Spiritualism in America, indeed, distances all Sunday-schools of which we have yet heard not more by its breadth and catholicity of intellectual and moral culture, than by its acknowledgment of, and provision for, other necessities and wants of childhood, which, if not desecrated by the term low, or lower, and purposely suppressed, are, at any rate, as already said, ignored and neglected. For the first time in religious culture has the natural restlessness of children been recognized as a legitimate thing, and even utilized to an admirable end. So also of the sense of beauty in form, colour, tone, and in the rhythmic and combined action of numbers, &c. So of the ideal faculty in general, which delights in symbols, in the harmonies of sense and sound, action and idea, fiction and fact. The religious culture of the physical system and of its usually ignored or degraded powers in harmony with all that is holy in the ordinary conception of religion, is the distinguishing characteristic of the Lyceum. The realization of the plan varies of

course with different localities and the different agents working it out, but a clear and positive idea is presented, towards the actualization of which all the managers work with more or less ability and devotion. Mr. A. J. Davis, who is its exponent, disclaims all originality for himself in its conception. He says, (*Manual*, page 10,) "The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those of the Summer Land; whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation."

"This Sunday meeting of the young," he adds, "may appropriately be styled the 'Children's Progressive Lyceum.' It is something truer and higher than what is ordinarily called a 'Sunday School.' It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods."

I regret that circumstances prevented my personal examination of the more famous Lyceums, those of New York and Philadelphia; the former being the first established in the United States, and under the personal superintendence of Mr. Davis himself. It was not till I reached Cincinnati that I saw one in practical operation; but the memory of the Sunday forenoon which I spent there is one of the most charming recollections of my experiences in America. I had some trouble in discovering the place where it was held—one of the grounds upon which I ventured to dispute the validity of the notion that half the population were Spiritualists—but when reached I found it a commodious hall, very well adapted to the uses of a Lyceum. The exercises had begun ere I entered, and the buzz of happy activity in lessons pervaded the room. Two long rows of seats with backs were arranged across the room, at convenient distances, and in parallel lines, with ample avenues at the sides and in the middle, to allow of marching exercises. Each seat accommodated six pupils; six boys, say, on one side, and the corresponding seat six girls on the opposite side. These two together form what is called one group, which, when full, consists of twelve members; and a full Lyceum consists of twelve groups, ranged according to age, from four to fifteen years. The scheme, however, contains within itself the means of extension. Where numbers exceed those stated, a second Lyceum begins to be formed, and, if the accommodation is sufficient, may be held on the same floor. The groups of the one are duplicates of those of the other, with analogous but not the same names. In the case under notice there was only one, and the names of the various

groups followed the directions given in Mr. Davis's *Manual*. Each group had its little banneret, and each pupil a corresponding badge. Thus the youngest formed of those of four years of age was called Fountain Group, colour red, symbol opening love; next, five years, Stream Group, colour pearl, symbol reciprocal love; and so on with their fanciful titles, colours and symbols, always pretty and significant, up to the twelfth and last called Liberty Group, with its white badge symbolizing, from its combining all colours, love of harmony. It was a beautiful sight to see the perfect order, yet cheerfulness and freedom which prevailed, the personal cleanliness and good looks of the children, and the enlivening effect of their simple and appropriate decorations. These decorations besides educating the eye to beauty perform a very important part in securing order. "Sometimes," says Mr. Davis, "we do not distribute badges to the groups; especially if there has been *time lost* from lack of punctuality on the part of leaders and members. This deprivation is quite 'a trial' to the little ones, and even older persons do not escape the feeling of *penalty*, and the effect is to secure prompt attendance and better discipline. No army wants to be deprived of its colours." On the present occasion no penalties had been incurred; all was sunny, loving, delightful, just what the air of a *children's* educational place should be.

As the exercises proceeded, I felt however, a relative deficiency of the reverential element; and noted a greater amount of simply formal catechetical tuition than seemed appropriate to a school whose design was to elicit fresh thought. These specialities were, of course, not necessarily in the system but rather in the management of this particular school, and as it had not been long established, part of them was possibly referable to want of experience in the conductor. This particularly was no doubt the case in the examination of the school *en masse* as follows:—

Conductor.—"What is the lowest kingdom in nature?"

All.—"The mineral kingdom."

Con.—"What is next above the mineral?"

All.—"The vegetable."

Con.—"What kingdom is next higher than the vegetable?"

All.—"The animal kingdom."

Con.—"What next superior?"

All.—"The human kingdom."

Con.—"What kingdom is that called which is just above the human?"

All.—"The spiritual kingdom."

And so on through the "angelic," "celestial," "heavenly," following Davis's classification, ending in the "Divine or Father-

God," without the slightest attempt to ascertain whether the children appreciated the meaning of any of the terms thus pattered off. This was, to me, the least satisfactory part of the proceedings, and only showed how the best designs may be frustrated by the incompetent treatment of details. I was strongly reminded of the old Scotch system of *Shorter Catechism* by rote learning, in which I had wasted so large a part of my own early years. After this, it was a relief when, at a signal from the conductor, the children with admirable order and alacrity took their places, and went through a useful series of gymnastic exercises, called "wing movements," in which the whole muscular system is gently but effectually excited, the circulation rendered vivid, all sense of weariness dispelled; and at the close the pupils returned to intellectual discipline with renewed zest. Following this, the leaders and members of the various groups engaged in conversation on the lessons given out the previous Sunday; then new lessons were given out for next Sunday; then came singing and recitations, in which latter, a little fellow from one of the middle groups distinguished himself by taking the platform, and giving a pretty long poem, which he had mastered during the week. These exhibitions are encouraged in the Lyceums, in order to give the children confidence. The badges of each group were now taken off, the little bannerets or "targets," as they are called, removed, and the most meritorious pupil of each group taking rank with these emblems, marched at the word of command, and deposited them in the most orderly manner in the chest appropriated to them. This done, and the children returned to their places, the whole groups now rose, and the leaders having taken position behind their respective groups, so as to keep them always in front, and thus under proper surveillance, a beautiful series of marching evolutions took place, sometimes in single, sometimes in double file, accompanied by both instrumental and vocal music. At the conclusion of the march, the pupils being massed conveniently near, a lady who had assisted very actively, and with much enthusiasm in the preceding operations, gave a spirited address, which the children seemed greatly to appreciate. This lady was an inspirational medium, and then spoke under influence. Eloquent, warm, and motherly, she touched the highest keys of human sentiment which were reached that day, and gave the tone of practical religious earnestness which was just wanted to close the services of the Lyceum.

After these "parting words" the children dispersed, but not so the elders. There were a number of visitors there besides myself, and they and the officers of the institution mixed in friendly conversation. I stood aside rather as an observer,

but by-and-by found myself the centre of a circle formed by several ladies, who had approached where I was, and were soon afterwards joined by some young men. The medium who had just so eloquently spoken to the children was in earnest conversation with two ladies in deep mourning who had had some recent bereavement. Turning from them, she fixed a flaming eye upon me, and addressed an impassioned valedictory message to my conscience, asserting that the world had work for me to do which I could not set about too soon. This, of course, drew all eyes upon me, but I was soon relieved by her sudden return to the mourners, with whom she spoke in equally earnest tones. The poor ladies were weeping and under deep emotion, and their comforter with excellent intent, but I thought defective sympathy, exclaimed "No tears, no tears!" As she had challenged me to evangelistic work, I thought the present moment the best to begin, and so with the design of correcting the somewhat narrow sentiment in her "no tears," and of justifying the mourners' emotion and its effects, I turned to the ladies and recited the following poem:—

Whence are these tears, that come with sudden start,
 In spite of nerve that struggles to restrain?
 From overflowing cisterns of the heart,
 Or wells within the brain?
 That heart-beats have to do with them, I know—
 Quick beats of joy, slow beats of weary dole:
 And, whether out of heart or brain they flow,
 Close kin are they with soul:
 Fine mists of thought condensed to dewy speech—
 Pearls of emotion from their shells set free—
 Wavelets that come with treasure to the beach
 Of life's mysterious sea:
 Naked affections from their Eden driven,
 To seek another through this world's unrest—
 Embodied spirits from the little heaven
 Each keeps in his own breast:
 Akin to all that we most sacred hold—
 Twin-born with thought, affection, joy, and care—
 Twin-born, but how, we never may unfold,
 Nor heaven itself declare.
 They are not what they seem. If we despise
 The weak creations of our childish years,
 A higher wisdom comes to recognise
 The sacredness of tears.*

As this poem culminated in its final thought a change took place in the countenance of the previous speaker; her inspirer had vanished and left the field to the profounder seer. The mourners were comforted, and their very tears dried by the vindication of their sacredness. The group broke up, and the

* From *Poems* by Robert Leighton, p. 169.

visitors withdrew. I was accompanied by a very intelligent youth—one of the *leaders* or teachers—himself the only Spiritualist in his family, and obliged to endure his father's frown and the well-meant but ignorant commiseration of the others for his devotion to the noble work which these rude notes have so imperfectly indicated. From him I learned somewhat of Spiritualism in Cincinnati, and his statements concurring with my own experience otherwise, formed part of the ground of the widely different estimate I made of the numbers of the faithful in the United States from that put forth by Judge Edmonds. As to this I may here remark that several American correspondents, whose means of judgment are ample, have recently confirmed my estimate rather than that of the respected Judge.

I conclude the allusions to the Children's Progressive Lyceum by expressing the hope that the system may be universally introduced, with appropriate modifications, into this country. A beginning has already been made in Nottingham, I understand, and possibly in other places. Nothing is more needed than to supplant all that is *effete* and pernicious in our present Sunday schools. The *Manual* of Mr. Davis will answer well for conveying to conductors an excellent general idea of the system, and much of its details may be copied with great advantage; but it should not be slavishly followed. Mr. Davis himself, I feel persuaded, would be the last to wish it so. His delight would be rather to find that his fecund principle had found new development, and that the beautiful variety appropriate to new conditions had been allowed freely to demonstrate itself. Conductors here should therefore consider well the whole scheme in relation to their own surroundings, and let their minds work out every detail until they become inflamed with an enthusiasm to realize their own conception. Thus only can they hope to succeed in avoiding mechanical formalism, and in bringing out a living growth which shall produce fruits worthy of the originating cause.

A. L.

APPEARANCE IN THE HEAVENS OVER THE VILLA OF THE MEDICIS
AT THE DEATH OF LORENZO DI MEDICI.

Marsiglio Ficino, in the dedication of his translation of Plotinus, tells Pietro di Medici, that at the moment of the death of his father, Lorenzo di Medici, he beheld, as it were, his soul escaping from its earthly fetters under the emblem of a star of unusual brilliancy, hovering over the Medici Villa, and followed for three successive days by wonderful coruscations of flame all around the place.—*Life of Michael Angelo*, By HARFORD.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

SPIRIT VOICES.

OF all the phases in which spiritual phenomena have been presented, none interest me so much as that of SPIRIT VOICES; which, though not new, has but recently become more fully developed; and which at once annihilates all the theories propounded to account for the manifestations witnessed in the earlier days of the spiritual controversy! "Odylic force," "mundane influences," "reflex cerebral action," "cracking of the toe joints," "electricity," and "legerdemain," all vanish before the fact that now THE SPIRITS SPEAK AUDIBLY AND FLUENTLY, frequently upon subjects and facts not known to those present, and above and beyond the mental state and education of the mediums.

If my statements are true upon these points—and I have no hesitation in solemnly re-asseverating that *they are true and incontrovertible*—then it becomes all serious investigators to cast aside idle, untenable explanations and unjust suspicions of the mediums through whose special natural powers these spirits are enabled to speak, and deal with this interesting phase of spiritual development *as a fact*, that we may more speedily progress onwards and realise other facts which are, no doubt, in store for us.

The following conversations and incidents with the spirits John King and Kate, which have occurred since my last account was written, tend to support my conviction of the reality of these voices, and that they proceed from distinct individual incorporeal entities.

On the day after I received the letter from Lord Lytton, published in the December number of this Magazine, I was at the Marshalls, with Mr. Charles Blackburn, of Manchester, and two of his friends. After we had taken our seats at the table in the dark room, I took from my pocket the letter, and asked, "Do you know the writer of the letter I hold in my hand?"

John.—No. Is it from S——? (mentioning the name of a person I know well, but of whom I was certainly not thinking.)

B. C.—I thought you would be sure to read the name in my mind; but if you cannot, I will tell you, as I wish to hear what you have to say upon the subject of the letter.

John.—Well, I don't know. Tell me the name.

B. C.—It is from Lord Lytton—better known to you, perhaps, as Sir Lytton Bulwer. He says he doesn't believe in the spiritual origin of these manifestations.

John.—Oh, don't you believe that. He's had plenty of evidence. We surprised him more than twelve years ago when we told him the name of his mother!

B. C.—What was his mother's name? I don't know it.

John.—Eliza!* Don't he believe in Spiritualism? Well, he ought. He knows all about magic, the philosopher's stone, and the elixir of life! Elixir of death it should have been called, for they poisoned many with it! Those old fellows never did find the philosopher's stone nor the elixir of life; but in their search for them they made many valuable discoveries in chemistry, so science was helped.

At this moment John turned to Mr. Blackburn and his friends and talked to them, whilst Kate spoke to me.

B. C.—You have heard the conversation, I suppose? I am reading one of Bulwer's books—"A Strange Story." Do you know it?

Kate.—Yes. *It is* a strange story! Isn't that a wonderful scene in Australia when Margrave and Fenwick are making the elixir of life, and the *prairie* is set on fire?

I may here remark that though I had read the story in weekly parts as it at first appeared, years ago, I had entirely forgotten this scene, and it was not until I returned home and looked at the last chapters of the book that I obtained corroboration of Kate's reference to it. Observe too the word *prairie* is peculiarly American. Had the scene been laid in America it would have been correct to have used that word, but in Australia it is called, "The Bush."

At another *séance*, I was abruptly asked in midst of other conversation by John:

Are you any relation to ——?

B. C.—No. But I know him; and, by the way, a striking incident occurred on one occasion, when we were travelling together. Do you know to what I allude?

Kate.—Was there an accident to the train? No.

John.—You had the windows smashed though!

B. C.—No; we had not, nothing of the kind occurred.

John.—Yes; something of the kind did occur, you forget.

B. C.—Well, I certainly do not remember, but you can perhaps, recal it to my memory?

John (in a very emphatic manner).—Didn't they smash the windows when you arrived at H——?

* I have since referred, and find it was Elizabeth.

The allusion here, though not strictly correct, is very curious. I was at that time on my way to H——, where, on a *subsequent* visit, the windows were smashed. The gentleman with whom I was travelling had nothing to do with it, and as it had not occurred then, that was not of course the incident to which my question referred, but my conversation with this gentleman throughout the journey had reference to the affairs of H——, in which place he was interested, and where, during a riot shortly after, I narrowly escaped injury from stones thrown by the mob, which smashed the windows of a room in which I was seated.

It is certain, as will be seen, that I was not thinking of that circumstance when John so positively spoke of the window smashing, and it is equally certain that the Marshalls knew nothing about it.

On another occasion I accompanied two professed sceptics to a "candid examination of the subject." In the dark *séance* John suddenly exclaimed, "What are you going to do with that match-box, L——?" I said, "He has not got the match-box." "Yes he has," John said, "and he's going to strike a light!" I, having the match-box in my hand, struck a light, and found that John was right. Mr. L—— had taken a fusee-case from his pocket with wax tapers in it, which he had in his hand, and he admitted that he was about to strike a light when John stopped him. This gentleman, nevertheless, and the friend who accompanied him, came to the conclusion and openly declared that the whole thing was an imposture.

Accompanied by two ladies, I made a recent visit to the Marshalls, when a novel incident occurred. John King was unusually pleased with his visitors, and was especially complimentary to one of the ladies, whom he familiarly addressed by her Christian name. "I am going," he said, "Some day to fish for diamonds and pearls! I will make you a present of a diamond or a pearl if I can find one."

I remarked that he said many things he did not mean, if he could fish up pearls he had better do it at once. "Well," he replied, "I'll go and try," and apparently he withdrew from our presence.

"Has John really gone," I asked Kate, "to get a pearl, do you think?" "Yes, I believe so; but I think he is more likely to fish up a periwinkle."

Presently John returned, and said, "Agnes, put your handkerchief upon the table," which she did. "Coleman, put yours upon the table," which I also did, and in a very short time the handkerchiefs were returned to us, each having a small double knot tied at the corner, and in each we actually found a pearl. The lady's, was a singularly shaped *double* one, mine was much

smaller; both however are real pearls, and we have them now. I asked John to tell us where he got them: he facetiously said, "Got them! why, from the bottom of the sea, of course, I picked them out of the eyes of a skull; I will try for a diamond the next time."*

I have said that the character of some of these vocal communications is above and beyond the natural mental condition and acquirements of the mediums. But there is also a super-ordinary knowledge exhibited by John King—not Kate, who is notably inferior to John, and whose remarks are rarely more than mere common-place gossip)—which is very remarkable, and beyond the power of any man's natural faculties, showing an intimate acquaintance with historical facts and the private history of individuals; presenting a psychological problem of deep interest and significance, upon which I may throw some light though I cannot hope to solve it. Here is a curious illustration of this faculty which took place at a sitting in company with my friend Mr. T——.

I asked John how he became acquainted with so many matters of private history. His reply was, "I read it in the brain of each individual, where all the prominent acts of his life are stereotyped." "Well," I said, "now give me proof that you possess that power, read *my* history! You will I know be gentle with me, no man would like to have every act of his life laid bare before strangers; but I will trust to your discretion." "No," John said: "if I speak I will speak plainly; must I go on?" "Yes," I said; "go on; it is too interesting to lose the chance of obtaining some proof of your strange power."

He then commenced with my history at the age of twenty, and proceeded to read off with perfect accuracy some of the leading events of my life, up to within the last few years, when he rather startled me by saying that "I had been the ruin of a man." "No," I said, "I hope not." "Yes," he insisted, "you did." "How was that? Explain what you mean." "Why, didn't you drive —— out of the country?" And I was at once reminded of one of the most anxious struggles in which I have ever been engaged—an episode of my life well known to my friends—which eventuated in the defeat of my adversary and his leaving England.†

* Since then I have had a much finer pearl, with several small diamonds, given to me by John, under similar conditions.

† The following extracts are made from Swedenborg's *Heaven and Hell*, 463-464, to which my attention has been directed since the above-named *séance*:—

"Every particular of man's thought and will are inscribed on the brain.
 "The signification of man's BOOK OF LIFE spoken of in the Word is

By the foregoing statements, and by others of a similar character made by me in former numbers of this Magazine, it will be seen that I have taken much pains to satisfy myself of the reality at least of the voices heard in the presence of the Marshalls. I entirely dissent from the *dictum* of those who would discourage investigation in dark circles, because they afford facilities for fraud.

Darkness is the condition required at present with us for exhibiting this phase of spirit power, and no earnest investigator would think of losing the chance of obtaining any of the phenomena which we have been hitherto enabled to secure *only* in the dark, by ignoring that condition, to please the sceptical. We know that every new phase of spiritual manifestations has been discredited by the Spiritualists themselves; but time and patience have, under new conditions, established their reality; and this it appears is now about to be exemplified in this case by the *spirits speaking in the light* without any prepared conditions on our part, though doubtless a special and peculiar combination of harmonious conditions must be found to effect it. Mr. H. L. Thompson, of 22, Congress Street, Boston, has recently written to the *Banner* to say that whilst he was spending an evening with four ladies, a spirit voice unexpectedly joined in the conversation when they were seated in a fully lighted room. Mr. Thompson was asked to sing, and he says, "When I reached the second verse a voice at my right hand joined in singing to the end of the song. It was not the voice of any of the ladies present—it was certainly not mine. It was a manly bass voice," &c.

GHOSTS NOT ENTIRELY GOT RID OF.

"Ghosts do not appear to have been entirely got rid of. At any rate some invisible power has been at work again during the past week at a farm house in the parish of Muchelney, near

now evident; namely, that all his actions, and all his thoughts, are inscribed on the whole man, and appear when called forth from the memory as though they were read from a book, and as though seen in effigy when viewed in the light of heaven. . . . Whatever is received in the spiritual memory is never blotted out, for it is inscribed on the spirit itself; thus, the spirit is formed according to the thoughts and acts of the will. Let no man, therefore, suppose that anything which he has thought secretly, or secretly done, can remain secret after death. . . . Let him be assured that every act and every thought will be laid open then as clear as day. . . . I am aware that these things will appear like paradoxes, and be scarcely believed, but nevertheless they are true. . . . There is nothing, however, concealed here, which is not made manifest hereafter in the presence of many. According to the Lord's words, '*There is nothing covered, that shall not be revealed: neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.*' Luke xii., 2-3."

this town. The matter was referred to several weeks ago, since which time there has been a lull. During the past few days, however, the 'spiritual manifestations' have been very strong and frequent, and scores of persons have been attracted to the house and premises where the strange noises and queer doings have taken place. At least a dozen reports of the affair have reached us; some of which contain such startling statements that we can scarcely venture to publish them without making enquiries. One correspondent compares the noises heard to a volley of musketry and hard blows with a sledge-hammer on a block of wood. Another says the doors have been opened and closed, and have moved to and fro frequently and rapidly, without any visible agency, whilst the windows have rattled violently, and at times the walls of the house appeared to shake. Other statements are to the effect that the inmates of the house have felt their beds shaken, and have had bolsters and pillows removed from under their heads; that the furniture has been moved about in various directions; and the occupier of the house has given notice to quit at once."—*Taunton Courier* June 17.

THE WISDOM OF THE ANCIENTS.

SALLUST, THE PLATONIST.—DEMOPHILUS, THE PYTHAGOREAN.

WE know nothing certain concerning Sallust, the Platonic philosopher, save as the author of a treatise *On the Gods and the World*, which has been translated into English by Thomas Taylor, the Platonist, and who characterises it as, "a beautiful epitome of the Platonic philosophy." Some of its more striking passages are here subjoined.

In the chapter "Concerning Intellect and Soul; and that Soul is immortal;" he has these observations:—

Every worthy soul uses intellect; but intellect is not generated by body; for how can things destitute of intellect generate intellect? But employing the body as an instrument, it does not subsist in body: in the same manner as no artificer of machines subsists in his machines; and yet many of these, without any one touching them, are moved from place to place. But we ought not to wonder if the rational soul is often led astray by the body; for arts themselves when their instruments are damaged are incapable of operation.

These reflections lead him in the next chapter to some considerations "Concerning Providence;" in which it will be seen he anticipates the argument of *Paley* and the *Bridgewater Treatises*:—

From hence also we may perceive the providence of the gods; for how could order be inserted in the world if there be no one who distributes it in order?

From whence too could all things be produced for the sake of something; as, for instance, the irrational soul that there might be sense; the rational, that the earth might be adorned? From natural effects likewise we may perceive the operations of providence, for it has constructed the eyes of a diaphanous nature for the purpose of seeing; put the nostrils above the mouth, that we might distinguish disagreeable smells: and of the teeth, the middle are fashioned sharp, for the purpose of cutting, but those situated in the most interior part of the mouth are broad, for the purpose of bruising the aliment in pieces. And thus we may perceive in all things, that nothing is constructed without reason and design. But since so much providence is displayed in the last of things, it is impossible that it should not subsist in such as are first: besides, divinations and the healing of bodies, take place from the beneficent providence of the gods.

There is some vigorous reasoning on the old knotty problem "From whence Evils originate, and that there is not a nature of Evil." I give the entire chapter:—

But how came evil into the world, since the gods are good, and the producing causes of all things? And, in the first place, we ought to assert that since the gods are good, and the authors of all things, there is not any nature of evil, but that it is produced by the absence of good; just as darkness is of itself nothing, but is produced by the privation of light. But if evil has any subsistence, it must necessarily subsist either in the gods or in intellects, in souls or in bodies: but it cannot subsist in the gods, since every god is good. And if any one should say that intellect is evil, he must at the same time assert that intellect is deprived of intellect: but if soul, he must affirm that soul is worse than body; for every body, considered according to itself, is without evil. But if they assert that evil subsists from soul and body conjoined, it will certainly be absurd, that things which separately considered are not evil, should become evil from their conjunction with each other. But if any one should say that dæmons are evil, we reply, that if they possess their power from the gods they will not be evil; but if from something else, then the gods will not be the authors of all things: and if the gods do not produce all things, either they are willing but not able, or they are able but not willing; but neither of these can be ascribed with any propriety to a god. And from hence it is manifest that there is nothing in the world naturally evil; but about the energies of men, and of these not all, nor yet always, evil appears. Indeed, if men were guilty through evil itself, nature herself would be evil; but if he who commits adultery considers the adultery as evil, but the pleasure connected with it as good; if he who is guilty of homicide considers the slaughter as evil, but the riches resulting from the deed as good; and if he who brings destruction on his enemies considers the destruction as evil, but taking revenge on an enemy as good; and souls are by this means guilty; hence evils will be produced through goodness, just as while light is absent darkness is produced, which at the same time has no subsistence in the nature of things. The soul therefore becomes guilty because it desires good, but it wanders about good because it is not the first essence. But that it may not wander, and that when it does so, proper remedies may be applied, and it may be restored, many things have been produced by the gods; for arts and sciences, virtues and prayers, sacrifices and initiations, laws and polities, judgments and punishments, were invented for the purpose of preventing souls from falling into guilt; and even when they depart from the present body, expiatory gods and dæmons purify them from guilt.

In the chapter headed "After what manner Things Perpetual* are said to be generated;" he argues:—

* "The Platonic philosophy makes a just and beautiful distinction between *το αἰδιον*, the perpetual, and *το αιωνιον*, the eternal. 'For the eternal,' says Olympiodorus, 'is a total now exempt from the past and future circulations of time, and totally subsisting in a present abiding now: but the perpetual subsists indeed always, but is beheld in the three parts of time, the past, present, and

He who produced all things through power, caused all things to be co-existent with Himself. And since this power is the greatest possible, not only men and animals were produced, but also gods and dæmons. And as much as the first God differs from our nature, by so much is it necessary that there should be more powers situated between us and Him; for all natures which are much distant from each other possess a multitude of connecting mediums.

In the chapter "How the gods who are immutable are said to be angry and appeased," he writes:—

But we, when we are good, are conjoined with the gods through similitude; but when evil, we are separated from them through dissimilitude. And while we live according to virtue, we partake of the gods, but when we become evil we cause them to become our enemies; not that they are angry, but because guilt prevents us from receiving the illuminations of the gods, and subjects us to the power of avenging dæmons. But if we obtain pardon of our guilt through prayers and sacrifices, we neither appease nor cause any mutation to take place in the gods; but by methods of this kind, and by our conversion to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the gods. So that it is the same thing to assert that divinity is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.

In the chapter following this, headed—"Why we honour the gods, who are not indigent of any thing;" he says:—

Since the providence of the gods is everywhere extended, a certain habitude, or fitness, is all that is requisite in order to receive their beneficent communications. But all habitude is produced through imitation and similitude; and hence temples imitate the heavens, but altars the earth; statues resemble life, and on this account they are similar to animals; and prayers imitate that which is intellectual; but characters, superior ineffable powers; herbs and stones resemble matter; and animals which are sacrificed, the irrational life of our souls. But from all these nothing happens to the gods beyond what they already possess; for what accession can be made to a divine nature? But a conjunction with our souls and the gods is by this means produced.

In the next chapter "Concerning Sacrifices and other Honours which are of no advantage to the gods, but are useful to man;" he thus continues in the same strain:—

The felicity of everything is its proper perfection; but the proper perfection of everything consists in a conjunction with its cause: and on this account we pray that we may be conjoined with the gods. Since therefore life primarily subsists in the gods, and there is also a certain human life, but the latter desires to be united with the former, a medium is required; for natures much distant from each other cannot be conjoined without a medium; and it is necessary that the medium should be similar to the connected natures.

With this treatise, Mr. Taylor has bound up the *Sentences*

future: hence we call God *eternal* on account of His being unconnected with time; but we do not denominate Him *perpetual*, because He does not subsist in time." Χρη δε και τουτο μη αγνοειν, οτι ετερον εστιν αιωνιον, και ετερον το αιδιον· το γαρ αιωνιον εστι το ολον, ως ολον νυν το εστερημενον παρεληλυθOTOS χρονου και μελλοντος, ολον δ'εν τω καθεστωτι νυν υπαρχον· αιδιον δ'εστιν ο και αυτο μεν αι υπαρχει, εν δε τοις τριστι χρονοις θεωρουμενον· οθεν αιωνιον μεν λεγομεν του θεου, δια το μη εν χρονω το ειναι εχειν, αιδιον δ'ου λεγομεν, επειδη ουτε εν χρονω εχει το ειναι.—Olympiodorus in *Arist. Meteor*, p. 32. Hence the world may be properly called *perpetual*, but not *eternal*, as Boethius well observes; and the philosopher Sallust, well knowing this distinction, uses, with great accuracy, the word *perpetual* in this chapter instead of the word *eternal*."

TRANSLATOR.

of Demophilus, a Pythagorean philosopher. Mr. Taylor considers these *Sentences* to have been collected from the works of more ancient Pythagoreans, by whom they were employed as proverbs. They make only a few pages. I select from them the following :—

Divinity sends evil to men, not as being influenced by anger, but for the sake of purification;* for anger is foreign from divinity, since it arises from circumstances taking place contrary to the will: but nothing contrary to the will can happen to a god.

Gifts and victims confer no honour on the divinity, nor is he adorned with offerings suspended in temples; but a soul divinely inspired, solidly conjoins us with divinity; for it is necessary that like should approach to like.

It is better to converse more with yourself than with others.

Endeavour that your familiars may reverence rather than fear you; for love attends upon reverence, but hatred upon fear.

The unjust man suffers greater evil while his soul is tormented with a consciousness of guilt, than when his body is scourged with whips.

No one is free who has not obtained the empire of himself.

Since the roots of our natures are established in divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off, become rotten and dry,

The strength of the soul is temperance; for this is the light of a soul destitute of passions: but it is much better to die than to darken the soul through the intemperance of the body.

He is a wise man, and beloved by Divinity, who studies how to labour for the good of his soul, as much as others labour for the sake of the body.

The Divinity has not a place in the earth more allied to His nature than a pure and holy soul.

Our nineteenth century philosophers, with all their science—and our theologians, with all their advantages, might learn something, we think, from these old by-gone seekers after wisdom.

T. S.

DREAMS OF MARY PENNINGTON AND HER DAUGHTER.

AMONGST the highly-born and refined ladies who at the rise of Quakerism received “the Truth” as set forth by the burning words of George Fox, none were more distinguished than the Lady Springett, better known by her later name of Mary Pennington. Lady Springett, by the early death of her pious and chivalrous husband Sir William Springett, was left a youthful and beautiful widow. Her mind, as well as that of her husband, had been filled with hunger and thirst after truly

* The original is *αγνοθηεις*, but it should doubtless be *αγνευθεις*, agreeable to our translation.

spiritual life. For a time she had sought for this sustenance amongst the Independents. But nowhere did she discover fully what she desired. "I began," she says, "to loathe, whatever profession any one made, holding the professors of every sort worse than the profane; they boasted so much of what I knew they had not attained to. * * * So for some time I took no notice of any religion, but minded recreation, as it is called, and went after it into many excesses and vanities, as foolish mirth, carding, dancing, and singing. I frequented music assemblies and made vain visits where were jovial feastings. * * * But I was not hurried into these follies by being captivated by them, but from not having found in religion what I had sought and longed after. I would often say to myself, 'What are they all to me?' I had rather serve the Lord, if I could indeed feel and know that which would be acceptable to Him. One night in my country retirement I went to bed very sad and disconsolate; and that night I dreamed I saw a book of hieroglyphics of religion respecting things to come in the Church, or religious state. I dreamed I took no delight at all in them, and felt no closing of my mind with them, but turned away greatly oppressed. It being evening, I went out from the company into the open air, and lifting up mine eyes to the heavens I cried out, 'Lord, suffer me no more to fall in with my false way, but shew me the Truth. Immediately I thought the sky opened, and a bright light like fire fell upon my hand, which so frightened me that I awoke, and cried out. When my daughter's maid (who was in the chamber) came to the bed-side to see what was the matter with me, I trembled a great time after I was awakened.

"In the condition I have mentioned," she continues, "weary of seeking and not finding, I married my dear husband Isaac Pennington. My love was drawn to him because I found he saw the deceit of all mere notions about religion; he lay as one that refused to be comforted until He came to His temple 'who is Truth and no lie.'"

This Isaac Pennington was son of Alderman Pennington, a distinguished man of his day. Alderman Pennington had served as High Sheriff of London in 1638, was elected member of parliament for the City, and made himself conspicuous in the House by his advocacy of the rights of the parliament and the people. In 1642, he was chosen Lord Mayor of London, and afterwards appointed Lieutenant of the Tower. He was one of the Commissioners of the High Court of Justice for the trial of Charles I., but he did not sign the warrant for his execution. He received the honour of knighthood from the Speaker of the House of Commons, and in 1649 was made a Member of the

Council of State. Thus Alderman Pennington was a man of honourable standing in his day and generation. Nor was the son Isaac less honourable nor less distinguished although his was a different sphere of usefulness. In the history of early Quakerism he became a remarkable actor, "a great and shining light." "To be, to do and to suffer" were the three vocations of his religious experience, leading a life of purity and holiness, speaking and writing the truth, and suffering for its sake long seasons of imprisonment, which ultimately cut short his honourable career. The accomplished and lovely Lady Springett transformed into the sober-minded, ever active and energetic Mary Pennington, the ministering spirit of gentleness not alone to this good man her husband, but to a wide circle of "sufferers for truth's sake, manifested in her later career the entire fulfilment of her prophetic dream as given above, for in very truth a bright light fell direct out of heaven upon her, making clear all that had previously been dark and perplexing, whilst this heavenly illumination specially rested with consecrating influence upon her hand—the symbol of operative power. She might truly have been termed an inspired *hand* for the service of God's people, and was in many senses, '*a handmaid of the Lord.*'"

Upon the death of her husband—when drawing up, as was usual with the early Quakers, "a testimony" as it was termed, to his moral and religious life—she writes as follows:—

"Ah me! he is gone! he that none exceeded in kindness, in tenderness, in love inexpressible to the relation of wife. Next to the love of God in Jesus Christ to my soul was his love precious and delightful to me. Yes, this great help and benefit is gone; and I, a poor worm, a very little one to him, compassed about with many infirmities, through mercy was enabled to let him go without an unadvised word of discontent or inordinate grief. Nay, further, *such was the great kindness of the Lord shewed me in that hour, that my spirit ascended with him that very moment the spirit left his body, and I saw him safe in his own mansion, and rejoiced with him there.* From this sight my spirit returned again, to perform my duty to his outward tabernacle."

It may seem difficult to accept in its literal sense the extraordinary statement above quoted. But there is no reason to question that it was intended by the writer to be accepted in such a sense. This experience is by no means without its parallel; indeed the writer is acquainted with a lady now living, who beheld, whilst setting at the death-bed of her father, his spirit received up into heaven, together with circumstances which afforded ineffable consolation to her sorrowing heart, and who then, like Mary Pennington, was enabled to return to

the external world again and "perform her duty to his outward tabernacle."

Mary Pennington's daughter by her first marriage, Guilielma Springett, married the celebrated William Penn, and as "Guli" Penn, is endeared to the hearts of all persons conversant with the annals of the Society of Friends, as "the very Queen of Quakerism." She also appears, to judge from the following extracts taken from one of her letters addressed to Margaret, the wife of George Fox, to have been not only "a dreamer of dreams," but also a believer in their prophetic character. The letter refers to some time of internal disquiet and disunion in the religious body itself rather than to any external persecution. Thus runs the letter:—

"Dear and honourable friend, M.F.,

"With salutations of true, constant, faithful love is my heart filled to thee. I feel it in that which is beyond words—in the unity of the spirit of Truth.

"It rises in my mind, as I am writing, something that I saw concerning thee in my sleep long ago, about the time of the beginning of these bad spirits (evil conditions?). I thought I saw thee and dear George and many friends in a meeting, where the power of the Lord was greatly manifested; and methought there came in dark wicked spirits, and they strove exceedingly against the (Divine) Life that was in the meeting. Their chief aim was at thee and George, but mostly at thee. They strove to hurt thee, but methought thou gottest so over them that they could not touch thee, but only tore some little part of thy clothes and thou escaped unhurt. Then a sweet rejoicing and triumph spread throughout the meeting. That dream was long ago, and the Lord has so brought it to pass that thy life now reigns over them all. It was thee they began with, but the Lord has given and will (further) give thee the victory, to the joy and comfort of thy people."

The above information has been obtained from a little work entitled *The Penns and Penningtons of the Seventeenth Century*, written by Maria Webb, the author of the no less interesting little work *The Fells of Swarthmore*, and published by F. B. Kitto, London, 1867. It is a book specially attractive as giving a graphic picture—drawn from authentic sources, public and private—of the external lives and religious experience, sufferings, and triumphs of a little circle of refined and cultivated people, who, occupying no obscure position in their own day, will be more and more regarded as prominent amongst the saints and martyrs of the English struggle for religious truth and freedom, when its history shall come to be faithfully set forth before us.

MODERN SPIRITUALISM: SINGULAR CONFIRMATION OF ITS TRUTH.

ON the night of Thursday, the 2nd of April last, a man named John Charlesworth, by trade a limewasher, residing at Gee Cross, near Hyde, Cheshire, was missing. He had that day been engaged following his employment in Newton. He was assisted by a man named Kennedy, and when their day's work was done they had something to drink, after which, with that pertinacity which frequently attends drunken men, they decided to go through the fields home. Kennedy, finding it impossible to get Charlesworth home, left him in the fields, and from the circumstances which transpired at the inquest, it would appear that Charlesworth, on coming to himself, tried to proceed homewards, and doubtless missed his way and walked into the reservoir belonging to the Godley Cotton Mills, where he was found in consequence of information which had been conveyed to his friends by spiritual manifestations, as the following narrative will show:—

On Thursday, the 16th inst., a person named Mrs. Savage, and Hannah Charlesworth, the deceased's sister, met together at the house of the deceased. Mrs. Savage, having seen spiritual manifestations before, proposed to have a sitting at the table, and asked Miss Charlesworth to join her. They put their hands upon the table, and had not sat more than five minutes before they received a communication. In answer to the question whether there was a spirit present, it answered that there was by giving one rap with the leg of the table. They asked it to tell them whether "John" was in the water, and if he was to give three raps, which it did. Mrs. Savage asked if he would be found, and the table gave three raps in reply in confirmation. Mr. Joseph Jackson, grocer, Newton, near Hyde, Cheshire, a cousin of the deceased's, went to a lecture delivered in the Temperance Hall, Hyde, by Mr. J. F. Morgan, of Manchester, on the subject of "Modern Spiritualism," on the Sunday following this, the 19th April inst., being a believer in Spiritualism before. He had heard the statement given above by Miss Charlesworth, and having to pass the house of Mrs. Savage on business on Monday, the 20th inst., decided to call upon her. Mr. Jackson mentioned the circumstances attending the first sitting in Gee Cross, and he asked Mrs. Savage if she thought they could not get some manifestations if they two were to try, and Mrs. Savage said she thought they might do, and they sat down at the table. In about ten minutes afterwards the table began to move. Then Mr. Jackson asked if a spirit

was present, and if so to give them one rap, which it did. Mr. Jackson asked the spirit its name. It gave the initial letters of the alphabet, "J. C." He then asked if they were to understand that that was the spirit of the deceased, John Charlesworth; it answered "Yes," by giving three raps as requested. He further asked if the body was in the water under the railway arches near the Godley Mills. It gave an affirmative answer and these questions were repeatedly confirmed. It may be as well to mention here that the reservoir in question had at this time been dragged and searched twice, under the direction of the police, at one time for more than six hours without having found the body. In consequence of his successful answers, Mr. Jackson then asked the spirit if it knew who it was that was asking these questions; it answered "Yes," giving an affirmative answer upon the name of Joseph Jackson being spoken. Mr. Jackson then asked the spirit if it would be kind enough to come to his (Mr. Jackson's) house, and give him further manifestations at his own table. It answered that it would, and has done so five times since. At the subsequent sittings held at Mr. Jackson's on Tuesday, the 21st instant, twice on Wednesday, the 22nd instant, these questions, with a number of others, were put to the spirit of the deceased, and answered in the affirmative. Among other things the spirit said that his sister would be present when his body was taken out of the water but that his wife would not. In consequence of these manifestations, Mr. Jackson requested Mr. Harding, the occupier of the Godley Mills, to allow the water in the reservoir to be run off. He did so. When the water had been lowered, on the Friday morning, about 30 inches below its usual height, Mr. Jackson requested it to be lowered still further—himself and deceased's father having examined the reservoir—but Mr. Harding considered that it was sufficiently low, in fact he stated that he thought the body was not there. However, at the earnest request of Mr. Jackson and the friends of the deceased, the water was still further lowered, and Mr. Jackson had the satisfaction of having his labours brought to a successful issue by himself finding the body on the morning of Saturday. The body was taken out of the reservoir in the presence of the deceased's sister, but his wife being at work at the mill did not witness the finding of the body, thus, singularly enough, in this particular also confirming the previous information: On the Saturday evening Mr. Jackson had further manifestations, the spirit informing those present who it was that had recovered his body, and that he knew what the verdict was as given at the inquest. He recognised all the persons in the house, including two neighbours who came in whilst the manifestations were taking place,

and also gave the correct number of persons then present. He said that the burial of his body would take place on the next day, Sunday, April 26th. At this time this was very improbable, as it was thought (the body having only been recovered that morning) arrangements could not be made, but these difficulties were overcome, and the body was interred at St. George's Church, Hyde, on Sunday, the 26th inst., as the spirit had told Mr. Jackson. The spirit of the deceased was again present with the friends at his father's house on Sunday evening after the funeral. He said he was happy, and that it was a great pleasure to him to come and converse with his friends.

The chief facts revealed by these manifestations having been made known by Mr. Jackson to several people on the Wednesday previous to the body being found, caused this investigation to be made. This narrative has been compiled in answer to questions put to Miss Charlesworth, Mr. Joseph Jackson, and Mrs. Jackson, by Joseph Ogden, reporter, Hyde, in the presence of James Higinbotham, greengrocer, Hyde, and John Smith, secretary to the Co-operative Society, Hyde, who give their names as attesting witnesses to this report, taken at the house of Mr. Jackson, on Wednesday, April 29th, 1868, and is subscribed by the parties hereto present at the same time.

HER
HANNAH X CHARLESWORTH.
MARK
JOSEPH JACKSON.
ELIZABETH JACKSON.

Witness the signatures of the said parties hereto:—

JOSEPH OGDEN, Reporter, Hyde.
JAMES HIGINBOTHAM, Greengrocer, Hyde.
JOHN SMITH, Sec. Co-operative Society, Hyde.

NOTES AND GLEANINGS.

THEODORE PARKER ON THE PROSPECTS OF SPIRITUALISM.

“ IN 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian populations.

1. It has more *evidence of its wonders* than any historic form of religion hitherto.

2. It is *thoroughly* democratic; with no hierarchy; but inspiration is open to all.

3. It is no *fixed fact*, has no *punctum stans*, but is a *punctum fluens*; not a finality, but opens a vista for the future. Its present condition is no finality.

4. It admits all the truths of religion and morality in all the world-sects."—*Life and Correspondence of Theodore Parker*.

HAS LITERATURE GAINED BY REPUDIATING THE
SUPERNATURAL?

The Academia, a Journal for the Universities, Schools, and Colleges of Great Britain, in its issue of June 6, has the following sensible remarks. We hope the Professors in the Universities, Schools, and Colleges of Great Britain, for whom this Journal is designed, will take to heart the important queries here propounded for their consideration.

"Whether English literature has gained or lost by the total repudiation of the 'supernatural,' is not a question to be determined hastily, even by those who have the greatest contempt for things unseen. What amount of purifying influence may exist in the constantly pervading influence of a lively faith in the supernatural; how far such an influence may tend to purity, to morality, to the caring more for things to come and less for things that pass away, are questions not to be rejected with the summary flippancy of complacent minds. We are discussing the point in a philosophical rather than in a religious spirit (for religion does not immediately enter into the purpose of our journal), and every thinking person must regret the materialistic tendency of our times to ignore the value of everything which does not present some *tangible* advantage to the holder, or which does not propose an increase of creature comfort or of worldly honour as the highest feature of its merit. Now, philosophically speaking, such a spirit is a gross mistake; for discontent, and restlessness, and emulation, and, therefore, crime and misery, follow in its wake."

DIVINING THE THOUGHTS AND MOTIVES OF OTHERS.—WANTED:
"AN INTERMEDIATE PLATFORM."

"PSYCHOLOGIST" in *Notes and Queries*, June 6th, calls attention to this "special power of perception possessed by some individuals," which he regards as "an exceptional faculty," which may be allied to clairvoyance, and may be perfectly "reconcilable with known mental processes." It is little observed or commented on, "probably for the reason that persons so endowed conceal the questionable mental 'gift,'" and he invites the readers of "*Notes and Queries*," to assist a most interesting

inquiry by contributing any trustworthy facts within their own experience bearing upon the subject."

Turning his attention for a moment to Spiritualism, "Psychologist" queries whether it is not possible for the Scientists and the Spiritualists to "establish an intermediate platform, which might bridge over differences, and, become a stand-point from which both sides could be impartially reconnoitred? The present controversy and investigation with regard to the merits of Spiritualism will not be in vain if the result be to extend our knowledge of those wonders which are only termed 'phenomena' because unfamiliar to our everyday experience. We comprehend little at present of the mutuality or reciprocation of mental and material forces—the correlations of consciousness and organization, and the connection between physical and psychological conditions in the production of so-called phenomena, which are now arbitrarily accounted for according to the mental bias of the persons who are cognizant of them, or who venture to give an opinion regarding them."

This is all very well, and we would only add, that such an "intermediate platform" already exists, and we cannot even conceive of the possibility of any other. This platform is that of the facts themselves apart from any notions or theories about them. These facts carefully observed and classified may be regarded as the several planks composing it; it is a free platform open to all fair unprejudiced investigators of whatever school, and forms the only "stand-point from which both sides can be impartially reconnoitred," and, which is of more consequence, it is the only stand-point from which any school of thinkers can get to the roots of the question, and arrive at the truth concerning it.

THE ZOUAVE JACOB.

We hear from a friend living in Paris that the Zouave Jacob is again in full and free work as a healing medium. His persecution lasted so long as he was under regimental orders, stimulated by the priests and doctors. Still, new difficulties arose when he endeavoured to obtain a place to dispense in. His convalescent friends, full of promises before, deserted him. The Count de Chateau Villard, who, with his wife, had been cured of long-standing illness, and who had sounded loud trumpets for Jacob in the papers, in which he asserted himself ready to sacrifice his hotel in Paris to the curative practice of the Zouave, afterwards thought it convenient not to allow the permission. This man had positively offered a life lease to Jacob: so soon does gratitude even for the greatest benefits cool.

The Zouave was bandied about from one place to another, until at last he and his father took a *maisonette*, at 10, Rue Descamps, Passy, where daily vast numbers of people congregate, and many are cured. With all his powers, adds our friend, this man is a most intractable, disagreeable fellow, with a sort of conceit about him which must much impede his work. He will not allow his father to accept a single shilling, when he might get his living out of gifts from those well able to make them, as Dr. Newton, of America, does, who with the money of the wealthy assists the poor, as well as cures them by his delegated power. When reasoned with on the subject, he replies, that if he cannot pay the tradesmen and his rent, he will go to prison. There is besides a needless rudeness and discourtesy about him on many occasions, which are greatly to be regretted. So it is, no man or work on earth is perfect. We admire the independent, disinterested feeling of the Zouave, but we lament that he does not see, by accepting gifts from the wealthy in return for health and comfort, he could essentially extend the benefits of his noble endowment. Can none of his real friends convince him of this?

A SOMERSETSHIRE "GHOST" STORY.

The haunted house at Muchelney is one of those extraordinary cases which puzzle the scientific, furnish food to the superstitious, and excite the sneers of the supercilious and would-be knowing. The farm-house, an old substantial one, stands alone at the entrance to the village of Muchelney, about three miles from Langport. Its only occupants are Mr. Travis, his housekeeper, and a young servant girl. Soon after Christmas last a slight shock of an earthquake, as supposed, was felt in the neighbourhood, and since then the farm-house has been the scene from time to time, of noises and "manifestations." The most common form is noises resembling at first the running of fingers over a hollow partition, or as if passing rapidly upstairs, and always ending abruptly with a kind of discharge as loud as that of a rifle, but with no reverberation whatever—merely a dead thud—often followed successively, kept up at intervals for days together, and then becoming silent for weeks. For some time the tin cover of a copper in the kitchen was wont to be thrown violently off upon the floor, and the bells about the house to be set ringing. But these are at present quiet, and the newest manifestation is in one of the passages where a clock stands, with a table near against the wall, and over it some bridle bits hung upon nails. About a fortnight since, during Mr. Travis's absence in the hay-field, the housekeeper and

servants were terribly alarmed by the table being suddenly turned violently upside down, and the bits thrown off the nails upon which they were hung. The females immediately summoned Mr. Travis, who came in, and expressing his determination to judge for himself, took a seat near the table and watched. He had not been seated five minutes ere the table was again suddenly dragged, as it were, along the floor, and dashed down. We plainly saw the breakage which resulted, and heard the story from Mr. Travis's own mouth. It was only one of several stories of an equally startling nature. The mysterious part is that the walls are entirely unshaken, and the floors undisturbed.—*Pulman's Weekly News.*

WITNESSES TO THE ELONGATION OF THE BODY.

Mr. John F. Morgan, Secretary and Lecturer of the Manchester and Salford Temperance Union, in a lecture on Spiritualism at the Temperance Hall, Hyde, fully reported in the *North Cheshire Herald*, for July 11th, read a letter on the above subject from Mr. Home, from which the following is an extract:—

“The Viscount Adare; the Master of Lindsay; J. Hawkins Simpson, Esq. (a scientific gentleman); H. D. Jencken, Esq. (barrister-at-law); J. C. Luxmore, Esq.; Mrs. Jencken; Mrs. Hennings; Mrs. Scott Russell; Mrs. Hardinge; Mrs. Floyd. These my dear Mr. Morgan, are the principal witnesses to my elongation.

“Yours for the truth,

“July 4th, 1868.”

“D. D. HOME.

[We may add that the above statement has been personally corroborated to us by four of the witnesses above named.—ED.]

SWEDENBORG'S BIOGRAPHER AND SPIRITUALISM.

“A letter appears in the *New Church Monthly*, from Mr. White, of London, defining his position on Spiritualism. It has the true metallic ring of an independent English New Churchman, who, of course, is unpopular with the “hierarchy.” Here is a specimen brick from his letter. He says:—

‘I have never had any very lively interest in Spiritualism. John Bright has a charm for me with which no ghost can compete. In saying so, I do not flatter myself, but only confess to a certain incompetency. *The wider a man's sympathy the greater the man.* It would be well if I cared more for ghosts. Sympathy means life to the extent of the sympathy; apathy means death to the extent of the apathy. Yet we constantly find people taking credit for their apathy, as if ‘don't care’ was something to be proud of. . . . I have no superstitious aversion to Spiritualism. On the contrary, I should be glad to converse with spirits, if I could do so on Swedenborg's terms. What I complain

of is, that while no 'medium,' I should suffer all the odium of 'mediumship.' It is hard to have the reputation of a wizard without a wizard's faculties. Only the other day, I could scarcely persuade a lady that I was not as familiar with the other world as with this. Thus you see I have been branded 'Spiritist' to some purpose. Certain lies have a currency which truth might envy.'"—*Independent, U. S. A.*

ANSWERING SEALED LETTERS.

The Boston Investigator (the organ of the American Secularists), in its issue of January 15th, contains a letter signed "Wm. P. Lippincott," detailing certain experiences with Mr. J. V. Mansfield, the well-known medium of that City. Mr. Lippincott, says:—

"On the 20th of May last, I wrote the following: 'My dear wife, Almira F. Lippincott:—If you still have a conscious existence, you probably know how anxious I am to know it, and to know that you are happy; and, to test it, I will send this to some medium, after keeping it awhile, and I wish you to tell me, through that medium, who Rachel Cary was, and in what way you protected her and her children, years ago, in Philadelphia, in time of danger.'"

"This, with a few other unimportant words, was written on a piece of yellowish-brown paper, five by six inches square, and folded into a square of one and a half inches, which made it twelve folds thick, and four half-folds besides. This was then folded in the same kind of paper, and glued all over—not pasted, but *glued* with such glue as cabinet makers use. Then another covering of paper was put on the fresh, soft glue, and then another, and another, until the written note was within seven thicknesses of paper, all compactly glued together. When the fourth course was on, it was sewed all round the edge with a needle and black thread, and on each stitch what sailors call a 'marlin hitch' was taken; this was likewise all glued over, and the number of stitches counted and noted. Then, when thus finished, it was submitted to the inspection of another person, and he took pen and ink and made crosses over the finishing lapping edges of the paper. The package was then two inches by two and a quarter inches square, and about three-eighths of an inch thick.

"On the 5th of September, this glued note was mailed to J. V. Mansfield. In the course of a few weeks it was returned, without having been opened. That it had not been opened, I am as certain as that I am now writing to you. The man was sent for to whom it was submitted before being sent off; he found his crosses all right, and was satisfied it had not been opened. And then, in his presence and that of my family, it

was opened; cut open, as the only way we knew of getting it open; and then, for the first time, others beside myself, saw and knew what I had written; no man, woman or child knew it before, except myself.

“To guard against the objection that might arise, that I had fabricated a case to suit the answer, another note was written, stating how and from what Rachel was protected. This note was also securely glued up, and put in the possession of the man above alluded to, and was a secret to all but myself after the first note was opened and read.

“The glued note returned by Mansfield was accompanied with an answer, from which the following is an extract:—

“‘You wish to know, as near as I can magnetize your query, who it was that I protected from violence, or the strong arm of the then law, years ago in the Quaker city. Well, as near as I can recollect, it was R. Cary.

“ (And signed,) ‘Almira F. Lippincott.’”

TRUE FAITH.

One evening, we are told, after a weary march through the desert, Mahomet was camping with his followers, and overheard one of them say, “I will loose my camel and commit it to God;” on which Mahomet spoke, “Friend, *tie* thy camel and commit it to God.”

SPIRITUALISM IN NOTTINGHAM.

We understand that the Spiritualists in this town have a small hall capable of holding about 150 persons; that they hold on an average three weekly meetings, to which the public are admitted, the attendance being so great as to necessitate the sending away, for want of room, many inquirers. In addition to the public meetings, six or eight private circles are also held.

BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

At the Fourth Annual Convention of the above Society held in Cambridge Hall, Newman Street, London, on the 1st, 2nd, and 3rd June, Mr. Robert Cooper took the chair, and delivered an address. The hon. secretary, Mr. Green, read the Report for the past year. It referred to the efforts made to carry out the recommendations offered at last Convention in respect to lectures, mediums, and correspondents, and the promotion of Children's Lyceums, and to the progress of some of the Societies of Spiritualists in the larger towns; of these, some had thirty to forty members, and from three to thirty mediums connected with them. The secretary had received upwards of 1,900 letters from persons in all

classes of society, and had distributed a considerable amount of Spiritualist literature. The report was unanimously adopted. Mr. Harper read the financial statement for the past year, which showed a slight balance due to the treasurer.

Members of the Convention reported the progress of Spiritualism in their several localities, and Signor Damiani gave a report of the progress of Spiritualism in Italy and in France.

Mr. Green read a paper by Mr. Etchells "On the Occult Forces;" Mrs. Spear read a paper on "Spiritual Culture;" Mr. Harper read a paper on "The Embryology of the Human Spirit;" and also read a paper from Mr. Hopewell, of Nottingham, on the Children's Lyceum there; and Mr. Burns illustrated the same subject from personal observation. The President, Mr. Spear, Mrs. Spear, and Mr. Burns, were appointed a committee to obtain and circulate information as to the best means for promoting and conducting Children's Lyceums.

The reading of the various papers was followed by discussion. A long discussion also took place on the subject of Organization, but without leading to any definite resolution. The Convention was informed by Mr. Tebb that some friends were making an effort to establish a Spiritual Institute and Publishing House in London.

The following Resolutions were adopted by the Convention:—

"Whereas this Association learns that the Fourth National Convention of Spiritualists, held in Cleveland, Ohio, September, 1867, passed the following resolution, *viz.*:—'Resolved, that this Convention hail with satisfaction the progress of Spiritualism throughout the world, and recommend the appointment of a committee at this time, whose duty it shall be to correspond with the leading friends of progress and Spiritualism in Europe, with a view to co-operation in the work of promoting an international circulation of the literature of Spiritualism, and to encourage missionary labours, and to correspond with eminent Spiritualists abroad in reference to a World's Convention, to be held in London in 1868: J. M. Spear, H. T. Childs, M.D., and Col. D. M. Fox, were appointed by the chair;'—therefore resolved, that this Association heartily responds to the excellent sentiments and noble purposes expressed in the above resolution; and our worthy President and Mr. J. M. Spear are now requested to co-operate with the above-named American Committee in calling a World's Conference, and in such other labours as shall, in their judgment, aid in the extension of our beloved faith.

"That while this Association looks with favour upon all movements that tend to elevate and improve mankind, it takes special interest in the efforts now being made in this kingdom and in other countries in behalf of women.

"That the next Convention of this Association be held at such time and place as the Central Committee shall determine, and that reasonable notice of the same be given through the Spiritual publications of the kingdom."

Thanks were also voted to honorary lecturers for their services during the past year. The following honorary lecturers were recommended by the Association:—

Mr. J. M. SPEAR, *London.*

„ WM. TEBB „
 „ JAS. BURNS „
 „ WM. WALLACE „
 „ LIVERMORE „
 „ JOHN F. MORGAN, *Manchester.*
 „ WITHAM „
 „ ANDREW LEIGHTON, *Liverpool.*
 „ R. HARPER, *Birmingham.*
 „ A. BALDWIN „
 „ A. FRANKLIN „
 „ HITCHCOCK, *Nottingham.*
 „ SIMKISS, *Wolverhampton.*

Mr. COGIN, *Wolverhampton.*

„ HOUGHTON, *Huddersfield.*
 „ DAMIANI, *Bristol.*
 „ JOHN HODGE, *Darlington.*
 „ THOMAS WATSON „
 „ ROBERT COOPER, *Eastbourne.*
 „ A. CROSS, *Glasgow.*
 „ J. NICHOLSON „
 „ J. BROWN „
 „ G. B. CLARK „
 „ J. MACDONNELL, *Dublin.*
 „ JOHN SCOTT, *Belfast.*

The following officers were elected for the ensuing year, *viz.*:—President, Mr. Robt. Cooper, Eastbourne, Sussex; Vice-President, Mr. Wm. Tebb, 20, Rochester Road, Camden Road, London; Treasurer, Mr. R. Harper, 4, Gloster Place, Soho Hill, Birmingham; Hon. Secs., Mr. and Mrs. E. H. Green, Marsh

House, Brotherton, Yorkshire; Foreign Correspondent, Signor Damiani, 2, Pembroke Villas, Clifton Park, Bristol. The following central committee was appointed to conduct the Society's general business for the ensuing year:— Mr. and Mrs. Spear, Mrs. Wm. Tebb, Dr. Wilmshurst and Mr. Everett, all of London; Mr. John Hodge, Darlington; Mr. Etchells, Poole; Mr. John Scott, Belfast. A vote of thanks to the Chairman closed the proceedings.

Notices of Books.

SPIRIT-LIFE IN GOD THE SPIRIT.*

THIS is one of the noblest sermons it has been our privilege to read. We are sometimes asked—"What are the relations between Spiritualism and Religion?" and in our own way we have essayed at various times, in part at least, to answer the inquiry. But the subject is a large one: it may be approached on many sides, and studied under different lights. Every real addition to our materials for thought upon it should be welcome; and this sermon by Mr. Hopps, is a contribution to it of no slight value; entering as it does with great clearness and force into the very highest regions of the inquiry. Mr. Hopps is an independent and intrepid thinker, one of those rare minds in which the most free and vigorous action of the intellect isochronises with the full play and exercise of the religious affections. The thought in this discourse is so connected and closely woven, that it is difficult to convey a fair idea of it by isolated passages. But we feel reluctant to leave it without giving the reader a specimen of its quality, and which, we think, will amply justify our commendation of it: we therefore quote from it the following:—

ON THE OUTER AND THE INNER-LIFE.

There is an outward life that we live before man—nay, an outward life that we live before ourselves, since the very fewest of us really go down to the depths even of ourselves. But the real life we live is the wonderful life within, of what we think, what we desire, what we love, what we purpose, what we plan,—what we *are* as distinct from what we *seem*; for these are distinct, even where there is no conscious self-deception or hypocrisy. For this inward man is, in truth, a little world to itself; with kings and slaves, with temples and markets, with buying and selling, sinning and praying, living and dying—all, all in that little world of the mind and heart, hidden often, even from ourselves, behind the earthwork of the flesh; and *that* is what is "*in God*." I, for one, do not desire to escape from this, though the thought of it may well cause us to pause and consider what we are. But whether I accept the fact or not, there it is, staring me in the face,—that I think and plan, and love and hope and fear, because God

* "A Sermon preached by the Rev. John Page Hopps, before the Provincial Assembly of Presbyterians and Unitarian ministers and congregations in Lancashire and Cheshire, at their annual meeting, in Manchester, June 18th, 1868."—*The Truthseeker*, July, 1868.

The Sermon was preached from the following texts:—"God is a spirit."—John iv. 24. "In Him we live, and move, and have our being."—Acts xvii. 28.

supplies me with spiritual vitality—that a blaze of light illumines my inner self, night and day, and that the one being in all the universe who knows me utterly is He who made me and possesses me—the great Spirit-God. . . .

For that is the great essential quality of spirit, that it is in immediate contact with the vital principles of things—that it has not, therefore, to go through the clumsy and laborious processes known to men in the flesh, who have to work as yet with gross material substances, and who have therefore a gross material body to work with; but it is the quality of a spiritual being to *think* and to create, to *love* and to have; and what with us is labour is with such beings reflection; and what with us is toil is with them consideration; and what with us is endeavour is with them will; and what with us is place is with them affection; and what with us is nearness is with them sympathy; and what with us is distance is with them unlikeness. Is this a mere dream, a guess, a speculation? If so, consider whether we have a real God at all, or whether *He* also is not a dream of ours, a guess, a speculation? For God, whom we deem the greatest reality of the universe,—nay, the reality of all realities—is a Spirit; and what we affirm of Him as a Spirit, we may and must affirm of spiritual beings who “have their being” in him; and if to be a spirit is to be shadowy and unreal, then is God, the Great Spirit, shadowy and unreal; and if to be a spirit is to have *lost* the substantial and the real, then has God lost (if He ever possessed) the substantial and the real: but if, as I affirm, and as common sense, ay! and true philosophy, enlightened science, and sound religion would teach if let alone,—if to be a spirit is to live at the very *fountains* of being, in immediate contact with everything that is *most* real—is to be at the *source* of all vitality. then is God, the Great Life-possessor and Life-giver, the Being, of all others, who is most real: and if *He*, as the Great Spirit, is that, then we who are here said to “have our being” in Him have as yet to enter upon our full and unfettered life which is only dimly fore-shadowed and roughly indicated here. Yes! these beating pulses tell of tides which flow from that great invisible sea: these restless thoughts can only find their explanation and can only find repose in Him: these anxious hearts, eager for love and loveliness, hungering and thirsting for perfection, yet pining amid dust and ashes, find their true life alone in Him. Yea, Lord! even “our *wills* are ours, to make them thine.” In Thee, and in Thee only, can we find what it is to live.

Mr. Hopps proceeds to point out how this truth “is vitally related to all the great discoveries and inquiries of our time;” and to shew that “its bearing upon history and science is as real as its connection with history or religion.” But with this introduction we must leave the reader to the careful perusal of the sermon. Sermons are proverbially insipid and seldom bear reading. This one is, however, an evidence that they need not necessarily be so.

Correspondence.

To the Editor of the “Spiritual Magazine.”

DEAR SIR,—For the encouragement of our friends, I venture to send you a short report of the work we have been doing in Hyde near Manchester. On March 21st, my spirit-friend, Washington Wilks, told me to lecture on Spiritualism, and advised me to commence at Hyde. Accordingly, I arranged for a lecture in the Temperance Hall, Hyde. On Sunday, March 29th, Mr. Robert Harper of Birmingham occupied the chair, about 40 attended the lecture, some interesting discussion took place, and I resolved to visit Hyde again; accordingly on the 19th of April, I delivered my second lecture there, and was assisted by some of our friends from Manchester, Mr. Reuben Sutcliffe occupying the chair. The

interest had so far spread that about 200 persons attended. A few days afterwards a circle was formed and a communication was obtained from a man whose body had been missing some time; the information proved literally correct and led to the finding of the man's body in a reservoir near Hyde. A full account of this fact was published in the *North Cheshire Herald* fully authenticated by the names of the witnesses. On the 10th of May, the Temperance Hall was not near large enough for the lecture; 500 were crowded in the Hall and numbers could not obtain admission. On Sunday July 5th, the Hall was again crowded to hear my fourth lecture, the subject being "The Phenomena of Spiritualism; can they be accounted for by Natural Laws." The interest manifested there is very great; many are investigating the subject, and a goodly number have been convinced that the phenomena can only be accounted for by spiritual agency. The thanks of all friends of progress are due to the Editor of the *North Cheshire Herald*, for the lengthy reports he has given from time to time of the lectures, and for allowing free discussion in the columns of his paper; some 20 letters have already appeared. I am sure if our friends could arrange for lectures to be delivered in their neighbourhoods on this important subject, Spiritualism would not long remain so unpopular as it is. It is true: then why so much apathy amongst its believers?

6, Derby Street, Waterloo Road,
Manchester.

Yours for the truth,
JOHN F. MORGAN.

SPIRIT MANIFESTATIONS IN 1868.

To the Editor of the "Spiritual Magazine."

SM,—As if Friday, the 17th day of July, 1868, about 10 o'clock, p.m., with two gas burners alight.

Picture to yourself my drawing room, 16 feet by 34 feet, without a break or chandelier. A heavy loo table, $4\frac{1}{2}$ feet in diameter, round which were 10 chairs: seven of them occupied, by Mr. Home, my mother (83 years old), three grown-up daughters, one son, and me. The other three chairs were *vacant*, to represent my late wife, my late daughter Marion, and son Walter. I had placed on my wife's chair, her last silk dress, bonnet, and black lace scarf; on my daughter's chair, the flannel robe she wore up to the day before her passing away; and on my son's chair, his neck-tie and New Testament.

1st *Incident*.—My accordion having made sounds which read off were "HYMN OF PRAISE," a mellow, joyous, jubilant voluntary of praise were brilliantly played, exciting in us wonder, joy, and thankfulness. No human hand touched the keys, but lights like stars were seen moving up and down on the keys during the hymn of praise.

2nd.—The accordion shortly after, when placed on the table, gently rose in the air about four inches, and floated about three feet round the table.

3rd.—The family sang the hymn, "What are these arrayed in white?" and then my aged mother in her chair gently *rose bodily in the air* three times, the last time her knees were level with the rim of the loo table; her hands were crossed on her breast.

4th.—My late wife's bonnet, was raised from the vacant chair, and carried opposite to my youngest daughter Edith.

5th.—My late wife's chair, with the dress on it, then *rose in the air*, bent towards and leaned on my mother's breast. The chair returned or rather floated back to its place.

6th.—The dress on the chair, began to move. It rose horizontally like a living substance, moved over to, and on my mother's knee in the sight of us all, and then passed to the rear of Mr. Home's chair.

7th.—My late daughter's chair, next mine, having on it the flannel-robe extended on the back and seat of the chair, then moved up closer to the table, but there not being room, vigorously pushed my chair, and removed it a little

to one side, and so was ranged with the other sitters. We all then sang the hymn,

" Give to the winds your fears,
Hope and be undismayed, &c."

8th.—My spirit daughter's chair then quietly glided away from the table, passed round the rear of mine, came to my left side (Mr. Home and chair being carried to the rear), took the vacant place at the table, and then, with an undulating motion, floated up off the ground to a level with the rim of the loo table. The accordion at the same time playing a sweet gentle strain of music.

9th.—The accordion commenced playing the air, well known to teetotallers, "Taste not the cup;" my family, knowing the air and the words, chimed in. We were wondering why such a song should be played—my son Arthur said—"It is an answer to my mental question 'Shall I give up teetotalism, and do as others?' After this advice I will not take the cup."

Other phenomena took place, and at last the sounds gave out, "God bless you all!" We said, "Amen—May God bless you!" Then a jubilant gush of sounds came on the table and all ceased.

We as a family then sang, "Praise God from whom all blessings flow," and the sitting closed.

Enmore Park, South Norwood.

I am, yours truly,

JNO. JONES.

To the Editor of the "Spiritual Magazine."

SIR.—As the important question of Special Providence and Prayer has so far been presented only in one aspect through the able writer "T. S." in your periodical, and as many eminent Spiritualists hold opinions wholly different from his, I venture to throw out some suggestions, in the way of enquiry, chiefly bearing upon the other aspect of the discussion.

In the August number the writer alluded to seems to think that if prayer were uniformly followed by concession, this "regularity would itself be urged as evidence of some law of natural and necessary sequence," which would dull our apprehension of the boon; and, further, that the withdrawal of the belief in Special Providence would neutralize "the faith of men in an invisible world, and a Divine Providence," and "exclude the hypothesis of a personal being" in the Deity.

Although expediency is a questionable basis of faith in a mere matter of fact, I would yet suggest the enquiry whether a rational faith in the immutability and fixedness of God's eternal laws, as universally manifested throughout the entire realms of nature, is not more assuring and comforting, and more in accordance with an enlightened notion of "Divine Providence," than a weak unreasoning faith which hopes that God will interfere with the regular and uniform operation of his laws upon a prayer or petition to that effect being offered up to Him by individual men? Is not a belief in the local and universal government of God—which is the perfection of love and wisdom—adequate to supply the demand of the pure and reasonable intellect? a belief in the perfection, the unchangeableness, the universality of the principles of divine government and legislation? Are not ignorance, doctrinal education, and desire, in numerous forms and combinations, the causes of a belief in special or immediate providences? What can be more assuring to the well-balanced mind than the contemplation of the great and wonderful law of natural and necessary sequence, under which, as described by the poet,

" One common soul
Inspires, and feeds, and animates the whole,"

forming one grand, universal, continuous, and unbroken chain of cause and effect from the lowest to the highest, "without variableness neither shadow of turning."

As A. J. Davis, the celebrated Spiritual seer, says:—"Conceive of all this, ye searchers and worshippers of the Infinite, and then it may truthfully be said that the human mind has, for the first time on this earth, formed a philosophical conception of the structure and character of that Holy Being, whose residence is fixed eternal in the heavens!"

A. B. TIETKENS.

[So far from being a "weak and unreasoning faith," the belief in Special Providence rests upon the facts of human experience, is a legitimate deduction from them, and but for these facts could have had no existence. It is, therefore, grounded not in "ignorance," but in knowledge, and is independent of "doctrinal education and desire." It is held that the Divine Providence works not by *interference with* natural laws, but by operating *through* and from *beyond* them;—through spiritual agencies and spiritual laws acting upon both spirit and matter. The spiritual being the sphere of causation—of free potencies acting upon the physical—the world of effects, through its law of natural and necessary sequences.—T. S.]

THE DOUBLE.

To the Editor of the "Spiritual Magazine."

London, 6th August, 1868.

SIR,—While sitting one evening lately in a lower parlour with my daughter, she heard footsteps in the parlour above, which being also heard by a little dog on her lap, it began to bark. She remarked to me that it certainly must be the double of my sister, my brother and sister being from home and no one in the room.

When she visited a clairvoyant two days afterwards, where she is accustomed to meet the departed spirit of her mother, she asked her mother respecting the matter, and was informed it was not what we call the double of my sister that appeared, but that of my brother; stating circumstances that had led to it, and which double they, (the spirits,) called his brother-spirit.

I have thought the incident remarkable, as evidencing that the departed ones know of, and recognize what we call the double, and therefore it is not probable as is now believed by some, that it is only the spirits of living persons that manifest at our circles.

It may fairly be presumed that if the spirit of a resident of the earth can appear and manifest when for a short time out of the body, so can the spirits of the departed that have entirely left the body.—I remain, Sir, yours, &c.,

T. BLACKBURN.

To the Editor of the "Spiritual Magazine."

9, St. Mark's Crescent, Regent's Park, N. W.

August 3rd.

SIR,—Will you allow me to suggest that much good would be done by printing separately the letters of Mr. VARLEY and Mr. SIMPSON, which appeared in your June number, together with that of Mr. HOWITT, in your number of this month. These would occupy ten or twelve pages, and might be sold at 2d. singly, or 1s. a dozen to give away. I would take two or three dozen with pleasure, to give away to scientific friends, and I am sure many would do the same. If headed, *Men of Science on Spiritualism*, quantities would sell at the Railway Bookstalls, and if a copy were sent to every newspaper and periodical in the kingdom, such a proportion of them would *notice* or *even reprint it*, as to prove an excellent antidote to the general one-sidedness of the press. Hoping this may be practicable, believe me, your well-wisher,

ALFRED R. WALLACE.

[We should be happy to see these letters reprinted and widely circulated as suggested by our correspondent.—EDITOR.]