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MORMONISM.

MORMONISM is a great mystery of which neither rationalist nor theologian has yet given an adequate explanation. Had any one early in the present century ventured to predict that before that generation had passed away a new religion would be established, having its roots in the United States of America, and with its branches spread over the seas; a religion founded by an illiterate rustic, with a new Bible—despised by the “Gentiles” as a clumsy forgery, but yet translated into every or nearly every European tongue; with its missionaries gathering converts and founding churches in every land;—a religion which would build up a separate community in the heart of Christendom, with a government and polity of its own, and to which thousands from every part of the civilized world would flock as to a new Mecca or Zion,—and all this despite its violation of the most cherished and sacred of our social institutions, and despite the severest hostility, hardships, and persecution to which its followers could be exposed;—had any one, we say, predicted this, the prophecy would have seemed to the last degree incredible and absurd. Yet in Mormonism this is an accomplished fact. How are we to explain it?

In a recent number of the *New York World* a Mormon Elder seeks to throw some light upon this question. He tells us that Mormonism is the very movement of the Church; that it is the repetition of that dispensation of religious Spiritualism which has created all and given Mormondom its life-pulses, but repeated in a more intellectual and universal mood; and that its success is mainly due to those signs and wonders—evidences of supernatural power which accompanied its advent. A statement which we need have less difficulty in accepting when we

remember that such evidences have generally accompanied the advent of every new religious faith. The following is the Elder's statement concerning

MORMONISM IN GREAT BRITAIN.

"In Great Britain the Mormons were Spiritualists. Their churches were established, converts made, and success wrought out by spiritual manifestations and the 'influences.' This was recognized by the various denominations whose disciples the Elders drew away by their spiritual fascinations, against which the ministers alarmed their congregations with cries of 'signs and wonders from the evil one,' &c., while the Elders denounced the established churches as 'apostate sects, having the form of godliness but denying the power.' The possession of this 'power' gave the Elders such a decided advantage over the learned clergy that in many cases they have annihilated whole churches, and Mormonism has swept some of the districts of England and Wales like a whirlwind, literally to the consternation of other religious bodies. For instance, in six months in the County of Herefordshire and adjoining counties, Apostle Woodruff built up two conferences, converting nearly two thousand disciples, sweeping into his church a whole circuit of the 'United Brethren' who had broken off from the Methodist denomination. He baptized 49 of their ministers, turned them into Mormon Elders, dipped the congregation in multitudes, so that in some cases it seemed as if the village had got into the river and that a score of Mormon Elders were baptizing it, while lining the banks would be a thousand people from all the country around, pelting rotten eggs and stones at the apostle and his converts. But what of that? They were the children of the 'signs and wonders,' and many of the new-made 'saints' would often declare under such circumstances that the heavens were opened to them, that they saw visions and heard the voices of angels, so that the shouts of derision from the mob on the river's bank were answered back with shouts of glory and hosannas from the ecstatic converts. This is a view of Mormonism as it was during the period that the Mormon Elders built up over five hundred branch churches in England, Wales and Scotland; and the simple explanation of the success in Europe, where all the work of proselytising was done, is that a species of spiritual mania fell upon the people under the preaching of the Mormon gospel. The gospel was in fact Spiritualism in a religious mood, and the manifestations which followed the believers almost rivalled the signs and wonders which followed the first Christian apostles. Some may doubt this, but it is the fact nevertheless; and no one can have a clear view of the Mormon

mystery, unless the psychological wonders of the new dispensation be taken in also."

The "Mormon Miracles," as they are contemptuously called, were of course derided by the sects, who themselves destitute of the faith to which miracles and spiritual gifts are possible, were naturally incredulous of its possession, and of the exercise of such powers and gifts by others, especially by a new illiterate sect, whose teachings were in some respects so different from their own; but this did not prevent their occurrence nor the consequent defection from their ranks to the Mormon camp. Some of these "miracles" were very similar to, if not identical with the manifestations with which Spiritualists are now familiar.

Returning to Mormonism in the United States, this is especially evident in what our Elder relates as

THE FIRST MIRACLE.

"The first miracle of a physical character wrought among the disciples of the Mormon Prophet was much of the same nature as that which has created so much sensation through the mediumship of Mr. Home. It was that of a man taken up and suspended in the air, seemingly by a supernatural power of invisible personal agencies. The disciples were holding one of their "testimony meetings," which were instituted specially for spiritual manifestations, when Newell Knight, the owner of the house, was caught up and suspended to the ceiling, and during the physical phenomenon of which he was the medium, Mr. Knight was in a state of unconsciousness. The Mormon Prophet was there and did not approve of the manifestation, and at once pronounced it the devil, whom he forthwith attempted to master. So he grappled with him bodily in the person of Mr. Knight, and pulled him down from the ceiling, but with great difficulty, notwithstanding the prophet was a powerful man and stood six feet one inch in his shoes. He then laid his hands upon the possessed man, as he declared him to be, and cast the devil out, when Mr. Knight returned to himself, his Satanic Majesty having fled at the rebuke. The Mormon Prophet wisely set his face against these physical expressions of the desire of the spirit to manifest, for he had a religion and a regular Church to build up, and not a mere mission to evolve psychological phenomena to prove the existence of disembodied spirits by their power to manifest their immortality by physical signs. So in every case the prophet sent his experienced Elders to rebuke the devil, until he cleared all the branches in America of physical manifestations, confining his people strictly to the spiritual promise which his Elders published in

every land with great results—‘ And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.’ ”

THE DEVIL IN ENGLAND.

“ By the terms of the promise it will be seen that the devil was permitted to come with his signs; but he was not to be acknowledged, and was to be cast out. But the devil always did work the most astonishing miracles, both in America and in Great Britain. There was a man in England very famous in inducing the species of manifestations allotted to his satanic priesthood; for according to the Mormon theology, there is a regular rival priesthood in the spirit-world. Elder Thomas Smith, known to all the Mormons as ‘ Rough Tom,’ was supposed to be followed by the devils in legions whenever he went to build up ‘ branches’ and ‘ conferences;’ for he was a very successful missionary—another evidence that the Mormon Church was the result of spiritual manifestations. But if ‘ Rough Tom’ was fascinating to the ‘ evil spirits,’ he was mighty in casting them out; sometimes, however he would ask them questions, make them answer him, and then banish them. One Sunday in Bath he was preaching a sermon upon salvation for dead sinners as well as for the living, whereupon one of the dead sinners got into a youth and began to manifest, to the terror of the unbelieving part of the audience. Smith shouted to the alarmed ‘ Gentiles,’ ‘ Don’t be afraid; it’s only the devil.’ Then calling upon several of his assistant Elders, he left the platform, and went down into the body of the hall to lay hands upon the boy and cast the devil out of him. But the devil objected; and the boy glided under the seats, like a bird escaping pursuit, without touching the ground, and then ran up the wall like a cat, from which he was pulled down by the leg by the united efforts of the Elders, who then duly cast the devil out. That was witnessed by hundreds of people, and borne testimony to by both saint and sinner. I did not see the manifestation, but heard the relation of it by several who were present—also from the lips of the youth himself; and several years afterwards heard ‘ Rough Tom’ relate it to an audience in Northampton. Another of the hundreds of such cases connected with the missionary labours of this man, was of an Elder who would not believe in the devil. ‘ You shall know it, then,’ was ‘ Tom’s’ answer; and that night the devil threw the sceptical Elder from his bed a number of times, to the imminent risk of his bones, until he was

satisfied, by the earnestness of the unbelieving Elder's vows, that he would never doubt his power again. A thousand similar cases, more or less wonderful, were known to the converts in Great Britain."

HEALING THE SICK.

"The foregoing class of manifestation, however, was not valued nor sought, but it created excitement, and that in establishing churches is a great point gained. It was recognized as the law of the missionary experience that where the 'power of the devil' was most displayed there the display of the 'power of God' was the cause, and hence both worked out the success of missionaries and the increase of the 'saints.' But the manifestation which most established the Mormon movement, was the power to heal the sick. The Elders undertook the work of the physician as well as of the divine, and their means consisted in the laying on of hands, the anointing with oil, and the power of faith. They treated the sick by thousands during the time of the cholera in Great Britain. There was, to so express it, an epidemic of healing influences, as wide spread and more potent among the 'saints' than the disease. The cholera wonderfully helped the Elders in making converts and establishing the mission in the country."

BRIGHAM YOUNG.

Many persons attribute the success of Mormonism to the astuteness of its present able chief, Brigham Young. The Mormon Elder stoutly maintains the contrary. He says:—"Brigham Young has been supposed to have created everything and given impulse to all. He has created nothing, exhausted abundance; nothing grew out of him; none of the resources have been produced by his genius, for he has no genius; but he has managed what has been brought in, has kept his people together by his iron will, and by his strong materialistic character has transformed a body of earnest religious enthusiasts into his own likeness and made them selfish and worldly-minded. There is not a more grovelling and anti-spiritual people in the world to-day than Brigham Young and his followers. And what is the result of this change? This: that the Elders are powerless to accomplish anything abroad, the Church has died from the heart to the extremities, and is now falling into pieces. In 1850 the churches in Great Britain numbered fifty thousand; they now number not ten thousand. At the death of Joseph Smith twenty-six years ago, the Mormons were more numerous than they are to-day. You simply see in Utah what was created abroad, and by the impulses of Joseph Smith and those elders

who represented the spiritual movement. Brigham Young was the most powerful of all the missionaries in building up churches, but a good counsellor to the Twelve as he has been, and a potent manager of men in their social organizations, he has yet lost during his presidency one hundred thousand of Joseph Smith's disciples. . . . What then does Brigham Young explain of Mormonism and its success, when he and his Mormondom are being broken into pieces on the first approach of the railroad? He and it could only have flourished in isolation. But mark the fact that the community was created and fostered in the land of railroads; that powerful denominations were shaken, and a quarter of a million of converts taken from their churches and Sunday-schools by the Mormon Elders. I have explained the causes in their great spiritual movement."

ANDREW JACKSON DAVIS AND THE MORMONS.

A. J. Davis, in a recent interview with the reporter of the *New York World*, is related to have said:—"And now Spiritualism has got in Mormondom, and threatens to split it in pieces. The Protestant movement in the Mormon Church is solely attributable to communications received through mediums developed in their midst. It is a very powerful movement, too. You see the Mormon Spiritualists are saying—'The communications to Joseph Smith or to Brigham Young are no more than communications to others. They are not infallible.' The consequence is, the Mormon Church is being split in twain."

It was the statement made by Davis at this interview which led the Mormon Elder to write his account of the true cause of the success of Mormons. He looks forward with hope to the success of the reform movement now in progress among the Mormons, and to a fusion between the reformed Mormons and the followers of Davis and the American Spiritualists generally. That there is any tendency at all in this direction is a curious illustration of the old proverb that "extremes meet." We do not vouch for the truth of the Elder's statement, for we know nothing further of the matter than he tells us, but simply give it in full for whatever it may be worth; remarking only that the reforming Mormons have made overtures for united action to more than one prominent advocate of Spiritualism. The Elder says:—

"A grand union is designed to be worked out 'by the heavens,' between the disciples of the Mormon Prophet and Andrew Jackson Davis. As the latter testified to the *World's* reporter, communications have been received through mediums developed among the Mormon Protestants. From these communications the mediums have learned that the Spiritualists and the Mormons

will be brought into a vast brotherhood, and that from them united will spring the universal church and religion of the future. 'An inspirational people have been expressly gathered to the Rocky Mountains by the heavens' for this very purpose; but Brigham Young, in carrying out his materialistic schemes, his polygamic institutions, and his political ambitions, has departed and led his people astray from the integrity of the spiritual movement for which 'the heavens' specially raised up their Church. The Spiritualists of America—the disciples of Andrew Jackson Davis giving to them unity in a leading name—have been continuing the spiritual dispensation opened by Joseph Smith fifty years ago; but they have developed the great 'revolutionary state,' the new age which is opening to the world, giving the mind an infinite range of free thought, and thoroughly emancipating the individuality of man from the iron bondage of organised priesthood. In the meantime, the Mormons under Brigham Young have lost the spiritual mission and genius, and returned to the iron priestly bondage. But Young is soon to pass away, and the world is fast coming up to the issue conveyed in Davis's words—'I think the time will come when Spiritualism will be a builder—a conservative element of society.' For this very issue the Mormons are to be restored to their primitive mission, with the benefit of their past career, their developed intellect, and great experience in their resistless spiritual movement in the old countries. Their organic genius, which in Europe made their spiritual mission a great builder as well as a puller down of Churches, will be brought into service in the 'new movement,' to which Andrew Jackson Davis as well as themselves are looking. The Mormon part of the work has begun by way of preparation, which at the death of Brigham Young, when the people will be emancipated from his despotic will, is to be spread rapidly throughout Utah. The Peculiar People thus again 'baptized with the Spirit,' with all their former gifts and powers, will bring about a grand union between all the Spiritualists of America, and Andrew Jackson Davis and the Mormon Prophet will strike hands in brotherhood."

THE MORMON "PECULIAR INSTITUTION" AND THE MORMON REFORMERS.

So far from regarding Polygamy as the secret of Mormon strength, the Elder regards it as one of the chief sources of its present weakness and decline. It formed no part of its original constitution, and is of late date. In the earlier Mormon revelation, the sacredness of monogamic marriage is strongly insisted on; and, as the Elder reminds us, in Europe more than

a thousand churches were built up without Brigham Young and without polygamy. This "peculiar institution" of Mormonism has barred its progress, has presented it in its most coarse and repulsive aspect, and has led to the division and disruption of its followers. In the very heart of Mormonism in Utah itself, a powerful party, headed by the son of Joseph Smith, is protesting against it with increased earnestness, and with a success which leaves little doubt of its eventual triumph.

Quitting now the Mormon Elder, whom we have thus far followed, we may remark that the Mormon problem, without any necessity for intervention from without, is, chiefly through the new movement to which we have referred, fast solving itself. In Salt Lake City a strong resolute movement is going on against the rule of Brigham Young and his priesthood. This movement issues a weekly paper called "*The Salt Lake Tribune, Organ of the Liberal Cause in Utah, devoted to Mental Liberty, Social Development, and Spiritual Progress.*" It is fearless in its criticism, is conducted with marked ability, and has already reached its third volume. It is itself an evidence of the strength of this reform movement which styles itself "the Church of Zion." The adherents of this Church are evidently strong Spiritualists, and generally liberal and progressive. This will best be seen by the "Platform of the Movement" which we take from the *Salt Lake Tribune*.

DECLARATION OF PRINCIPLES.

"Our creed is ALL TRUTH. We follow no man, living or dead. We believe in the beauty and divinity of many inspirations that have been given by prophets and apostles in times past, but we are limited by none. We view them all as vehicles more or less imperfect, through whom truth has come. We are prepared, as truth is developed to our minds, to go by them all, accepting their truths and honouring their missions as beneficial to the world though more particularly to their own times. But, while honouring the past, we cannot be bound by it and held in its swaddling clothes for ever.

"We have faith in the doctrine of present revelation, but we believe in placing it at the feet of our judgment. We believe in testing the prophet by his revelations, and not the revelations by the prophet.

"We believe in 'spiritual gifts;' but we hold that the development of spirituality and intellectuality in the nature is an infinitely superior result to the reception of manifestations of any kind.

"We believe in a church organisation; but solely as a

means for the more speedy propagation of truth; and simply as an educational institution. We believe in no priestly authority to control or dictate the judgment in any respect.

“ We believe in a complete division between temporal and spiritual affairs, and consequently in the separation of Church and State.

“ We reserve to the members of the movement the right to accept or reject their spiritual teachers, and secure that right by vote by ballot.

“ We believe in being circumscribed by no creed further than by the fundamental principles herewith expressed. All speculative details as to the past or present we leave to individual judgment.

“ We believe that from eternal ages past, by an irresistible and inevitable law, the universe and all the works of God therein have been progressing in beauty and perfection; and that the universe is, and must be, for ever one eternally expanding scene of progress and development in which retrogression is impossible.

“ We hold that man and woman, as constituent parts of this Great Nature, are endlessly progressive in all the faculties and power of their being, and that they can no more recede to destruction, or fail of ultimate perfection, than the universe itself.

“ We hold that mankind, in the providences of God, through the experiences of life, are without exception being brought out of the darkness into the light.

“ We hold that all punishment of evil or painful experience is intended solely by God for the purpose of reform, and that all human punishment should be inflicted only with a view to this end.

“ We view the wicked and corrupt as men morally diseased, who simply need to be cured. We ascribe all wickedness to ignorance, false education, unfortunate surroundings; but more than all to inherent tendencies to good and evil derived from parentage at birth. We believe, however, that all are responsible to make use of such intelligence or tendencies to good as they do possess; but that tendencies to good or evil are not equally strong in all men, and that therefore with some it is far easier to do right than it is for others.

“ We recognise all religions as having been wisely developed in the providences of God to meet the varied conditions of the different races and classes of mankind. We consider that any creed which is above the understanding or the intellectual growth of a man cannot prove itself divine to him; while a lower creed, which comes within his conceptions of what is divine, will touch his heart and develope more good in his

nature. We therefore respect all creeds, as fulfilling a good and useful purpose in God's hands.

"The policy of the movement is to abolish all religious distinctions or sectarian influences, which build up hatred and divisions in the hearts of men; and we seek to build up an institution in which differences of creed have the least power to separate man from his fellow man.

"On the great question of civil rule, as a movement we recognise the national government as supreme in its sphere. We therefore sustain obedience to law, seeking by constitutional means to change those laws which we consider opposed to civil or religious liberty.

"We are opposed to the doctrine that plural or any other kind of marriage is required of mankind by a commandment of God. In respect to the propriety of either plural or single marriage, we believe that every man and woman should be left to decide for themselves.

"Above all things, we strongly assert the necessity of the highest appreciation of woman, and of her thorough development and culture as the only basis of a true civilization."

The history and literature of the Mormons contain much that is curious and instructive to the student of Spiritualism, who, if he would avoid partial and defective views, must study the subject under all its varying and even opposite phases. It is as a contribution to this end, and not from any special sympathy with Mormon faith and practices (for we are merely Gentile onlookers, and have no "stakes" in the Mormon Zion), that we offer the foregoing sketch to the readers of the *Spiritual Magazine*.
T. S.

WHAT RELATION DOES SPIRITUALISM BEAR TO SCIENCE?

By EMMA HARDINGE.

THE question has been constantly raised by those who are unacquainted with the details of spiritual phenomena—"Why have these rapping spirits revealed to us nothing new? Why have they thrown no light upon science? In what respect, if any, can their communion with earth, granted it be true, afford light to science or reveal to the world aught that is useful?" It is not in view of these questions alone that our subject is selected. The exposition of Spiritualism is its defence, and

therefore it is to a brief exposition of the relations which some of its phenomena sustain to well-known phases of science that we ask attention.

We need not remind you that this revelation has come, like all our Father's works, from a germ seed; from the simplest, and apparently most insignificant of sources; but one not less potential than the little acorn from which originates the mighty giant of the forest. Such is God's method. "Be still and know that I am God," speaks every voiceless atom when we attempt to call it too insignificant to be worthy the action of the Infinite Mind. And so by these little germ seeds of the tiny raps have we been permitted to enter into the adytum of the temple of spiritual existence.

I purpose to speak of the new laws, new forces, and new possibilities, revealed to us through the phenomena of modern Spiritualism. To those who have neither observed them nor condescended to acknowledge their existence, we have no word to say, no more than we should offer colour to the blind, or the anthem of the Creation to the deaf. The phenomena of Spiritualism, or the external signs of the presence of a spirit, may now, as in olden times, be classified. We do not know that there is much difference between this nineteenth century and the first in regard to the possibility of classifying spiritual gifts.

We have heard for 1800 years the charge that we should not be ignorant concerning spiritual gifts; but whilst our ears have drunk in the charge for eighteen centuries, there are tens of thousands at this day who do not know that there are any spiritual gifts at all. You will therefore pardon us for reciting some of those gifts—some of those forms of phenomenal evidences of spiritual agency which are now not unfrequent. They consist in rappings, the movement of ponderable bodies, the production of lights, the manifestation of hands and forms, the apparition of spiritual beings, the production of voices, and various other sounds and other motions. Feats of physical strength have been exhibited, chemical combinations have been produced, bodies have been carried through the air, and a world of influence acting upon the minds of those called the media, has been evolved, proving that there are two classes of manifestation: the one which acts through a force that emanates, in all probability, from the person of the medium, an invisible unknown force, and the other a power which psychologically impresses the mind and compels the action of the medium. It is chiefly the first class of phenomena that we propose to consider, and on these we hope to show, at least, five phases of novelty, and very scientific novelty.

SPIRITUALISM AND PHYSIOLOGY.

Those who are familiar with the methods of evolving these phenomena know, that the presence of certain exceptional persons seems to be always demanded. Now, as in ancient times, when these spirit-people can manifest their presence, it is always through an aura, or through some force connected with special individuals. What is this speciality? We will ask physiology. Physiology is a science, which, added to anatomy, undertakes to explain the living structure. Physiology not only takes from that anatomy a classification of the various parts and organs of that structure, but follows out their motions through the living tissue. It informs us, even to the innermost, to the most secret chambers of life; it informs us of the various modes and methods by which all the wonderful machinery of life is conducted. Now we must ask the physiologist what sort of force or function is that which enables a child—a frail, perhaps ignorant, rustic, with no motion, no action, no will of his own—to furnish the means by which the inhabitants of an unknown world can manifest their presence? So long as that individual is present, the most startling evidences of an invisible intelligence are rendered; remove that individual, and all is silent; the phenomena end: we stand with naught but memory to give us the assurance that the missionaries from this vast and hitherto unknown continent have been in our midst. What kind of force is this? It is not matter, for we carefully watch him or her that we call the medium. Perfect passivity is all that seems to be demanded. It is not mind, for we know that will cannot effect the motion of a rose-leaf. We may will from now until the crack of doom that it shall move, and it will remain motionless, until the action of time disintegrates every fragment of it, and it becomes dust and ashes. And yet the presence of this child, this rustic, this ignorant and impassive being, shall cause a table or other object to be as a thing of life, telegraph words and messages, speak of the things of immortality, sound out messages from the corridors of eternity, proclaim the existence of the Great Spirit, and sound the oratorio of creation from one eternity to another. Physiologists, what force is this? Where does it reside? In what organ? What kind of function is this? The spirit medium stands in your path, and until you can explain that which constitutes the force by which these spirit-people can manifest themselves in presence of an uninstructed and impassive medium—the most ignorant Spiritualist, whom ye affect to despise, knows more in this respect than can be found in all the books on physiology that were ever written. This is a page of new science. You cannot

advance until you have explained what is the force, the essence, the function, organ, or power, by which these marvels are effected in the presence of the unlettered medium.

SPIRITUALISM AND MECHANICS.

There is a portion of physics which we call mechanics. The motions of bodies are explained and defined by mechanics. The last discovery that has been made of motive powers is vaguely called electricity or galvanism; but the various motions that we can procure for ourselves, such as animal power, mechanical power, or chemical power are defined as mechanics. Now there is one form of motion that as yet we do not find recorded in any page of the scientist; none that he has written attempts to define by what power a table floats in space, or bodies are removed from one point to another without any visible or known cause. Whilst tables, floating bodies and erratic things are gyrating, rotating, and moving, they tell a tale more potential than the denials of the ignorant. Not all the bold, presumptuous assertions of those who do not know of what they speak have been sufficient to prevent these erratic motions. We know that the last resort of antagonism, when it is no longer able to deny the fact, is to question the use of it. "Granted that your tables dance, and your chairs move, and your furniture generally behaves as furniture is not accustomed to do—of what use is it?" Of what use are the sands by the sea shore? Of what use are the grains of dust beneath our feet? Of what use are noxious insects? Of what use are the humble flowers that bloom in the desert? Of what use are the non-producers and idlers that lounge about our city streets? We may follow out these questionings until at last we arraign the Infinite Wisdom, and question wherefore He created anything which we cannot tell the use of, or coin into wealth. The whole question is answered by the movement of a single rose leaf. Unless we are in a position to determine that there exists an inherent force in that leaf which enables it to move of itself, that one leaf is sufficient to suggest the opening of the gates of a new science, and a new form of motion. Should you go forth into the city streets and behold any object moving itself, no matter whether usefully or not, but manifesting the power of motion, and neither wind, nor wave, nor galvanism, nor magnetism, nor animal power at work to cause that motion, would you not exhaust all the resources and all the acumen of science to determine what form of motion it was? And until you could explain it, it is a motion that baffles you, though it should be nothing but a rose leaf. And so our dancing tables and vibrating furniture are the

evidence that there is a new motive power which neither mechanic, nor operative, nor scientist has yet defined, and which he in his ignorance simply meets by bald denial.

SPIRITUALISM AND OPTICS.

There is a science called optics. It may be defined thus:—In order to perceive by human sight, it first requires that there should be a curious collection of lenses, an admirable and wonderful arrangement, a telescopic object, which we call the human eye, and that this should be in perfect integrity. Next, that there shall be a material object to observe; next, that the object shall be in space, that is to say, in a certain relation in the world to the eye which perceives; next, that the object shall be in time, that is, time present; not time past, that is but memory; not time future, that is but dreaming, or clairvoyance, or any other term by which you may define that which is not perceived. These are the conditions of human sight—a material eye, a material object, time, and space.

Now, learned opticians, do you know that there is a kind of sight that exists, independent of the human eye, which does not require for perception a material object, which does not need the conditions of time or the limitations of space? Denial will not serve, for the facts of clairvoyance are more potential than the loud rude tongue of denial. Clairvoyance is a description of sight which never demands the aid of the human eye. To the sleeper, to the dreamer, to the eye carefully protected from the light, and obscured by all the methods and tests that you can adopt, sight is perfect. The object perceived is sometimes the spirit of the dead, a being that has no material existence; the material portion of which is dust and ashes beneath your feet; and yet that the object is perceived, ten thousand and twice-told ten thousand vivid descriptions have proved. Clairvoyance does not always need to observe the form or image of a person; it takes note of distant scenes, places and objects. It perceives the remote past—not only the garments that have perished, the city that is not, the forms that have no longer a material existence, the events that have long since transpired—it also perceives the untried future. The prophetic eye of the seer beholds objects that have not yet come before the eye of mortality, scenes that have not yet been enacted, even beings that have no physical existence, the things, the beings and events that shall be. What kind of sight is this?

We all may remember that questions similar to these were put by the learned St. Augustine to his pupil ages ago. He

questioned one who could not realise the existence of a spirit apart from matter. "With what eyes did he perceive in dreaming? With what ears did he hear? With what organs did he touch?" If this be the case in dreaming, how much more in the open lucidity of the spirit medium.

SPIRITUALISM AND CHEMISTRY.

There is a science called chemistry. Through chemistry we understand how Deity laid down the ancient rocks, how He aggregated the nebulous matter of vast and unknown realms of void into form and order, and fashioned worlds. By the science of chemistry the processes of creation throughout the universe may be in great measure explained. But we invite your attention to one special portion of chemistry. Take, for instance, a small, almost invisible point of matter, a nucleated cell. Examine it with your glass. As you gaze upon it, you perceive that it is apparently structureless. Give it the conditions of life, surround it with those living tissues by which it can chemically gather the materials to build up life, and you will find presently that this little cell expands, and bursts, and elaborates other cells like unto itself. Each cell repeats the story of the parent cell, until a mass of tissue is formed that takes the shape of the rudiment of a brain, then of a spine; then elaborating itself through the same process of chemical assimilation and growth, we have at last the living creature, with all its marvellous variety of organs, its wonderful structure, its various forces and functions. We can scarcely number up the variety of wonderful forms of tissue which the living creature exhibits. But we return to the period when it was but a nucleated cell, and all this marvellous process of life and growth has been the work of chemistry, such a chemistry that the single grain of wheat which we convert into bread, when it enters into the lips, will pass throughout the whole frame, and be secreted in every portion of the organism, until that grain of wheat shall be divided into blood, and bone, and tissue, and serum, and brain matter; and in the lustre of the eye, the ruby of the lip, and the rose of the cheek, shall be found a portion of that grain of wheat. It is but a process of chemistry. Pass on a little further, and now the man that creates, invents, and re-creates the forms that we gaze upon, shall lie at our feet a clod of dust. It is but a process of chemistry. Pass on a few years more, and that clod of clay shall have disappeared; there shall not be a handful of dust, there shall not be a single grain of matter left; it shall be nothing, its place shall know it no more, and none of the elements shall give up even a single grain as

large as the nucleated cell from which the whole mystery of its existence sprang. It is but a process of chemistry, and so marvellous is this kind of chemistry, that it has been truly called Divine, and those who have contemplated it with reverent minds, those who have regarded it as a performance far far beyond the power of man to imitate, have bent low the knee, and declared that the mystery of life and creation belonged alone to God. Is it so? Is not God our Father? And has He hidden from His children aught of His work, of His power, of His majesty; has He not revealed to the aspiring mind of the creature all that He has done? The works of His hands are an open page, a grand and everlasting Bible which we have only to patiently, diligently, and reverently study to comprehend; and where we fail, the spirit takes up the tale and finishes it for us. Let us show you a page of spiritual chemistry. There are some of us that even in the midst of the gloom, not necessarily the thick darkness, not necessarily with the screen that may favour imposture or deception, but even in the gloom where every motion can be detected, where every action can be scrutinised; there are some of us that have seen in the midst of the aerial nothingness of the atmosphere at first the dim outline of a mass of matter; now it advances, crystallizes, forms, takes shape, flutters towards us, and becomes a human hand! It is laid in ours, it manifests all the attributes of life, it is warm and soft, it returns the tender pressure of affection. Some of us there are that have examined its tissues, and found them to correspond so marvellously with all the appearance of human life, that we have wondered whether it was possible that we were dreaming, or whether it could be a reality; when lo! as we clasp it, it becomes nothing, melts in our grasp, and it is gone. What kind of chemistry is this? We do not see the living tissue that builds it up; we do not count the processes of growth; we do not number up the years, months, days, hours it has taken to form; it is but the work of a single moment. We do not watch the slow process of decay; we do not number up the years that it may take to disintegrate the atoms, but it is gone in a single moment.

What kind of chemistry is this? O, scientists, ye that decompose the sunbeams, and examine the composition of the distant planets, ye that have gathered up the rays of light passing through billions of miles, and made them speak, and give up the mystery of its composition, are ye baffled by the tricks and legerdemain of a low, undeveloped spirit? The soul of a clown passing into the beyond performs a feat of chemistry that baffles all your science to discover.

SPIRITUALISM AND ACOUSTICS.

We can speak of but one more phase. There is a science called acoustics, the science of sound. For the production of sound it seems to be absolutely necessary that there shall be two bodies that shall come into collision. They may be in any of the three conditions of matter.—gaseous, solid, or liquid—but there must be two; one or both must be in motion, and that motion must produce a collision, and the vibration in the atmosphere impinging on the ear is that which we call “sound.” Now the Spiritualists will tell you that there are certain sounds produced, and but one object, one material body, which gives account of their production—the table, the chair, the wall, or any sounding-board you please to find. But where is the other moving body? Where is the other form of matter that produces the spirit-raps? Yet not all the reprobation that has exhibited itself in the cry of “imposture” has sufficed to silence these obstinate rappers: they still rap on, and till you can explain these raps the science of acoustics is imperfect; there is a sound in your midst, a tone in your world which has never been explained by any of the forms of physical science.

SUMMARY.

And now for our *resumé*. You ask for something new; you ask what relation Spiritualism bears to science. It opens before you a new page in physiology, a new page in mechanics, a new page in optics, a new page in chemistry, and a new page in acoustics. There are many others. We are only embarrassed with the multitude of our riches, and not with the answer to the demand, “Give us something new,” or to the question, “What relation does Spiritualism bear to science?” The spiritual is the only true exponent of science, for the spiritual alone can lead you into the realm of causation. When you stand in this glorious temple of spiritual science you realize the cause of causes. If there be law for all creation, if the architect of the universe be adequate to the production of all its grand and glorious phenomena, then must law, immutable and eternal law, prevail in spirit as in matter, and then must the science of spirit be the only solution to the problem of material being.

A GOOD EXAMPLE.—Mr. Robert Barnes, of Evansville, Indiana, passed to the higher life February 4th, 1871. He left a will, bequeathing to the “Board of Trustees of the Indiana State Association of Spiritualists” the whole of his property, amounting to nearly seven hundred thousand dollars, to be devoted to the education of children of poor parents. Mr. Barnes was a clear-headed, active business man, and, having no children, had long contemplated the fulfilment of this noble charity. The nearest relative of the testator is a niece, now the wife of a millionaire.

A RATIONAL VIEW OF THE EVIDENCES OF A LIFE AFTER DEATH.

*A Paper prepared to be read before a body composed largely of Materialists
and Doubters.*

By A. E. NEWTON.

A *rational evidence* of a continued life after the death of the body, as distinguished from *phenomenal or sensible demonstration*, is furnished by the fact that *we live now*. This is sufficient to create a presumption that we shall continue to exist. It seems rationally improbable that a being of such capabilities, hopes, and aspirations as man possesses should be the creature of an hour—should have a merely temporal existence that is full of disappointments, dissatisfaction, miseries, and in many cases not to be desired if this is the whole of it.

These considerations, while they do not amount to positive proof, yet, to me, constitute so strong a *presumptive* evidence of a continued existence, that my mind would lean to that conviction, unless it were rebutted by either positive evidence or equally weighty considerations on the other side.

No positive proof of non-future existence is claimed by any, and in the nature of things it cannot be given. But certain considerations of more or less weight in different minds or in different mental states are urged against a continued conscious existence; so that in most minds who venture to think at all profoundly upon the question, there probably exists more or less of doubt, which can be removed only by positive demonstrations of a life after the death of the body. This doubt, and the demand for evidence to resolve it, I believe are reasonable, and I have no disposition to censure any one who, not having obtained such evidence, continues to doubt.

Having myself received most positive, conclusive, and overwhelming proofs that many persons whose bodies have died *still live*, identically and consciously the same persons, I consider it irrational to conclude that others who have not yet died will live also after death, and that *I may*. I do not presume to say positively that I *shall* thus live, though I believe it; for I do not pretend to have positive demonstration that *all* who have died now live; but if it is proved that *some* do, it is rationally probable that all of the same class will have substantially the same experience.

The evidences that some persons who have died still live have been obtained by the combined use of my senses and my reason—the same means by which I obtain evidences of any

other fact. I ascertain that you exist here to-day, and that some of you are the same persons whom I have met here and elsewhere on former occasions, by the use mainly of sight, hearing, and (if need be) touch. If deprived of one or more of these senses, yet were there means left by which I could enter into intelligible communication with any one of you, I might still obtain positive evidence of the existence and presence of such, and probable evidence of personal identity in case we had been former acquaintances.

I do not claim that I have ever *seen* a person living after the death of the body,—that is, a spirit—but I do claim to have *heard, felt, and conversed with* such persons or spirits in great numbers of instances; and I claim, furthermore, to have ascertained by careful observation, that there are persons who not only possess the powers of *feeling* and *hearing* disembodied persons to a far greater extent than myself, but also of *seeing* them with as much vividness and clearness as I see the physical persons and objects around me. Through the aid of such persons, in whose honesty and acuteness I am able from long intimacy to repose the utmost confidence—their testimony being often corroborated by one or more of my own senses, and always scrutinized by my own reason—I have been able to obtain a mass of evidence of the existence and identity of (to me) invisible beings—evidence accumulating through a long series of years, such as leaves in my own mind no shadow of doubt and no possibility of denial, so long as reason shall maintain her throne.

A word of explanation in regard to the possession by some people of what may be called *spiritual* senses is proper here. If it be true that on dying to this world, we shall enter upon another stage of existence, where we shall be surrounded by objects, scenery, and persons as real as are those of this world, but composed of substances so subtle or attenuated as to be impalpable to our present physical senses, it is reasonable to suppose we shall there possess senses analogous to our present ones, by which we shall be able to take cognizance of what is about us something as we do now—doubtless more perfectly, should that be a more perfect condition of life. It is also reasonable to suppose that the germs of those acuter senses already exist in us here, awaiting development at the proper time, like the latent powers of the butterfly in the caterpillar. That they are an essential part of us as spiritual beings from the first seems more reasonable—that is, more in accordance with analogous facts—than the supposition that they are new powers to be conferred upon us in some incomprehensible way, when we shall enter another world. But if these spiritual senses are latent in us, it

is certainly possible that in some instances, under favouring conditions, as yet imperfectly understood, they may be developed to activity and partial use in this life; in which case, the persons enjoying such opening of the spiritual senses may be expected at times to see, hear, feel, and converse with beings to others invisible. Such has been the claim of a class of people called seers, prophets, visionists, &c., in all historic time. Of this class have been the persons to whom I have already referred—persons who have been among my most intimate acquaintances for years, and in whose conscientious truthfulness in describing their perceptions, as well as in the reality of the perceptions themselves, I feel obliged by overwhelming evidence to confide.

Do not misunderstand me. I do not affirm that these seers are incapable of mistake, nor that the exercises of these spiritual senses is infallible, nor that the conclusions or inferences that these seers or clairvoyants themselves draw from what they see are always correct. They are unquestionably liable to similar mistakes, illusions and misjudgments as those which pertain to the use of our ordinary senses. But, because we are sometimes misled in the use of our sight, hearing, touch, &c.—because objects are often distorted in a fog, and landscapes illusively foreshortened in a clear atmosphere—because ships are sometimes seen sailing in the air, and cities with their domes, and towers, and massive walls are beheld among the clouds, we do not, therefore utterly discard the use of our sight as illusive and valueless, much less do we rashly declare that we do not see at all. On the contrary, experience proves that the ordinary testimony of the senses, supplemented by experienced judgment, is practically reliable; and we apply our mind to the study of the laws of optics, acoustics, and sensation in order that we may correct by reason the seemingly false testimony of the senses in exceptional cases. No true philosopher now denounces the ancient people of New Haven as a set of liars, or even lunatics, because they affirmed that in 1640 (or thereabouts), they saw a ship with people on board sailing up the bay high in the air, and that it gradually melted from vision above the steeples of the town. Many similar sights occurring to men in different parts of the globe leave no doubt that the perception was a reality. But the mistaken *inferences* of the superstitious Puritans, as to how it was caused and what it meant, have been corrected.

It should be said, however, that these acuter powers of perception, these finer senses, when well developed and used by a judicious and experienced person, instead of being *more* exposed to mistakes and illusions than the ordinary senses are, probably *less* so—for the reason that they have the power of perceiving qualities and motives and of penetrating disguises, to

an extent that does not pertain to the external senses. The person whose extraordinary powers of clear vision have most aided my researches in these matters has many a time demonstrated an ability to read my own thoughts—to perceive and anticipate questions even before they were fully framed in my own mind—to read the characters and intentions of unknown persons from a sealed letter, an autograph, a ring, or other objects worn about the person—to perceive and describe the personal appearance and characters of persons accidentally met by me in the street from the atmosphere they had thrown about me—to penetrate and expose the sinister motives of evil-disposed strangers approaching under the guise of friendship—to see the spirit-forms of persons while yet in the body, as distinct from their physical forms—and so on to an indefinite extent. The same power of perceiving the true qualities of persons and of reading their thoughts, so abundantly tested as regards this earthly sphere of existence, seems in this case to apply equally to the spirit-world, and there appears no reason why it should not be equally valid there. If so, then the exercise of these acuter senses, when properly cultivated and guided by reason and experience, is evidently less exposed to errors and delusions than is the use of our common senses.

The physical phenomena of Spiritualism, abundantly witnessed by myself, prove to the ordinary senses—

1st.—The existence of a *force* unknown to popular physical science.

2nd.—That this force has intelligence—*mind*—disconnected from organized visible bodies; and this is but another mode of saying that it is a *spirit*, or *spirits*, or *spiritual beings*, which it persistently claims to be.

This claim is at least probable evidence of its own truthfulness, since it is inconceivable and incredible that any unintelligent force in nature can assume an *appearance* of intelligence, memory, will, reason, and *persistently and everywhere lie about itself!*

But this claim is corroborated, to a sensible and rational demonstration, through the use of the acuter or spiritual senses of sight, hearing, and touch, by which spiritual beings are seen, heard, and felt; seen often producing the phenomena which are observed by the other senses, and are in many cases recognised as those who have once lived in the body.

The foregoing propositions being established, it follows:—

1st.—That minds exist as personal entities, independently of physical organisms.

2nd.—That some persons who have lived in bodies as we do, and whose bodies have died, now live in a finer, freer, and generally more attractive condition of life than this; from which we

may reasonably infer that we and all humanity are destined to a similar experience.

3rd.—That intelligent and instructive communication between the dwellers in the two states is possible and actual, dissipating all painful anxieties about the after-life, throwing to the winds all gloomy doubts and grovelling speculations of materialism, and opening up cheerful and glowing vistas of immortal life and joy, at least to all who by patient continuance in well-doing prove themselves worthy of such a life.

It may be said that my observations and experiences, or any statements relative to them, are not "evidence," in the scientific sense of the term, because they cannot be presented or reproduced to all others. I reply:—

1st.—I do not present them as *proofs* to others. They have been such to myself, and if my testimony is in any measure credited, it may stimulate others to put themselves in the way to obtain the evidence. I believe the proof is equally available to all who avail themselves of similar conditions. I do not know that all can do this; if not, it is their misfortune. Every department of scientific inquiry requires its own kind of evidence, its own conditions, and these must be complied with or there is no evidence. One condition, everywhere, is proper mental qualifications and attitude to appreciate the force of evidence. A geometrician may demonstrate the simple problem that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, but it would be no proof at all to an audience of boors or of children who had not learned the first principles of geometry. They would lack the mental qualification to appreciate it. So of the calculation of the time of an eclipse. The astronomer may have demonstrative mathematical proof that it will and *must* take place at such an hour and second; but the masses of the people have to await the arrival of the moment before they can have the demonstration. Some persons are colour-blind. Show them the most vivid and beautiful rainbow, and they will see perhaps only a couple of light, semicircular streaks across the sky. Of course, any description of the beauties of this phenomenon, or of the wonderful manner in which it is produced, is lost upon such. Exhibit to them the spectroscope, and its marvellous revelations respecting the constitution of the sun and stars, and all seems a dreamy illusion.

There are those who seem to be in a like manner constitutionally blind to any evidence of spiritual existence, and such persons, moreover, usually give out from themselves a subtle mental atmosphere which has the property of negating or destroying that other subtle aroma, ether, or whatever it may

be called, which appears to be a necessary medium of agency for the action of spirits on matter and on persons in giving proofs of their presence. These persons thus unconsciously destroy the necessary conditions of obtaining evidence on this subject, and the conditions not existing, the evidence is not produced in their presence. I do not say this as a censure, but state it as a fact in the constitution of things; and if it be a fact, then the *want* of experience and observation on the part of such persons cannot reasonably be taken as of any weight against the experience and observations of the class who *do* obtain positive evidence.

While I ask no one to believe in the existence and presence of spirits, or in a future life, on my testimony, it is not reasonable that any one should ask me to deny and disbelieve my own experience because of *his lack* of knowledge.

I confess I am at a loss to understand the sharp, uncandid, excited, and sometimes almost spiteful opposition which the presentation of facts on this subject often meets from the doubters, even when professing themselves sorrowful and anxious doubters.

It seems to indicate the conscious possession in them of a wrong spirit in relation to the subject, and perhaps a lurking suspicion that this wrong spirit is somehow the cause of their failure—a suspicion no doubt calculated to make one feel ill at ease with himself and out of humour with others.

It certainly betrays a spirit altogether unseemly in an earnest searcher after truth, and one not favourable to the best success. To such churlish, conceited, dog-in-the-manger philosophers, nature cannot be expected to yield her choicest secrets, nor are they fitted to appreciate her most precious pearls.

SPIRITUAL MANIFESTATIONS AMONGST THE PEASANTS OF SWEDEN.*

In *Peasant Life in Sweden*, a very interesting work, just published, by Mr. Lloyd, author of *Field Sports in the North of Europe*, *Scandinavian Adventures*, &c., &c., we meet with various accounts of superstitious observances, and, in fact, of spiritual manifestations of various kinds—although not recognised as such—amongst the Swedish peasants, which cannot fail to interest the readers of the *Spiritual Magazine*. The most striking examples we will here extract, drawing the attention of the reader especially to the sudden appearance of ghosts beside

* *Peasant Life in Sweden*. By L. LLOYD, TINSLEY BROTHERS, 18, Catherine Street, Strand, London, 1870.

the festal fire of St. John's Eve, in the centre of the singing and dancing circles of young people—who unquestionably unconsciously formed a magnetic circle, the magnetism of which enabled the spiritual form to manifest its presence; also to the resemblance between the *Slag Ruta* and the divining-rod already repeatedly referred to in this Magazine, and to the singular conditions of *clairvoyance* and *clair-audience* recognisable in the accounts of the mysterious pilgrimage called the *Ars gǎng*.

“The 1st of May (Valborg's Mässe Dag),” says Mr. Lloyd, “is a great people's festival in the midland and southern parts of Sweden. Its Swedish designation was given it by the monks in honour of a holy virgin named Valborg, afterwards abbess of a Benedictine convent in Bavaria, and was kept as a holiday by the Catholic Church, but beyond doubt it was ingrafted on a great festival of the ancient Scandinavians. It would seem to have been a sacrificial feast of the gods. The festival is ushered in on the preceding evening. Huge bonfires, which should be lighted by striking two flint stones together, then blaze on all the hills and knolls. Every hamlet has its own fire, so that one may at times see from twenty to thirty within the same parish. The youth of both sexes assemble from all parts of the country at these fires, where, forming a ring (two or three rings, the one within the other, it may be, if the company is numerous), they dance around them until the night be far advanced.

“*Strange visions are at times seen at the fires in question.* ‘In the year 1830, many people were collected about one of them on the hill of Arlaberget, in Westmanland, when suddenly a spectre, in the form of an old Lapp woman, stood beside it, which so terrified the bystanders that they ran helter-skelter down the declivity, and it was not until after the lapse of ten whole years that they ventured on again kindling a fire on the same eminence.’ At another of these mystic fires on Seläo, an island in the Lake Mälarn, a veritable ghost was also seen, which caused similar discomfiture amongst the people. We are further told, ‘that in the year 1835, when several of the inhabitants of Wal, in the province of Upland, were congregated about one of these fires, the “*Troll*” caused so terrible a tempest to arise, accompanied by such torrents of rain, as altogether to extinguish the flames.’

“Midsummer Eve, or St. Hans' Eve, is not only the most joyous, but most mystic night of the whole year. In parts of Norrland, for instance, great fires are made at the cross-roads. The pile consists of nine different kinds of wood, and they cast into the flames a species of toad-stool, called ‘*Bäran*,’ so named after certain emissaries of Satan, for the purpose of nullifying

the power of the 'Troll,' and other evil spirits, who on this and certain other nights are more especially believed to be abroad; for the mountains then open, and issuing from their cavernous depths, they dance and otherwise enjoy themselves. It is further believed that if the 'Trolls' be in the vicinity of these mystic fires they will show themselves. On this night also, as on Christmas Eve, people go 'Ars gäng,' when they see and hear many wonderful things. On this night, moreover, people wrapped up in sheets proceed to the forest or the fields, to ascertain from the notes of certain birds what is about to happen. For the like purpose, and similarly attired, they lie on the house-top in silence, 'when much hidden matter is revealed to them.' If a person is desirous of knowing whether gladness or sorrow are in store for him, he on this evening proceeds to a corn-field, and selects two stalks of equal length. To the one (gladness) he ties a red band, and to the other (sorrow) a black one. The stalk that in the morning overtops its fellow indicates his fate.

"It is on St. Hans' Eve also, that the so-called *Slag Ruta*, the mystic implement with which the treasure-seekers discover wealth hidden underground, must be prepared, if it is to be possessed of the needful power.

"The *Slag Ruta* is of a square form, from 18 to 24 inches in diameter, and is constructed of four sticks dove-tailed into each other at the ends. These four sticks must consist of as many different kinds of mystic wood. Provided with the *Slag Ruta*, the treasure-seeker after sun-down proceeds to the spot where he expects to find hidden wealth, when he lays the mystic implement on the ground, first in one place, and then in another, and when at length it rests directly over the coveted treasure, it will of itself begin to move as if alive! But the operation must be conducted in profound silence, for should the man speak a single word, or make the slightest noise, the charm for that night, at least, is at once broken." The legends regarding the discoveries made by the mystic *Slag Ruta* are many. "Jul" at the present day, as in the olden time is a great festival with the Swedish peasantry, and amongst the numerous ceremonies and usages peculiar to the feast, which are referred to by Mr. Lloyd, we extract the following as bearing especially upon the spiritual belief of the people. "The repast—which always concludes with a psalm in which all the company join, being over, the dancing and games are renewed for awhile, when all retire to rest. Prior thereto, however, a tankard of ale, 'Angla öl,' or angels' ale, is set on the banquetting table for the use of the angels. Neither do they forget the 'Tomte Gubbe,' or old man of the homestead, answering to our little Puck. The 'Tomte' are believed to be the

souls of the slaves of the ancient Scandinavians. Whilst their masters were engaged in buccaneering expeditions, these men guarded and looked after the homestead. Hence the industrious habits attributed to them; and as they died idolators, it is believed they will follow their present occupations until doomsday. The '*Tomte Gubbe*' is a friendly elf, and to insure a continuance of his good offices, drinkables and eatables—particularly '*Jul Gröt*,' or Christmas stir-about—as also a little tobacco, and one or more diminutive articles of clothing are placed in the oven, or on the barn floor—both of which he is supposed to visit nightly—for the use of the little gentleman. In stature the '*Tomte Gubbe*' is a mere child, but in appearance a little old man. He is usually clad in a grey jacket of home-woven woollen stuff, knee-breeches, and clumsy shoes, and wears a red night-cap. He always dwells with people, and it is believed that those with whom he takes up his abode are sure to prosper in the world; as a consequence he is welcome everywhere. The greatest cleanliness and thriftiness must however prevail in the establishment, or otherwise he is sure to take his departure. He himself is very laborious, and during the summer and autumnal months is often seen bearing an ear of corn or a straw, that he has picked up on the premises, to its proper place. His pace at such times is very slow, and at every few steps he stops to take breath, as if labouring under the heaviest burden. A peasant, observing his '*Tomte Gubbe*' thus lightly laden, laughed, we are told, somewhat rudely, and said to him, 'Of what use is it that thou bringest me this trifle?' The question gave great offence to the little old man, and very shortly afterwards he betook himself elsewhere. His late host, who was previously in good circumstances, quickly fell into poverty and misery, whereas the poor squatter, to whose homestead the '*Tomte*' removed, soon became rich and flourishing. To protect the interests of his patron, the eye of '*Tomte Gubbe*' is everywhere, more especially in seeing that the animals on the premises are well treated. Innumerable stories to this effect are on record. Here is one related by a soldier to Major Falk of the Swedish army:—

“‘I once lived as groom at a place where the '*Tomte*' had their abode,' said the soldier to the gentleman. 'One night when standing on the steps of the building where I slept, which was at some little distance from the stable, I was suddenly borne as if by a whirlwind into the latter. There to my consternation I found myself face to face with the '*Tomte Gubbe*,' who pointed with his finger to a particular horse, which I then recollected having neglected to water. I at once, therefore, led the animal to a neighbouring pool, and afterwards back again to his

stall. The '*Tomte Gubbe*' who had followed me all the time, as a warning to me to be more careful in future, then gave me two such severe boxes on the ears that they tingled again; and on the next moment I found myself on the steps of my own lodgings, from which I had been so miraculously taken a few minutes before. I was so pale and agitated, that my companions inquired 'what ailed me?' but I was unable to make them any reply. The next morning, however, I recollected what had happened, and to the truth of it I still firmly adhere.'

"As may be inferred from the foregoing, the '*Tomte Gubbe*' is a personage of some note in Sweden. When a tree is felled, for instance, it is said, 'the man holds the axe, but the '*Tomte*' cuts it down.' When, again, the horses are well groomed and in good condition, all the credit goes to the 'little old man.' The charcoal-burner, moreover, has a great respect for him, and when he takes up his abode in the '*Kol-Mila*,' or charcoal-pit, all goes well with the man, for should he chance to fall asleep and neglect the fires, the '*Tomte*' rouses him from his slumbers.

"On '*Jul*-night' (Christmas Eve), as also one or two other nights in the year, it has been from time immemorial the custom of people in parts of Sweden to go what is called '*Ars gäng*,' or make a yearly pilgrimage, whereby one becomes instructed in many hidden things, and made acquainted with events that will occur during the ensuing year. Certain preparations are, however, needful for those who go on these mystical journeys. Some secrete themselves for three days previously in a dark cellar, so as to be shut out altogether from the light of heaven. Others retire at an early hour of the preceding morning to some out-of-the-way place, such as a hay-loft, where they bury themselves in the hay, that they may neither see nor hear any living creature, and here they remain, in silence and fasting, until after sundown; whilst there are those who think it sufficient if they rigidly abstain from food on the day before commencing their wanderings. During this period of probation a man ought not to see fire, but should this have happened, he must strike a light with flint and steel, whereby the evil that would otherwise have ensued will be obviated.

"He that goes on this pilgrimage must on no account divulge his intentions, or say a word to any one on leaving the house, neither must he look back when once on the road, return the salutations of those he meets, reply when spoken to, laugh, nor be affrighted should he see or hear anything uncommon; but pursue his way sedately, and in the most profound silence.

"'Once it happened,' says Dr. Wieselgren, Dean of Gothenborg, 'that a peasant in the province of Bleking, when

going '*Ars gǎng*,' drank from a spring, and incautiously exclaimed to his companion, 'The water is now wine,' whereon a voice was heard from the deep, 'And I possess thine eyes,' of which the unfortunate man was at once deprived.—I should add, the belief is general that at a certain hour on Christmas night the running water is turned into wine, and that it was while awaiting this event that the exclamation in question was made. People are generally alone when making the mystic pilgrimage in question; sometimes, however, two, or it may be three, though unwillingly, keep company; but in this case the middlemost man must carry in his hand a bouquet composed of nine different kinds of flowers, that are gathered on Midsummer Eve. The wanderer commonly departs from home a little before midnight, and should return prior to Matins. He directs his steps in the first instance to a churchyard, and sometimes visits as many as three of these depositories of the dead. If a pestilence be near at hand, the grave-diggers are there at work throughout the whole night, and funeral processions are seen moving about in every direction. Should he come to a house, he has only to knock gently at the door, and inquire, 'Is any person to die here?' and if there be some one within who is doomed, he himself will reply in the affirmative. But should Death not purpose to visit the dwelling that year, 'No' is the rejoinder, and this happens whether people are awake or asleep. During his peregrinations this night many wonderful things will come under his observation. If the coming harvest is to be an abundant one, he will hear the sounds of the sickle and the scythe when they come in contact with stone or the like in the grass, and will see diminutive men bearing great sheaves of grain from the fields; mice drawing wains with heavy loads of hay; and ale barrels conveyed along the road. But if, on the contrary, the crops are to prove deficient, he will see but few people in the fields, and small sheaves of corn borne from thence; empty waggons drawn by oxen, and reapers sitting sorrowful by the wayside. Should war be imminent, the woodman's axe resounds everywhere in the forests, armed men ride to and fro on the roads, and the sorrowful cry of the plover is heard in the distance. Fires and floods are seen by him near to places where they are about to occur.

"He that goes *Ars gǎng* on *Jul*-night sees and hears many other strange things, because the *Troll* are then abroad; but they will not harm him. All he has to dread is the '*Glo-sou*,' the glowing-eyed sow, which is as big as a snow-plough, and which with bristles erect, and foaming at the mouth, rushes across the road, roaring and growling the while so powerfully that the very earth quakes again beneath her tread. The monster

will endeavour to pass between the legs of the wanderer, and should it succeed in the attempt, unless the man wear next to his skin a sapling of the mountain-ash, self-grafted on another tree, he is sure to be ripped up. The wayfarer when thus attacked must avoid laughing, or he will become wry-mouthed."

THE LOSS OF THE ARCTIC.

(An Experience of Judge Edmonds.)

THE following letter addressed by Judge Edmonds to the *Banner of Light*, Boston, we think will have an interest for our readers :—

To the Editors of the "Banner of Light."

" Observing in your emission of the 30th of April some matters in relation to the loss of the steamer Arctic of the Collins line between New York and Liverpool, I am reminded of some incidents which were made public at the time, and which may, perhaps, profitably be recalled to attention now.

" About the time of her loss, and when the public mind in this city was very much agitated with the fact that she was several days overdue and nothing had been heard from her, one evening at my house several gentlemen were present, and we were holding a circle. Suddenly there came to us several spirits, who told us that they had been passengers on the steamer; that in the night-time they had come in collision with another vessel at sea, which had so seriously injured the steamer that she had sunk, and all on board had perished, except a few who had made their escape in one of her small boats.

" Among those who thus had been drowned and were then present speaking to us were, Edward Sandford and Abner Benedict, two lawyers of this city, well known to me, Mahlon Day, a Quaker gentleman of this city, and his wife, the wife and daughter of Mr. Collins, the proprietor of the line, and an English gentleman who was coming to this country to see me, but whose name was not given. Mr. Allen, another lawyer of my acquaintance, who was on board, I was told, had escaped in the small boat.

" One of the gentlemen present suggested that I ought to inform Mr. Collins of this. I scouted the idea, saying that Mr. Collins would treat the matter with contempt, and look upon us as trying to fool him.

" This was on a Friday evening, and after the company had left my house I thought the matter over, and concluded

that I ought not to keep it secret from fear of being laughed at. So on Saturday I wrote out a full account of the *séance* and sent it to T. L. Harris, who was then lecturing for us at Dodworth's Hall, for him to read to his audience on the ensuing Sunday. He read only a part of the paper at his meeting, and I published the whole of it in the next number of the *Christian Spiritualist*, a paper then published in this city.

"In due time, after the Sunday reading by Harris, and, if my memory serves me, before the publication in the paper, news of the wreck came to hand. The survivors arrived and confirmed every word that had been said to us, even to the escape of Mr. Allen.

"I had then no personal acquaintance with Mr. Collins, and some two or three years afterwards my brother, who was a banker in Wall Street, told me of some things which Mr. C. had then lately mentioned to him. It was this: that one morning, when he was in doubt about the fate of his vessel, he was walking backward and forward on the pier where his vessels landed, and was in a good deal of anxiety about his family as well as his property, a stranger came up to him, and told him what had occurred at my house the previous evening, and that he had been present. Mr. C. said he had treated the whole thing with contempt; had listened to everything he had to say and then turned away from him, without deigning to make any reply; but that when, in a day or two, news came confirming everything that stranger had told him, he was astonished, and had immediately looked into the matter—had sought out mediums, and had, in consequence, become a Spiritualist.

"It was after this that Mr. Collins and I became acquainted, and he has to me repeated the tale he told my brother.

"The publication of the *séance* which I have mentioned caused me to receive several letters on the subject, from which I learned that at the same time, and before the arrival of the news, accounts of her loss were given at three other circles, so that on four different and independent occasions the spirits gave the information.

"I had a record of this at the time, but it is so long since that it has been mislaid, and I cannot now find it. There was, however, another incident connected with the matter which is of interest.

"The spirits told us that when the collision occurred, the captain of the steamer had sent his first mate and a boat's crew out in the dark, to find out what harm had been done to the other vessel. The captain was one of those that was saved, and on his arrival confirmed that statement—he at the time not dreaming that his vessel had been so badly hurt, but supposing

that the other vessel must be. That small boat and her crew had not returned to the steamer before he left her, and they were never afterwards heard of.

“ But afterwards, at one of my circles, a spirit came who said he was the survivor of that boat’s crew, and told the tale of their fate. They had rowed about in the dark without finding the other vessel, and then returned to reach the steamer, but failed to find her; so the mate in charge steered for the shore, but made very slow progress, and they were several days at sea in that small boat, without food or water; and when at length they came in sight of land, they were too weak and exhausted to guide their boat, and she was finally tossed by the surf on a small rock some distance from the shore, where the boat was wrecked, and only two of her crew were able to get on to the rock—the one who was speaking to me and one other. That other was thrown partly upon the rock, and was drawn out of the water by this one. But he had soon died, and this one, whose spirit was speaking to me, had survived only a short time, when he too died on that barren rock in the ocean.

“ Yours,

“ New York, May 1, 1870.”

J. W. EDMONDS.

WHAT IS SPIRITUALISM? THE SPIRITUAL PHILOSOPHY *VERSUS* DIABOLISM.*

THESE are the subjects discussed in two recent pamphlets that have reached us from America. With the answer to the first question the writer gives a pretty full exposition of her views and opinions on religion and ethics, the character of Deity, the order of Nature, the non-existence of the devil, individual rights, social duties, political obligations, the relation of the sexes, marriage, divorce, parentage, and other topics too numerous to mention. These views and opinions may be well worthy of consideration; but instead of telling us that these are the “basic principles” of Spiritualism, it would have been more correct to say, that these are the “basic principles” of Mrs. Maria M. King; and instead of introducing each of these principles with “Spiritualism teaches” this, it would have

* *What is Spiritualism? and Shall Spiritualists have a Creed?* Two Lectures. *The Spiritual Philosophy versus Diabolism.* Two Lectures. By MRS. MARIA M. KING. Boston: WHITE & Co.

been more accurate to say, "Mrs. Maria M. King teaches;"—the two terms are not exactly synonymous. These twenty-nine articles of a lady's creed contain a variety of propositions, to some of which many who are not Spiritualists would readily subscribe, and from which many who are Spiritualists would as certainly dissent. And this consideration may help to answer the writer's second question—Shall Spiritualists have a creed? Miss King answers in the affirmative, and offers her own creed for their acceptance; but if the Spiritualists are to have a creed and one of this extended and very comprehensive character, we think it not unlikely that every Spiritualist would prefer to frame his own creed, so far as he was in a position to do so, and that these creeds would be as various as the minds that framed them. That Spiritualists should clearly define that in which they agree—the "basic principles" which are common to them all is a proposition with which we suppose no one would quarrel; but this we think has been already done at, we believe, the largest Convention of Spiritualists that has been held—and it is substantially that which we have adopted as the motto of our Magazine, and which is also kept standing in the *Banner of Light*—the leading Spiritualist journal of America, and therefore may be fairly taken as a definition of the "basic principles" of Spiritualism as agreed to generally by the Spiritualists of England and America. But as to Spiritualists adopting a creed as the basis of a new sect, or rather, as in that case would be most likely, the starting point for a multitude of new sects, we could only regard such an event—of which we have no apprehension—as a calamity. Sectarianism has not been such a blessing to the world as to make us desire its extension, and, happily, Spiritualism has got along very well without it. It is not for a sect but for mankind; one of what our author would call its "basic principles" is its universality. As remarked by Robert Dale Owen, "The enlightened view of Spiritualism is that it is not a sect, but an all-pervading, all-important principle which every sect should adopt, and which will soften the asperities and vitalise the creeds of all sects which do adopt it."

On the subject of "Diabolism," our author is very pronounced. She decides without hesitation that there are no devils; but as she speaks of "lower spirits," "depraved spirits," "evil-disposed spirits," who are subjected to "coercion and restraint," we do not see that the thing is essentially altered by merely softening the name and changing terms. The author denies that there is any infestation, obsession, or possession by evil spirits, on the ground that goodness is supreme, that their admission would involve the subversion of law and order in the spirit-world,

and that it is contrary to the principle of spirit guardianship which extends to all;—reasons which do not seem to us very conclusive. She explains the facts of what are called infestation, obsession, and possession, as the result of magnetic influence, psychology, unbalanced and diseased brain, and nervous epidemics. She does not deny that in cases of this kind there may be spiritual agency, but affirms that the appearances which lead to the belief that such agency is evil, are altogether due to the manifestations coming through a medium whose brain is in an abnormal or diseased state. That there is some truth in this we think no experienced Spiritualist will deny. The agency of evil spirits is often only the ready and easy resort of ignorance, where a better knowledge of physiology and psychology and the laws of magnetic control, would give the true and sufficient explanation. But after making all fair allowance on this account, there still remains, as it seems to us, a large residue of facts which cannot be so accounted for, and which leave no alternative but the recognition of the same diversities of moral condition in the spirit-world which we find in the material world, and that these, when they come into rapport with mortals, severally operate upon and through them according to their nature and opportunities. We gladly recognise that goodness reigns supreme in both worlds; but as there is freedom between men in their mutual relations, subject only to such limits as conscience and public opinion and human laws impose; so in the intercourse of spirits with men the “evil disposed” no less than the good act out their several natures under similar conditions of moral freedom, subject no doubt to corresponding limitations of whose nature and extent we can learn only by a careful study of all the facts bearing on the case as far as they are known to us. While thus we should on this question be especially on our guard against coming to hasty conclusions, against adjudging spirits to be evil on what may prove to be insufficient grounds arising out of our own ignorance or imperfect knowledge; we should be equally careful to avoid the opposite error of denying their agency, and forcing upon facts an interpretation to support that denial. The truth, we apprehend, lies between the two extremes. Our author in her eagerness to correct one error has inconsiderately fallen into another that is its opposite. She has steered wide of the rocks only to run upon the quicksands. Her pamphlet, through thus giving only a partial and defective view, is however a poor exposition of the argument on that side of the question.

T. S.

LOUISA LATEAU.

THE wise people who are versed in Nature's fixed and inviolable laws, and who know precisely what is possible and what is impossible, have occasionally their patience sharply exercised by occurrences of an irregular and improper description. Here, for instance, is Dr. George E. Day, F.R.S., in *Macmillan's Magazine* for April, relating the story of Louisa Lateau with solemn circumstance—a story which any rightly constituted mind, and certainly an enlightened F.R.S., should have known off-hand to be a bare-faced imposture, a tissue of lies, and unworthy of a moment's consideration.

Louisa Lateau was born in 1850, in the village of Bois d'Haine, between the towns of Mons and Charleroi in Belgium. Her parents were poor, and Louisa was bred to domestic drudgery, in which she displayed equal capacity and patience. About sixteen, she commenced to earn her living by needle-work, and about a year afterwards, early in 1867, she fell seriously ill, suffering from weakness and neuralgia. For a whole month in the spring of 1868 she took no sustenance save water and medicine, and on the 16th of April she was so exhausted that she thought she was dying, and received the sacrament. From that day she so rapidly improved, that on the 21st she was able to walk to the parish church, a distance of three-quarters of a mile. Three days after this walk, the stigmata first appeared—that is, the marks of the wounds on our Saviour's body as shown in pictures of the Crucifixion. Thirteen weeks later, on the 17th of July, she began to exhibit the phenomena of ecstasy. The news of the miracle spread rapidly, and crowds flocked about the cottage to witness the prodigy. The ecclesiastical authorities thereon intervened, and requested Dr. Lefebvre of Louvain to examine the case thoroughly. "No better selection," writes Dr. Day, "could have been made, seeing that for fifteen years he had served as the head of the medical staff of two lunatic asylums, and during those years had regularly lectured on mental diseases."

Dr. Lefebvre describes the girl at the age of eighteen "as slightly below middle height, of a not very stout frame, full face, with some colour, a clear delicate skin, fair hair, soft clear blue eyes, a small mouth, remarkably good white teeth, and a pleasant intelligent expression. She has always been accustomed to hard work, and has shown a large amount of physical endurance. Though her understanding is good, she is unemotional and without any imagination—a girl of plain common sense, of a straightforward character, without enthusiasm, and very re-

served. Her education is very deficient, although she has added considerably to the elementary knowledge she acquired in five months' attendance at school; she speaks French easily, and with some degree of correctness; reads with difficulty, and writes very little, and badly. She has on different occasions proved that she can act with great patience, courage, and determination. In the midst of domestic troubles, often for days without sleep, suffering many privations, and liable to the temper-fits of an unreasonable mother, she was constantly cheerful, calm, dutiful, and obliging. When only a child, she was always willing and ready to help and attend on the sick, and during the cholera epidemic of 1866 in the village, she nursed many of the victims without any aid, staying with them till they died, assisting to lay them in their coffins, and sometimes even to bury them. From her childhood she was remarkably religious, her piety being practical, and entirely free from affectation or display; her religion, like her domestic life, being simple, earnest, and straightforward."

The stigmatic bleedings recur every Friday. On each of the spots on the hands, feet and side a vesicle or little bladder rises and is filled with a serous fluid of a reddish tint. The bleeding almost always begins between midnight and 1 a.m. on Friday. The stigmata do not all bleed at once, but successively, and in no apparent order. A rent usually takes place in the raised cuticle, the serous fluid escapes, and blood oozes from the surface of the exposed papillæ. The quantity of blood lost each Friday varies much. Dr. Lefebvre sets the average at eight ounces. The bleeding zone round the head is slightly puffy and painful on pressure, the blood issuing from twelve or fifteen points. On the day succeeding the bleeding—the Saturday—the stigmata are quite dry, with occasional little scales of dried blood on their surface; and the girl who a few hours before had much pain or difficulty in using her hands, or on standing in her feet, is busy in her ordinary household duties, or walking a mile and a half to the parish church and back.

The weekly ecstasies begin on Fridays between 8 and 9 a.m., and end about 6 p.m. They usually commence while she is engaged in her devotions, though they have also come on while she is talking on indifferent matters, and occasionally while engaged at her work. Louisa is accustomed to pass Friday morning in prayer, the state of her hands rendering it impossible for her to discharge her household duties. Sitting quietly in a chair, the bleeding hands covered with cloths, her eyes become suddenly fixed and turned upwards. The body is inclined slightly forward, and is motionless as a statue. The expression of the face is that of rapt attention, and she seems lost in the contem-

plation of some distant object. Sometimes she rises from her chair, and moves forward several steps, standing on tiptoe, with raised hands, lips moving, and features full of emotion, and the ordinarily plain countenance becomes almost beautiful. About 1:30 p.m. she usually falls on her knees, with her hands joined and the body bent very much forwards. The expression of the countenance is now one of the profoundest contemplation. In this position she remains for about half an hour, and then resumes her seat. Towards 2 p.m. she begins again to lean slightly forward, and then rises, at first slowly and afterwards more quickly, and finally, as if by some sudden movement of projection, she falls with her face to the ground. At 5 she starts upon her knees with a bound, and assumes the attitude of one in prayer. After a few minutes of total absorption, she sits down in her chair, and remains for a time perfectly still. The ecstatic fit terminates in an appalling manner. The arms fall, and hang heavily by the side of the body; the head drops on the chest, the eyes are closed, the nose becomes pinched, and the face becomes very pale, while the hands feel like pieces of ice, and a cold sweat breaks out over the whole body; the pulse is imperceptible, and there is rattling in the throat. This state lasts for some fifteen minutes, when the pulse returns, the bodily heat rises, and the colour is restored, but there is still a peculiar indefinable expression of the face. In a little time the eyes open, one object after another is looked at and recognized, the features relax, and the ecstatic fit is over.

Dr. Lefebvre believes that during the paroxysm the intelligence, far from being dormant, is very active, although Louisa is totally unconscious of everything that is going on around her; in short that all her sensations are purely subjective. She distinctly and precisely recollects everything that has passed through her mind during the ecstasy, but she always shows the greatest repugnance to be questioned on the subject. On one occasion, however, after much pressing, she gave brief but distinct answers to the questions put to her by her physician. She told him that after the ecstasy has set in, she suddenly finds herself plunged into a vast flood of bright light; more or less distinct forms soon begin to evolve themselves, and she then witnesses the several scenes of the Passion as they successively pass before her. She minutely described the cross and the vestments, the wounds, the crown of thorns around the head of the Saviour, who (she says on special inquiry) never looks at or speaks to her. She also gave various details regarding the persons about the cross—the disciples, holy women, Jews, and soldiers.

From noon on Thursday, when she dines more lightly than usual, to the end of the ecstasy on Friday night, Louisa takes

absolutely no food, and only a drop of water, feeling no want of either; and if she did take them, they would not be tolerated by the stomach; for more than once, when Dr. Lefebvre ordered nourishment to be given to her during Friday, although it was taken without resistance, it was immediately rejected. Notwithstanding this complete abstinence from drink, the tongue during ecstasy is always observed to be moist. It is further necessary to mention that the great excretions of the body are suspended during this interval.

Such in brief is Dr. Day's story, based on the reports of Dr. Lefebvre. It was Dr. Lefebvre's impression, when he first entered the cottage at Bois d'Haine, that a pious fraud was being carried out, which his scientific acumen would at a glance detect. "The suspicion," he observes, "was natural, legitimate, and even necessary; but it disappeared as soon as I was brought in contact with the facts." Nor is Lefebvre the only witness, though the principal and most thorough-going. Inquirers or inquisitors suspicious and sceptical have subjected Louisa Lateau to most ingenious tests, and have retired discomfited. The phenomena occur just as described, and there is an end of the matter. To our readers generally we cordially commend the perusal of Dr. Day's paper in *Macmillan*.

NOTES AND GLEANINGS.

A SPIRIT SEEN BY LORD BROUGHAM.

THE late Lord Brougham attended several spiritual *séances*, and has written that he considered Modern Spiritualism to be "a rain cloud in the most cloudless skies of scepticism." That seeing mediumship was developed in himself at least once in his life, is proved by the following extract from the first volume of his autobiography, just published by Messrs. Blackwood and Co. :—

"A most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, I went with G——, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the

living, were subjects of much speculation: and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G—— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him: moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while laying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G——, had disappeared. This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G——, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G—— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G—— must have died, and that his appearance to me was to be received by me as a proof of a future state."

This was on December 19th, 1799. In October, 1862, Lord Brougham added as a postscript:—

"I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun about sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, announcing G——'s death, and stating that he had died on the 19th of December!"

THE EDITOR OF THE BRITISH JOURNAL OF PHOTOGRAPHY ON
DARK CIRCLES AND SPIRIT PHOTOGRAPHS.

The Wood Green Literary Society has recently had quite an exciting discussion on Spiritualism, carried over two of its meetings. A report of the discussion will be found in the *North Londoner*, of April 8th, and that paper remarks—"The arguments on the Spiritualistic side seemed to carry weight." So great an interest has this discussion excited at Wood Green, that it has led to a warm controversy in the local pulpits and press. Among those who supported Spiritualism in this discussion, was Mr. J. T. Taylor, editor of the *British Journal of Photography*. Speaking of darkness as a condition under which spirit manifestations are sometimes produced, and in reference to the possibility of spirit photographs, Mr. Taylor made the following remarks:—

"Much has been said concerning the suspicion that must necessarily attach to dark *séances*, and some have unthinkingly averred that what has been alleged to have been effected in the dark, could, if it were true, also be done in the light. Those, however, who make such a statement have but a very superficial acquaintance with the nature and power of light. In the meantime and pending the efforts now being made to discover the law under which spirits can, with the majority of physical mediums, manifest better in darkness than in light, let me observe that in such a matter-of-fact science as chemistry, light is recognised as a powerful agent in inducing change. For example, if I form iodide of silver in a room from which light is excluded, it will differ in a most important degree from that formed in even a feebly lighted room; if I mix together chlorine and olefiant gas in a glass globe or bottle, they will remain together so long as they are kept in the dark, but the instant that light, even that from a luminous taper, is allowed to fall upon the mixture, they combine chemically with a loud explosion like the report of a pistol. If pure chloride of silver be sealed in a glass tube, and then be exposed to light, it will acquire a violet colour, but if it be taken in a dark room, it will regain its white colour; even the influence of a beam of sunlight in putting out a fire is recognised by many. Now seeing that these things are so, how absurd it is for people to prate with a volubility in the inverse ratio of their knowledge, about the conditions under which spiritual force should be exerted. The superficial wits of 50 years ago indulged in unrestrained merriment at the bare idea of the light radiated from a human figure ever being able to record the appearance of that figure, and yet photography is now a recognised and widely practised branch of

science. Some experiments of a scientific nature made by me, warrant me in asserting that it is by no means impossible that the presence of a spirit form, either in a dark or a light room, may yet be rendered visible to the ordinary eye of sense. The reason for this will be discovered in the following, to which I invite special attention. Light, as many of you are aware, possesses a threefold property: that of rendering material bodies luminous, that of heating, and that of inducing chemical change. Now it is possible to so separate these properties as to fill a room with one to the exclusion of the others. For example, I could flood a chamber with light taken directly from the sun, which should be quite luminous, permitting us to see every object as we could outside of the house, and yet which should have all the chemical power entirely abstracted. No chemical phenomenon depending upon the agency of light, such as the taking of a photograph, could possibly take place in such a light. Then, conversely, I can flood a chamber with light which to our eyes shall be total darkness. The room may be so dark as to render it utterly impossible to distinguish any object whatever, even a white object on a black ground, and yet that room shall be so luminous, in a chemical or actinic sense, as to permit the persons sitting there to be photographed. To the eye of the camera the room shall be full of light. I think it very probable that the room in which a dark *séance* is held may be lighted by light which to the officiating spirits may be darkness, but which shall permit us to see all that transpires, and when I next have leisure to resume my investigations into the physics of Spiritualism, I purpose trying some experiments which I expect will prove exhaustive."

SPIRITUALISM IN KILBURN.

In November last, a society for investigating into the truth of Spiritualism consisting of two individuals, was formed at Kilburn; from the reports read at a meeting, March 23rd, it appears that the society had increased to thirty-four members, and their investigations had been so successful, that at this meeting they resolved to change the name of the society to the Kilburn Society of Spiritualists. It also appeared from the report that so great had been the influence of their example, and of the discussion to which these proceedings had given rise in the local press, that eleven circles for investigation had to their knowledge been formed in this neighbourhood, and there were probably others of which they were not informed. This is an instance of what may be done by one or two earnest men.

A SEANCE WITH MESSRS. HERNE AND WILLIAMS.

On Saturday (March 25th) a *séance* was held at 61, Lamb's Conduit Street, Holborn, at which about a dozen ladies and gentlemen were present. Messrs. Herne and Williams were the mediums. Those assembled sat round a large oval table, very close together, so that each sitter touched his or her neighbours, and no one could stand up without the fact being known. Mr. Herne sat at one end of the table, and Mr. Williams sat at the other. The lights were extinguished in order to obtain the direct spirit voices, and the room was then, as usual in such cases, pitch dark.

Flowers were first brought and showered upon the table—there were enough daffodils to fill two hats. Then came the voices. John King's voice was strong and powerful as usual, and he moved about with much rapidity from one part of the room to the other, talking to various members of the circle. Several other spirits spoke audibly, and among them was one of a young man who "died" a few weeks ago, who was known to some members of the circle, and whose voice was recognised. Some of the spirit-voices moving about the room were very loud and powerful.

Then came spirit-hands, carrying flowers and small articles from one member of the circle to another. With the usual "furtive" palpitating touch, the spirit-hands patted the hands of several members of the circle, and moved and turned while so doing, so that the whole of the spirit-hands, the fingers, nails, palm, thumb, &c., should be felt. The hands were warm. While this was going on, a smelling bottle, which had been taken from a lady at the other side of the circle, was placed in the centre of Mr. Harrison's hand, which was lying open on the table, and the spirit called Katie said to him, "Hold it tight!" He held it tight accordingly, and this is his testimony as to what then took place:—

"I held the bottle tightly in the left hand, thinking it very likely that John King, or some of his friends, would make a snatch at it, and only left the neck of it exposed; the neck and lid together formed a cylinder about an inch long and half an inch in diameter. Presently down came a hand upon the little bit of the bottle thus left exposed, and gave it a tremendous tug, which pulled my hand and arm up as high as I could reach, and over the centre of the table. The upward pull I guessed at the time to be equal to a force of six or seven pounds. I do not know of any scientific appliances which would enable any mortal present in that room to see the position of my hand, and to see the protruding neck of the bottle, so as to seize the little neck at once without feeling about for it. I did not lose possession of the bottle, but held it in my hand on the table again. Two hands then began, in a 'palpitating' way, to play round and round my hand holding the bottle; the palpitations became more and more rapid, till at last the two hands took firm hold of my closed fist, and pulled it up high in the air, till it must have nearly touched the bottom of the chandelier over the

centre of the table. There were then some hearty tugs at the bottle. After each pull the hands palpitated again before they regained a firm grasp. A strong warm wind was also blowing round my hand; it might have been John blowing round it with his mouth. Finding the force so strong that I was likely to lose the bottle, I put up my right hand to help the left, after which the power of the hands to grasp mine slowly declined. I said, 'John, let me take hold of one of your hands if you can.' A finger was then placed in my right hand; I felt it—felt the nails, and then pinched it; it resisted pressure like flesh and blood. I thought of holding on to it; but it occurred to me that it would only melt away, as spirit-hands have done when seized by dozens of persons, and that a thwack over the head from John's paper tube would be the result of taking liberties. I regret now I did not ask his permission to hold on as long as possible, and will do so next time. All this time both my hands were over the centre of the table, as high up as I could reach, and the spirit-hands about them were wrists uppermost, the fingers pointing downwards. At last I said, 'John, you can't get the bottle, so I will give it you.' I then opened my hand, and felt the bottle taken up out of reach. Shortly afterwards, the lady to whom it belonged said it had been returned to her. Soon afterwards, twinkling lights as big as pearls began to sparkle about the room; I mean lights visible to eyes in their normal state, and not such lights as are often seen by seeing media. Sometimes four or five of these lights were seen at once at different places; they moved about, went up to the ceiling, and sometimes descended to the centre of the table. They would sometimes expand, contract, and die away. They were sometimes brighter than luminous phosphorus, and had more of a 'sparkling' nature. Sometimes there were feeble traces of smoke from them, but usually none at all. There was no smell of phosphorus, or of any kind. They were not of the cold bluish-white colour of the lights seen through Mrs. Everitt's mediumship, but warmer; they contained more yellow rays. The lights were reflected by a looking-glass in the room. While two of them were sparkling very brilliantly, close up to the ceiling, I said—'John, I have never seen spirit-lights illuminate any material object, though they are reflected by a mirror; I wish you would produce some on a sheet of paper.' Just before saying this, unknown to anybody, I took a piece of note paper out of my pocket, and held it in my hand. Directly the remark was made, the two stars came swiftly down from the ceiling, something solid (two fingers I should guess by the sound) carrying the light, tapped the paper in my hands, the two lights fell upon the paper off whatever had been carrying them, rolled round the paper in circle, and went up to the ceiling again. I instantly applied the paper to my nose, to learn if it smelt of phosphorus. It had no smell. The flowers brought at the beginning of the *séance* had been gathered up when a light was struck, and placed in a heap on a little table behind my chair. After the spirit-light ceased, I heard a rushing noise among the flowers behind me, while the sitters on either side of me were motionless, and instantly all the flowers descended in a shower over my head, so as to cover me with daffodils. While all these manifestations were going on, nobody could have risen from his seat without its being known. The two mediums were in their seats, and conversing with the rest of the company about the manifestations we were all observing; and though lights, voices, and hands were very busy, usually between the heads of the witnesses and the ceiling, there were no feet, or noises on the top of the table. There were raps now and then in answer to questions. The room was an ordinary one, with a white-washed ceiling. John King is the same John King in voice, manner, character, and mentality, as the John King who speaks at Mrs. Mary Marshall's *séances*. At this *séance* he spoke to me of things he had done there while I was present. I said, 'Oh, I may have spoken about some of those manifestations; tell me something I have not talked about.' He asked me whether I remembered how a friend of mine, who had been puzzled with the voice manifestations, went one day with a companion and painted the fiddles over with phosphoric oil, in order to see them flying about. John added, 'I made him wipe off the oil before the manifestations began.' After some thought, I remembered that a friend of mine had gone to Mrs. Marshall's about two years ago, and been treated as stated. I moreover had not talked of the incident, because he was one of the many who did not wish it to be known that he was inquiring into Spiritualism.

ALICE AND PHEBE CARY.

These ladies, whose names are well known to readers of American newspapers, have had their long partnership in literary labours outwardly dissolved, by the death of Alice, on the 10th of February, at the age of fifty. Horace Greeley (part of whose church-going has been to take tea with the sisters every Sunday evening), in the course of a long and affectionate notice of Alice in the *Tribune*, observes:—

“Phebe was born in 1825; and there were two younger sisters, of whom one died in youth, greatly beloved and lamented. A few weeks before her departure, and while she was still in fair health, she appeared for some minutes to be plainly visible in broad daylight to the whole family, across a little ravine from their residence, standing on the stoop of a new house they were then building, though she was actually asleep at that moment in a bed-chamber of their old house, and utterly unconscious of this ‘counterfeit presentment’ at some distance from her bodily presence. This appearance naturally connected itself with her death, when that occurred soon afterward; and thenceforth the family have lent a ready ear to narrations of spiritual presence, which to many, if not most persons, are simply incredible.”

A TEST FROM HENRY C. WRIGHT TO WM. LLOYD GARRISON.

At a private meeting of friends in Boston a few weeks since, Mr. William Lloyd Garrison related an incident of his experience with a medium, which is thus related by a writer in the *Commonwealth*:—

“At the late funeral of Henry C. Wright, in Pawtucket, the corpse was laid temporarily in the receiving tomb of the Swan Point Cemetery, near Providence. Mr. Garrison had some conversation with Mr. Phillips about a permanent resting-place for the remains. ‘Forest Hills’ was thought to be a good place, where friends travelling this way could conveniently visit it, should they be disposed. It was visited, as well as one other place, but no lot that was suitable was found. Soon after Mr. Garrison called on Mrs. Rockwood, the healing medium, for consultation with regard to his health; and while she was in her trance she said she saw the spirit of a man beside him, who proved to be Mr. Wright. Among other conversation which was very satisfactory, but need not be recorded here, he said he perceived his friends were troubling themselves about where they should place his body. It was a matter of no consequence to him; but if they had such disposition, and as it would be some trouble to remove his remains, they would find in the north-west part of the cemetery, where his body then was, a

small corner lot very suitable for the purpose; and there was one small tree on it, which would answer the purpose of a monument. Mr. Garrison being shortly after in Providence, visited the Swan Point Cemetery, and asked the superintendent to take him to the north-west part of that place. The man did so, saying, while going, that that part had no lots for sale; that it was rough, as the Company had lately bought there additional land. On reaching the spot, there was nothing significant or suitable, as stated by the spirit of our friend. At another time, soon after, he saw another medium in Providence, through whom Mr. Wright said substantially what he had said before, and he went again to the cemetery. He saw the superintendent, who again said there were no corner lots for sale. Mr. Garrison then requested to be taken to the north-west part of the cemetery, without saying that he had been there before. Proceeding thence, the superintendent said—'Now I think of it, in that part there *is* a small corner lot that may suit you.' When the place was reached, there, indeed, was a lot—the little oak tree on it, easily identified and suitable. The lot was purchased, and there the body of Henry C. Wright now lies. Mr. Garrison remarked that the superintendent had previously taken him in a different direction, west or south-west.

"This circumstance seems to be a testimony, that though the body lies under the little oak tree, like his friend, John Brown's, his soul is marching on."

Notices of Books.

SPIRITUALISM IN ENGLAND.*

WE think Mr. Coleman has done wisely in issuing as a pamphlet, the paper read by him at one of the recent Winter *Soirées* in Harley-street, on the *Rise and Progress of Spiritualism in England*. He gives a necessarily brief, but clear and comprehensive survey of the literature, the mediums, and the phenomena of Spiritualism in England. This survey will to many be the more interesting, that it is made chiefly in connection with the author's personal experiences which have been considerable, and have extended over a period of about seventeen years; he is thus in many points enabled to speak with the authority derived from observation and personal knowledge. Appended to Mr. Coleman's essay is a full report of the discussion which followed

* The Rise and Progress of Spiritualism in England. By BENJAMIN COLEMAN. London: ALLEN, Ave Maria-lane.

the reading of it; the speakers being Dr. J. Lockhart Robertson, Dr. Wyld, Mr. Cromwell F. Varley, and Mr. Andrew Leighton. The pamphlet we think will be interesting not only to Spiritualists, but to all who may care to know concerning one of the most remarkable movements of the present age. It is especially suitable to put into the hands of inquirers, and we hope it will have an extensive circulation.

Correspondence.

A SPIRIT MESSAGE UPON THE MYSTERY OF THE INCARNATION.

To the Editor of the "Spiritual Magazine."

SIR,—The following spirit message, purporting to be from the spirit of E. N. Dennys, seems to me to give a wonderfully clear and spiritual explanation of the mystery of the Incarnation. On this account I offer it for the perusal of any who may like to read it. The first part was given to me in the presence of Mr. Swinton, Mr. and Mrs. Pearce, Mr. Kennett, and Miss Elmer.

At the time no doubt was expressed as to the identity of the spirit; no expression of disapproval led me to suppose that it would be distasteful to my friends to publish these teachings. I was therefore surprised recently to receive a letter from Mr. Pearce, in which, among several objections he gives to the publication, he says—"E. N. Dennys has told me, not only at my own house but through another medium, and that twice over, whilst another was in a clairvoyant state, and could see him as he stood and gave the message, that he gave the message as well as he could through you, but it had become transformed in passing through your mentality, and the beauty of the teaching was consequently covered up. Now if you insist on publishing them, you will do a wrong to yourself and E. N. D."

If I did at all think these teachings were from my own mind, and not from the spirit-world, I should feel it most presumptuous to offer them to any one; they could be of no value; but having stated these circumstances, I cannot feel that I am "doing a wrong" to any one by publishing spiritual teachings that may be helpful and suggestive to many, and can be hurtful to none. Readers can judge for themselves as to the authenticity of the message. I have no desire to assert that it is Edward Dennys' teaching. I can but affirm that it is not from my own mind; and that as the message has conveyed to many minds as well as

to my own a strikingly fresh light upon the mystery of the Incarnation, I think it may be acceptable to others, and this purpose alone leads me to determine to publish it as it was given to me.

Given on November 22nd :—

After having made some remarks upon the *Alpha*, &c., there was a pause in the writing, and then came rapidly and easily the following :—

“The Fatherhood, the God, is universal; but it's a truth I did not grasp, that it ultimated fully in the Spirit of Christ, His Son. My brothers, you need not think this proceeds from the medium's mind, because it does not.

“I have grasped this idea since I came here only. It is true great heroes have lived, who have had the Christ-life in them; but in *Christ alone* did God in the flesh walk this earth. You do wrong in this one thing—in confusing or mixing up the Divine life of Christ as but one in the world, as a great medium only. True, He was a great medium. He was the great medium of communication with the Centre of Divinity.

“Other mediums receive but the ray of light that gleams through the minds of the different spirits. This constitutes the one great difference. Let me beg you to think this out. Do not take my word as a spirit; but I tell you this because it is my advanced knowledge, and I would that it should be known. Criticism is good.”

The following day I received in continuation of answers to questions on the above, as I was sitting alone :—

“Mary, the mother of Christ, the Incarnate Divinity, was able to become so entirely by virtue of her extreme innate purity, her peculiar receptivity of all high spiritual knowledge. She was but a poor unlearned woman, but her whole soul was open to the heavenly spheres. She had never thought of her Divine mission—the mission of bearing to the world the Incarnation of Divinity. It was the voice of the heavenly messenger which revealed itself to her interior perceptions, as well as to her natural ear, and thus was her nature made receptive of the spiritual germ which ultimated in the material form to bear the Spirit of God, the Son Incarnate.

“This can never occur again; never did it occur before. The One Purpose was accomplished, and she, as the medium only of the Power from on High, has but taken her ordinary place among pure spirits.

“Her nature was purely receptive, peculiarly passive, entirely truthful and trustful; thus there were no adverse conditions which in any other nature would have counteracted the miraculous power brought easily and purely to bear upon her.”

Next day came the following:—

“The Voice it was that gave forth the germ of spirit-life; and thus was it literally the ‘Word of God’ which came in Christ, His Son.”

Does this not throw some light upon the words in the 1st chapter of the Gospel of John, especially the 13th and 14th verses?

Yours &c.,

F. J. T.

[The foregoing message, with the statement given by Mr. Pearce, strikingly illustrates how the same thought of the spirit may be differently rendered in its communication through different media, and that without any mention or any consciousness of its being so on their part. We neither affirm nor deny the truth of the views presented in the message, and have no intention in its publication of raising a theological controversy. Indeed, it was sent to the printer without perusal by one editor, under the impression that the paper was, as had been promised, on a totally different subject, and one with which the writer was known to be peculiarly conversant.—EDITOR.]

SPEAKING IN MANY AND UNKNOWN TONGUES.

A LETTER FROM JUDGE EDMONDS.

To the Editor of the “Spiritual Magazine.”

SIR,—I forward for insertion in your Magazine, if you think fit, a letter addressed by Judge Edmonds to a friend of his who is now under my professional care, and who permits me to make this use of it. The medium’s name is omitted: she is a near relative of the judge. I think his queries are most pointed—especially “What must I do with it?” and through your pages I would ask the prejudiced part of the public what *they* will do with it?

Malvern,
6th March, 1871.

J. M. GULLY.

“I have had a very strong inclination since our interview last week, to present to you more distinctly than I did then one consideration, which seems to me to be of moment enough to warrant our spending a little time upon it.

“I mentioned to you ——’s having spoken in different tongues, and I think I told you of her having spoken in fourteen different languages. As illustrative of them, I beg to dictate one instance.

“A Greek gentleman came to my house one evening, and ere long he and —— got into conversation in Greek, during which he became very much affected and shed tears. There were some six or seven gentlemen present, and one of them

asked him what it was that had awakened so much emotion. He asked to be excused from telling, saying it was a matter private to himself.

“ The next day he called again, and saw — and me when we were alone, and he told me what had caused the emotion. He said that the intelligence speaking to him through — purported to be the spirit of a near friend who had died at his home in Greece—a brother of the Greek patriot, Marco Bozarris; and had then through — told him of the death of one of his children, whom he had left alive and well when he had left Greece for America.

“ He called repeatedly at my house afterwards; and in about ten days after this first interview, he told us that he had just received a letter from home, informing him of the death of that child—which letter must have been on its way to this country at the time of that first interview.

“ Now, what I want you to tell me is, What are you going to do with this? or rather, What must I do with it?

“ It will not do to deny the fact; it was too well established to allow of that refuge. I may as well deny that the sun shines.

“ It will not do to say it was a delusion; for there was nothing in its appearance of reality different from any other reality which accompanies every moment of our lives.

“ And there were some eight or ten people present—well educated, intelligent, shrewd men of the world, and certainly as capable as any of distinguishing between a reality and a delusion.

“ It will not do to say it was a reflection of our minds, for the man was an utter stranger to us, merely introduced that evening by a mutual friend; and how could our minds, even if they could impart to him the news of the death of his child, make — talk and understand Greek, which she had never heard spoken before in her life?

“ Now, I ask you, What am I to do with this and numerous other cognate cases of ‘ speaking in many tongues?’

“ If in the days of the apostles such an incident was miraculous, and, as such, evidence of the Divine origin of Christianity, what is it now?

“ I pray you think of this; and at our next interview tell me what I am to do with it.

“ I have drawn my own inferences; but I am not so wedded to them that I cannot change; and, above all things, I desire to deal rightly with an incident to which for many centuries so much importance has been attached.

“ Yours truly,

“ J. W. EDMONDS.”