

THE  
Spiritual Magazine.

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THE LAWS OF SPIRITUAL INTERCOURSE.

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A LITTLE volume, entitled *Confessions of a Truth Seeker, a Narrative of Personal Investigations into the Facts and Philosophy of Spiritual Intercourse*, was written nearly 20 years ago by the late Editor of this Magazine. To this narrative is added an Appendix, on "The Laws of Spiritual Intercourse," consisting of notes from a series of trance-discourses on the above subject from a spirit professing to be Philip Lemoine, a French physician of the last century; and given through the mediumship of Mr. P. B. Randolph, a young man of natural ability, but without the advantages of education, and one of the most remarkable trance-mediums of either Continent. Imperfect and fragmentary as are these memoranda, not having been made for publication, they may still be read with advantage, notwithstanding the progress which Spiritualism has since made, and the increased knowledge of it which we now possess. As the book containing this Appendix has long been out of print, it will be new to nearly all our readers, and the few who may have read it will not be likely to regret its re-perusal. Those who heard or have read the last series of trance-discourses by Mrs. Tappan at Cavendish Rooms, will call to mind many coincidences in them with the statements here presented. The recent departure to the spirit-world of the medium through whom these communications were made will probably to some readers enhance the interest of their present publication.

“INTRODUCTORY OBSERVATIONS BY A SPIRIT GIVING THE  
NAME OF ‘HERMES.’

“Spiritual intercourse is older than the earth. Spirits of men have held intercourse with their earth-born brethren since two spirits were in existence—God and Nature. Of Nature

you have but little knowledge, of God you know still less. Ye have indeed made rapid progress, and yet you have only entered the outer circle of the vestibule which leads into Nature's vast, vast, vast temple. Ye have each a mission to accomplish; this mission is, the eradication of all ill from your spirits, and the substitution of good instead. Knowledge is the great good; for he who fills his soul with knowledge has a key to those secrets, the knowing of which will enable him, when he shall have passed the outer vestibule, to penetrate the inner, and toward the inmost—God.

“Spiritual manifestations are old; many centuries have passed since they have been known and forgotten. Foolish man thinks there is no other birth-place for him but this earth; but untold myriads have had birth in other planets, must have had, because God's perfection can only be typified in man. Human beings are crystallized individualities of God's spirit.

“You are being introduced into the lower heavens and mysteries, but there are countless millions of mysteries beyond. A tremendous thought this, that man begins now to think that life is too short—that the flesh binds up too narrowly his faculties—that he seeks now to put forth his hand and pluck the stars and comets from their orbits—and that he now claims kindred with the gods. A' proud day for all; for us as well as for you; for us who can come and teach—for you who can know and understand these things.”

“PHILIP LEMOINE.

“I have been the means of enlightening the world with respect to the brain and the soul. I am willing to speak of this department of *positive* science as it is regarded in spiritual language. I propose to lay down the primates before coming to the ultimates, so that the matter may be understood in its fundamental principles.

“Let me premise that immortality rests upon the absolute indestructibility of matter. You draw distinctions between spirit, soul, and body. The spirit is the production of the body. The soul is the intelligent principle indwelling in the spirit and body. This is the only ground of demonstrating the immortality of the soul successfully. Materialists do not recognize the invisible as the only real. The material is evanescent; spirit is changeable; matter indestructible; soul permanent.

“What I shall call spirituo-physical science is necessary to be understood as a preliminary to the subject of spiritual intercourse.

“There is in space an ether connecting all worlds—a sea in which they all float: there is an element connecting all men—

an absolute spiritual substance emanating from all mankind. A dog will smell his master at a great distance. A corresponding element flows from all animals; a horse knows the track of another; a camel knows the haunts of other camels; a fish knows the haunts of other fishes. Man, in the wild state, has an instinctive sense where he shall find other men. Civilization takes away some of this from man. There is an emanation from every species of every class of animals attaching itself to bodies, and which emanation is recognized by them. This recognition is called sympathy. I will call the element *Sympathia*. It pervades all, but none intermingle. The sympathia from a beast will not intermingle with that from another beast. This is the reason why mongrels do not perpetuate; there is not a mingling of their sympathies, unless they are the very highest of their species; then, however, comes a concrete result—not a mongrel.

“Men congregate according to certain attractions. Man seeks that kind of society which most satisfies him; he is attracted by the sympathia of beings on the same plane of being with himself.

“There is a two-fold attraction—the one physical, the other spiritual. A man may be where there are fifty others; although he does not see their faces, he may, on putting out his hand, feel a peculiar attraction to one and repulsion from another, independently of mentality, where the connecting link is of the higher sympathia—between mind and mind. Those on the lower planes are organized on the same general principles, but less perfect than are the higher. Instead of there being only seven distinct varieties of men, we may say that there are really seventy thousand. The difference between them is visible to spirits; they perceive the distinctive sympathia of each, as lighter or darker.

“Oil will not mingle with water, but floats on until it meets with that which is congenial; and so the sympathia of one individual may not mingle with that of another. The mental, spiritual, and physical sympathia may not join; the sympathia of the body may mingle, yet not that of the spirit, or the soul. If all coalesce, there is perfect harmony and happiness. Men are not related to their parents solely on account of parental relationship; there is a difference between consanguinity and affinity; this latter has relation to spirit and mind. Spirit, mind, and body, are, in a sense, distinct entities:—there is a sympathia of the spirit, another of the mind, and another of the body. Do you demur to this distinction? Let me remind you that the body is built up of material particles; that the spirit is the motor of the body; that the body is the investiture of the spirit; that the abiding personality is in the spirit, and not in

the body. The body is the outer case of the spirit, as the spirit is the outer case of the soul.

“Minds are attracted as bodies are by this ‘magnetism.’ There is polarity in all things, in matter and in mind. You can never love, understand, or intimately perceive another, unless you are in intimate three-fold *rapport* with him. If there is *rapport* bodily, you *like* him; if *rapport* spiritually, you feel a friendship; if both, cordial friendship; but if mentally also,—if all three join, you *love*. This most frequently takes place between opposite sexes. There is a higher love than this, but of that, another time.

“You cannot like a man unless your sphere blend with his; your sphere cannot blend with another man’s unless you like him. This sort of attraction extends to spiritual beings out of the body. Those who are truly blended by sympathetic outflow, are attracted. Affinity is an interblending of the sympathetic essences of which each is constructed. You must have affinity in one of these directions to have intercourse with a spirit.

“Let us distinguish men, in and out of the body, as belonging to various planes. If you belong, say to plane A, you may establish relations with spirits belonging to plane A. Your spiritual emanations assume a spherical form, and are perceived in the form of spiracles, or molecules, part electrical, part odylic, ascending through space on the *spiritual* plane A.

“The reason why you cannot sometimes have ‘rappings,’ and other ‘manifestations,’ is, because individuals present belong, say to plane A, and the medium to another plane, B, C, or D; and if spirits come they are repelled by their discordant spheres. To produce the ‘rappings’ there must be a connection between the medium’s emanation positive, and the table’s emanation negative; the spirit uses his effluence to break contact between the two emanations, and the ‘raps’ ensue. Everything has a peculiar sympathy, even down to dead matter (if the term *dead* matter is allowable, seeing that God lives still in dead matter). There are certain individuals peculiarly constructed physically, or rather chemically: their particles eliminate a peculiar sympathy, capable of coalescing with the sympathy—the odic light—the magnetism of bodies. Now when the emanation of an individual is operated upon by that of a spirit, and the relation between it and that of the body alluded to is disturbed, when the emanations come together again the rap is produced.\*

“Tables are lifted in two ways. I have first to observe, that some individuals, all indeed, eliminate particles; the air is

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\* This was illustrated by the action of positive and negative clouds in causing thunder; and by other analogies.

filled with electrical elements. There are infinite particles filling space—modal, polar, magnetic; the atmosphere is electrical. Now these particles can be aggregated. Some spirits are attracted to some individuals. Let us view the table as No. 1, the medium as No. 2, the spirits as No. 3; these may sometimes form a perfect unity. When this takes place, the three attract as to a point, the electrical particles fly to it, and a physical structure is the result. The spirits can draw together materials sufficient to form even a visible ghost, or letters on the wall as recorded. If they can do this, they can from more scanty materials create a physical hand with which to raise a table. When individuals have emanations harmonising with those proceeding from tables, and other objects, such may be the effects produced.

“When a medium has only the spiritual emanation upon which a spirit can operate by its emanation, then the medium is a writing medium, the spirit operating upon the spiritual hand, clothed with the material hand. If, thirdly, the medium has an attraction mentally to spirits, then, the medium’s mind is moved, and through it his brain and depending organs.

“The spirits can move the table by means of a spiritual hand. They can move it also another way. They can concentrate all the electrical particles from the air, and those supplied by the medium; they can move this mass, and thus move the table.

“Now, how to proceed to receive communications from spirits. Sit at a table for half-an-hour a day. There are many spirits around you, but who cannot move or rap. A spirit may rap for one, and not for another; not being on the same plane. Many feel surprised that the spirits of their relatives do not communicate directly through themselves; but relationship in itself is really adverse to the production of these effects. Consanguinity and affinity differ. No rapping medium can attract a spirit beyond his own plane, and the spiritual company kept by the medium is determined by his own nature. Be not surprised at the occasional appearance of low, lying spirits, rapping and tilting at your tables. You may ask why such intrusion can be permitted? Men in society are restrained by laws, but if they choose to contravene these laws, they do so at the risk of consequences. It is the same in the spiritual world: spirits do contravene laws, and they take the consequences.

“After sitting at the table some time, let your mind go forth, and keep your mind before the spirits; it will surely invite some spirit in sympathy and affinity, who may come and rap, or move the table, or otherwise communicate with you.

“Music is produced as is the music of the Æolian harp.

Remember, the spirit-world is a *real* world, where everything is done as you do here.

“ (In reply to the thoughts of some present; let me say here, that thoughts are expressed, and things done at your tables, precluding entirely the idea of the medium’s thinking, or doing them. It is not surprising that there is a predominancy of falsehood in spirit-communications; there are ten uneducated, brutish men, entering spirit-life, to every one decently developed.)

“ I said that the spirit-world is a real world; we have spiritual houses, spiritual fruits, &c., for spiritual individualities. I must allude again to the distinction between spirit and matter:—Spirit is where particles are so distant that light passes through. You do not dispute the reality of your atmosphere through which light passes also. There are spiritual musical instruments made of spiritual substances, which instruments can be made to vibrate. The vibrating forces are electrical and magnetic. There is an electrical current continually going to the North Pole; above that is another continually going to the South Pole—the current of magnetism from East to West. There is the dia-magnetic current *positive*, and from West to East; and the dia-magnetic current *negative*, or the dia-magnetic, and the dia-electric.

“ Electricity is ponderable under certain conditions: spirits make their instruments of this, and the higher elements can be made to vibrate them. Spirits can also speak, if there is material enough in a given place or circle with which they can construct the requisite organs.

“ Understand that there are three kinds of mediumship; no man can be a physical medium alone, and come in contact with the noblest spiritual truths.

“ I have now to treat of the mental phase of the subject.

“ You pass your hand over the face of a man and you *de*-magnetise him:—you remove the man’s atmosphere and bring him into contact with the spiritual atmosphere. The lungs and skin draw in the physical atmosphere; but there is within the outer case a spiritual set of organs belonging to a spiritual body: this spiritual body draws in its pabulum from the spiritual atmosphere, as the body does from the physical atmosphere.

“ The magnetizer removes the sphere belonging to the magnetizee, and the latter comes in contact with the super-physical, astral, deific, inner, spiritual atmospheres:—the medium of the inner sight. If the magnetizer has no faith, the magnetizee sees and understands for himself. But there is no such thing as absolute positive clairvoyance; this begins at zero, and ends—nowhere! The same inner sight of which man is capable, and

which is called clairvoyance, belongs also to spirits in their several degrees; inner and more inner; beginning at zero with man—ascending in degree with spiritual beings, with celestial beings, ideodic beings, deodic beings, and so on and on, upwards, reaching to the inmost more and more. This is one kind of spiritual manifestation, and, when perfect, the best; it is the best because it is the *man* who sees everything clearer.

“But if this state is exceeded, the magnetizer throws a cloud from his own mind on to the clairvoyant; the magnetizee becomes the passive instrument of the magnetizer; and the latter influences and impresses his own soul's thoughts and ideas; and, as it were, on a spiritual railway, the thoughts of the positive magnetizer roll into the negative soul of the magnetizee; the magnetizee is *then* truly the negative and reactive of the magnetizer.

“Spirits hold intercourse in the same way. The whole process of spiritual magnetisation is explicable in this way. The mind of the medium comes in contact with the mind of the magnetising spirit.

“Thoughts are truly things of various forms. A spirit in the body propels a ray, visible to spirits and clairvoyants—a flat ray; such rays are not thoughts, but a railway on which thoughts travel.

“When you speak, your voice is not your thought which you express; the voice is sound produced by you for transmitting to a receiving individual.

“The voice or sound is not a thing of form, but thoughts are truly things of form: some thoughts are round, some angular—auger-like, and are received according to the affinity between the mind emitting and the mind receiving them. My thoughts come to you in a *round* form; if you are receptive of these thoughts, they enter your minds *roundly*: if they meet repulsion, they bound off from your minds; if your minds are in a less repellent state, they assume the *angular auger-like form* and *bore* their way through the negative resisting medium, and sooner or later penetrate and fix themselves inevitably in your minds. You speak truly, and not merely figuratively, of ‘a cutting remark,’ ‘an acute thought,’ ‘a sharp rebuke,’ ‘a thundering expression;’ ‘a burning thought.’ Thoughts do all these things in fact, and not in figure of speech. They do warm, and cut, and bore, and explode in the mind receptive of them, according to their nature.

“A spirit comes here, magnetises, reduces a medium into a condition like that of the magnetizee. He transmits his thoughts—thoughts breathing, burning, or cold, or lovely, or thundering. Sometimes a thought is a long time penetrating.

Every thought is immortal, and as they are true so they *must* be received.

“ A spirit views a medium and magnetises, or rather *demagnetises* him, and the effect is in proportion to the state of the medium. If high so the effect; if not high, he says, ‘ This medium is adapted for so and so,’ and the spirit may confine himself to quickening the spirit of the medium for the reception of certain thoughts, or the doing of certain things. But the medium may be played upon as the magnetizer plays upon the brain of his subject, as in the experiments of phreno-magnetism; and thus new thoughts may be given, and he may get into other spheres and other seas of thought.

“ There is another kind of inspiration higher still. There is a correspondence between the higher and the lower, the physical and the spiritual realities. The medium shall see a rose, and find what the divine principle is within it; this will open a new universe to him. But after this the medium may be taken still further by a higher spirit; and another higher still; and still another higher; till ages cannot compass the circle of knowledge attained to. This is the divinest, because it approaches nearest to God. In this way the great oceans of God’s truths are revealed.

“ My discourse commenced with the natural, and went on with the spiritual; it shall now relate to celestial spiritual intercourse.

“ First, everything is relative, nothing positive; the soul that feels its want will get it satisfied. A, B, C, D, E, are spirits who correspond with individuals on planes, say, of the same denominations. A is an astrological being. The causes producing him lie far back in nature. B is scientific; C philosophic; D intuitive; E logical. All these have a peculiarity and special bearing with truths, and which truths have a reciprocal correspondence with A, B, C, D, or E. Now, spirits come and tell you of one thing and another; varying according to their ideas and position—mental, and otherwise. What they tell you must not be received as absolutely true, although it may be so. A spirit analyses and synthetises from his own stand-point; there are more elevated stand-points than he has attained to; but if he cannot attain to these, he cannot know so well as those who can. A man who visits a city knows the objects in it better than one who simply reads of it.

“ A spirit acts under laws of limitation and restraint. A spirit can only give the truths he knows. A spirit gives the truth as he sees it—A, B, C, D, E, each according to his plane.

“ A man says, ‘ Spirits have told me so and so;’ and he believes

them because they correspond to his own plane ; it is, therefore, that what *they* say seems to him better than anything else.

“ But you say, ‘ A soul must really see things as they really are.’ Spiritualism is not intended to exhibit things as they really are.\* It is intended to destroy the authority which claims to exhibit to men spiritual things as they really are, and which does, or would, enforce such claims. Spiritualism is intended to quicken man’s faculties, to discover the truth of spiritual things for himself. Suppose a man were to come to you and say, ‘ I have just seen an elephant walking on a tight-rope, and a man swallow a sword as long as himself, and I have seen such and such a church with the foundation in the air, and the steeple on the ground.’ You say you know this man to be honest and truthful, but possibly mistaken ; he may have looked at things through a medium which made the objects so appear to him. Before *you* take in to yourself what he tells you, you prefer to see for yourself ; what he says corresponds with nothing in your own soul. So, never believe a spirit, unless what he says corresponds with something in your own soul.

“ There are spirits in the natural, in the spiritual, and in the celestial planes—negative, passive, positive. The first class corresponds with the circle which attracts spirits in affinity with it. They will give you no truth distasteful to you of the circle. They will tell you of anything you like ; they will give you poetry, and while you love it, and hug it to your breasts, they will laugh at you. Secondly, one plane above that, are spirits who love you—you draw them ; they give the truths they see from their plane. Thirdly, above them, is a plane, of which the spirits give you truths, clear, plain, and logical ; and you receive their truths if they prove in harmony with what in your soul you know to be true.

“ The first class of persons corresponding with A, receives things on authority. The second class corresponding with B, receives things as it desires them to be ; their circle is an altar on which to receive spiritual offerings. The third class, corresponding to C, judges for itself on scientific data, attracts spirits who say you are to receive truths which are capable of demonstration by reason and analogy.

“ Prove the truths of classes No. 1 and No. 2, as No. 3 indicates, and if they conform logically to reason and data, you may accept them.

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\* The reader will perceive that this remark is qualified by the observations which follow. I understand the meaning to be this—that it is not the mission of spirits to think for us ; to teach dogmatically, or to impose their opinions authoritatively ; but rather to stimulate us to independent thought and inquiry. If this is not clearly conveyed in the text, it arises from the imperfect manner in which these discourses are reported.

“The mission of all three is, to make man reject authority, and be always a law unto himself, an analysing and synthetising being. Man stands between matter and God; when anything mystical comes, suspect it; call for the proof. If the explanation is clear, accept it, but do not take it upon any *ipse dixit*. If you understand and accept the principles upon which anything is enunciated, of course, to you, it is truth-based.

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DETACHED OBSERVATIONS IN REPLY TO REMARKS AND QUERIES.

“A man is a man in this and the next world; his points of difference from others constitute his identity, and will through time and eternity; and in this difference he corresponds to some principle in the universe; and so every man sees things and truths from his own stand-point and light.”

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“Spirits discriminate embodied spirits by colour:—if there is more crimson in a man than scarlet, crimson spirits will communicate with him; if more of scarlet, scarlet spirits will communicate; if pink, there will be a mixture of influences. Spirits tell a man's nature by the colour of his emanation, which colour is to them, not figurative, but real. The red man is a physical philosopher, who can talk by the hour of the structure of an acorn, or give the names and position of the various strata of the earth, without faltering; or who has the constituents of all the known gases at his fingers' ends; he may know any or all of these things, and wish to know nothing more. A man of a lighter red, may know not so exactly of these things, but he seeks to know their *uses* in relation to his fellow-creatures. Where the red inclines more to pink, *that* man has more of the poetic quality than the others: if the pink is lighter and brighter, he is a higher poet; delighting in personifying the agencies in nature, and recognizing angelic forms in clouds,—but you would only call him an imaginative man. Spirits judge from the general sphere. You know that colours are combinations of primaries; from each part there is a distinctive colour, but the united colour gives the character.”

“The clairvoyant, although a resident in the physical world, understands things in their spiritual relation to him. When spirits return to earth, their condition is affected by the physical state of the world, as the clairvoyant is by the spiritual world, in his relation with spiritual realities. Remember also, that spirits once were men as you are; and therefore, have more facility in recognizing physical relations, than the clairvoyant has, in respect of spiritual realities.”

“The process between operator and subject (in magnetism) is this, all bodies are surrounded by a physical, and a spiritual atmosphere; you dismiss the former of these; tear it down, keep it down, and thus liberate the spiritual sphere, and the subject comes in contact with the spiritual atmosphere, seeing all spiritual things in relation to himself. There is no positive clairvoyance. You may see a thing, or be told a thing, and you will relate it to another in your own way, and so of every one according to his nature and peculiarities. A man may see to-morrow what he does not see to-day. Look at any other time, at any object or scene, and you will see it differently to now. Ride along a road daily, for years, and at the tenth year you will see things you never noticed before. The same of clairvoyance. Therefore it is relative, not positive. There is a difference between you and me. I synthetise, you analyse. Some spirit above me sees things differently to me, and another higher spirit will regard him as a child; he too may be regarded as a zoophyte to the seraph; and others from the deep profound, will say of this, ‘Poor child.’ The Æon, the Ideon, see differently still, and they are still but at the beginning of the vast chain of being.”

“There are sympathetic links between one soul and another. There are connections between souls in the body and souls out of the body—the connecting links extend from man on the earth, to spirits in the spheres, to beings above them, until we come to those who surround the Eternal Throne. Affinity constitutes this chain.”

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IN ANSWER TO A QUESTION ABOUT POSITIVES AND NEGATIVES  
IN THE CONSTITUTION OF CIRCLES.

“Positives and negatives should sit side by side, as the positive and negative metals are placed side by side in a voltaic battery. The medium *in posse* should be in the most negative position. The most positive should face the most negative. Neutral, or passive individuals make the best mediums.

“What do I mean by passives, positives, and negatives? Every particle of an iron filing is polar, has its magnetic and electrical poles, yet each particle is negative as a whole to the battery. Everything in the universe has the qualities of passive, positive, and negative. The human nerve is one side positive, the other side negative. Every part and particle of man’s body is positive and negative. Man is a battery in a certain sense. Death is a cessation of the molecular action of this battery, producing life.

“One man is electrical; pale, sallow. The man with a full

face, thick lips, bounding gait, is magnetic. He is positive to the pale man ; but both are positive and negative to other men. The magnetic is positive ; the electric is negative ; in constituting your circles, set your most positive, or magnetic, opposite your most electric, or negative.

“ There are sympathies, physical, as well as mental and spiritual, between the embodied and the disembodied. You know that the magnetizee can affect the magnetizer ; so does a medium affect a spirit *en rapport* with him ; and there is action and reaction between them.

“ Spirits may have been impregnated with every sin, may have habituated themselves to dissolute habits. Spirits cannot get the stimulants they had been accustomed to, but they may establish *rapport* between the dissolute in the body and themselves. They can establish physical and magnetic relations between themselves and the embodied.

“ If you really suspect a spirit to be evil, do not at once proceed to exorcise and drive it from you—perhaps to despair, as if it had no spark of goodness left, and there was no possibility of its becoming better ; but rather offer to God a mental prayer that it may be led to stand aside, and profit with yourselves by the teachings of higher and better spirits.”

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#### MEDIUMSHIP.

“ Every human being on the earth sustains some sympathetic relation with some one in the spiritual spheres ; and according to the facility of flow between the physical and mental, so will be the facility of mediumship. Withdraw your mind from all things and direct it to some loved spirit, and you will invite communication and establish ethylic magnetic *rapport*.

“ There is a progressive law commencing from God through the spiritual spheres outward. The atmosphere surrounding you is filled with spirits rejoicing that man is becoming more and more purified. From these come thoughts to you. We only hold the same relations with mediums as you do. They stand between us midway. Whether they choose to do so is with themselves. They should be free, otherwise they would be useless.

“ It is not the medium’s spirit that speaks : his faculties are held in subjection. We free his soul from the trammels of the body and bring it into *rapport* with celestial principles and spiritual realities.

“ In mediums through whom the physical manifestations are made, fluorine predominates.

“ The exercise of the different qualities of a medium should be alternated, they are not antagonistic.

“To us, time is conditions: we do not measure time as you do.”

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“Every one of the virtues and qualities existing in God, in degree exists also in man. Man can learn as much by *going into*, as by *going out of* himself.”

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“The day will come when there will be no vile spirits in the hells of Swedenborg. The condition of all will be improved, inviting higher influences, and leading to ‘peace on earth, and good will to man.’ The laws of God and nature, positive and negative, ever operating in the same direction, the result must be that error and sin will vanish, and there will be a new unfolding.”

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“*Death.*—Every individual is triple = body, soul, and spirit. Man, or the soul proper, has a dwelling place in the spirit. The soul is the God in the man; the express image of the Maker undeveloped. Spirit is the interior reality of the body. The body is the connecting link joining soul and spirit with the outer. The spirit has spiritual organs. You extract spiritual elements from matter; you re-form the concrete with the abstract to keep the soul in relation with the outer. When by disease, decay, or accident, the soul and spirit become positive to the body, and the functions cease in the body, then, a new action takes place between the matter of the body and the spirit—negative and repellant. Let us regard sleep a little:—In sleep, the conscious principle leaves its throne, the brain—and infiltrating itself into the medulla oblongata, enters the nerves and solar plexus, supplying this with positive life; and there, feeds upon the fine material extracted from the ingesta, upon refined spiritualized materiality.

“Now let us look at death again.

“When the positive knowledge is in the spirit that it can no longer maintain its relation with the body, it calls in all its forces. passes out as a cloud through the back of the brain, then it draws out its negative principle: the connecting link, or ‘navel string,’ is cut, and it is born into a new life, as the infant is born into the rudimental sphere. Consciousness returns to the soul in about three days.

“Have your manifestations conducted in a straightforward honest manner. An honest man will investigate evidence, weigh it, and decide on it honestly to himself.

“Seek evidence, each one for himself, rather than let others

come and seek it for you to come and sceptically criticise it. Form circles for yourselves. Ah! if gold could be had by forming circles, circles enough would be formed. But this is only a road to knowledge—yet it is a royal road, and well worth the time and trouble of following, when by it you can ascertain the truth of your immortality.”

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

TRUTH, *Spiritual Truth.* FAITHFUL, *Natural Truth.*

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### PART III.

#### COMMUNION OF TRUTH IN SPIRIT AND NATURE.

*Truth:* What ails you, brother Scribe? you are troubling yourself and surrounding yourself with many cares and sorrows.

*Scribe:* Under the appearance of external trouble, I appear to look outward, but am conscious of interior commotion; do you call this natural, or spiritual, Truth?

*Truth:* That is spiritual which is interior, but natural when you look outside, for remember, *state* is not *place*.

*Scribe:* You are quite true, but under the appearance of place, *state is!* and when Truth comes down to the plane of appearances, it there sees place, does it not?

*Truth:* Come with me, and take a flight in your chariot, but don't let it be in the winter; and you shall see more clearly, for where I shall lead you, the sun never sets, and it is always summer!

*Scribe:* *Where* are you going to take me, brother Truth? You use a term which only applies to nature, and I see plainly enough the sun you speak of shines not in time and space, therefore it is not a question of place; but I am ready and will go with you. In the meantime, while soaring above with you in the chariot, let me tell you my grief; for I have been weeping all this day!

*Truth:* Weeping, did you say? Neither Wisdom nor I have seen the tears, and we should have seen them we think.

*Scribe:* Wisdom is wise in his sphere! Truth discerns in his state; but when both come down lower, then they *must* in their journey from Jerusalem to Galilee needs go through Samaria. Now do you understand your brother? he loves symbols sometimes, although he is at the lower end of the line.

*Truth*: I see, Scribe, for such I must call you yet, and I recognise your work, which is to ultimate into defined forms—the thoughts and ideas of spiritual verities into natural language: you therefore do right to bring science to bear in the use of language; this is why the Great Mathematician is present with us. But now, what about the weeping?

*Scribe*: I tell you on the condition that you do not ask me till we get into the light of the sun, but as I see we are now above the earth sphere, I begin.

You remember, Truth, what that glorious messenger announced to us, and how the Recorder wrestled so hard with the Angel, to get the *name* from him; this struggle lasted *all night*, and when he did get the name, it was through that beauteous affection, who for the sake of distinction we call *Lily*. SHE gave us the name, but the struggle was so great, that it left the Recorder *halting*; for he had as a victor obtained a new name, with which that love crowned him. The effort so exhausted him, that he only found relief in tears, which *outwardly*, appeared like the effect of sorrow, but you see what they are inside.

*Truth*: Brother, you have been faithful to the Truth; and now where we are, I shall address you as Faithful, because you are become “one of us,” and Wisdom, Truth and Faithful are a Trinity—three in one. But as *one* cannot be, except in the Great Eternal, therefore these must be *two*, and *Lily is the other one*. We have met and are conjoined, for Faithful gave the Kiss, and the quiver ran through the three-one, Heaven came down and Earth rose up, and the meeting was a glorious one.

*Faithful*: I thank you for the acknowledgment, Truth, for you know we speak in parable; without these we cannot speak, can we?

*Truth*: No Faithful, all nature is a mighty parable, and because your name is Faithful, therefore you speak in parable; but Wisdom holds the key, and by means of Truth he applies it, and the mystery is solved; but as the mystery is inside all appearances in nature, therefore *you* must be the mouthpiece. You understand me, do you not?

*Faithful*: Yes Truth, you cannot speak otherwise, for what you say is true and wise; but don't you know that Faithful himself must die?

*Truth*: That is hid from Wisdom and Truth; then tell truth, for nothing that is untrue can enter the gates of the city, and you will be asked for your credentials. What will you say when the doorkeeper demands, “Where are you from, and whither are you bound?”

*Faithful*: I shall say, "Trouble me not, the *King's* business requires haste; open the doors, and don't tarry."

*Truth*: But, Faithful, the doorkeeper has orders not to let any pass that way, without he can give the password, and he will say, "Your name is Faithful; if that is your name you cannot enter, for I was told that a chariot would come this way, and without that I cannot open."

*Faithful*: Yea, I know it, Truth, and the chariot is now waiting, it is even at the doors; I have a secret name, which the angel gave me, which is written within and without, and the gates will fly open of themselves to let the King pass in. That new name is not Faithful, for did I not tell you Faithful must die, but if he dies he will come again, therefore we will not grieve.

*Truth*: Hush, Faithful, we are now nearing the earth again, where the eye is so closed that it cannot see, and the ear is so heavy that it cannot hear, and these things are only revealed unto babes. Faithful knows who the *babes* are, does he not?

*Faithful*: Yes, brother Truth, we saw one of the little ones, but it could not breathe earth's atmosphere. How lovely and beautiful its form was! But you see, Truth, as my name so is my nature, consequently it could not live in nature. The true life is in the spirit, is it not? And there are other babes to be born, not into nature, but into the interior of nature, although, as Faithful, I cannot clearly see this: words, you know, are but clumsy vehicles for conveying spiritual, and worse still for conveying *celestial* verities.

*Truth*: I am thankful, brother, you have spoken out, and now I see the secret of the tears: because you are nearest to the earth plane, therefore it presses the heaviest on you. "The burden of the Word of Jehovah," when carried in earthen vessels, must needs be heavy, and until the burden is delivered we shall have to groan and travail in pain together; but we will remember the words of the Angel, HE said that we are to wait patiently, and he will roll away the stone from the mouth of the cave, and in the meantime we must make preparation, and in the "upper room" must tarry till the glory of Jehovah is manifested. But one word, Faithful, before we part; neither you nor I have spoken of the instrument, for you know that Jehovah doeth nothing without instruments: what about the instrument?

*Faithful*: Jehovah never leaves Himself without an instrument! Another string upon that instrument is now to be used, and then the harmony will be still more beautiful. Herein is wisdom, that without truth we can do nothing. For the present, Truth, adieu; when we meet again we will continue the theme,

and we must work while it is called day, for you know we must be about our F'ather's business. Adieu.

*Truth:* Stay, Faithful; I love to linger and talk with you, for without you I cannot give expression to the thoughts and scenes that pass through and before me, and I have so much to say. Wisdom, you know, keeps his own counsel, and leaves all the talking to me, so you and I must have these things over between ourselves.

*Faithful:* That, Truth, is to me the proof of his wisdom; he knows when to talk and when to keep silence; and Wisdom told me for the present that we are to keep silent, and I must obey instructions from my chief, for we are men *under, not above* authority, although I for one, confess it is sometimes difficult to keep the steeds in subjection, they are so well fed and so eager for work. Work did I say? it is not work to them, it is only exercise for them, and they seem to revel and delight in knowing that they are the servants of their master and mistress; they are good animals, and a man that is merciful will show himself merciful to his beast: you know this, Truth, don't you?

*Truth:* Yes Faithful, I saw the animals, and splendid horses they are, but the thought struck me, that you would do better not to give them *quite* so much corn.

*Faithful:* You see, that as they are fed with the fruit of the wheat, it is no wonder that they are in such good condition, but the driver is very careful, and especially when they know they have got their mistress behind them, they are then particularly docile; but as I don't like check reins, I have put them under training, and have sent them into the stable, where they are undergoing a process of instruction.

*Truth:* Really, brother Faithful, I see you know more than I gave you credit for; you must have been closeted with Wisdom, when I was not there.

*Faithful:* Well, Truth, you know that sometimes Truth, under certain appearances, assumes for *appearance sake* the combative form, which is necessary and useful; but as this form is not very attractive, sometimes *Charity* and *Faith* have a quiet chat with *Wisdom*, but this is only occasionally, and I know you will forgive us.

*Truth:* You need not say that, Faithful, because I do the same thing myself, and many a time Wisdom and Truth walk hand in hand; so you see, after all, you are indebted to me as well as Wisdom, and, what may appear strange to you, I tell you that you are both there sometimes unaware.

*Faithful:* I thought that I had used a parable, and not a bad one either, but yours outdoes mine; I think, therefore, Faithful

yields the palm to Truth. And now, having made this acknowledgment, Truth, I must away, and till we meet again, adieu !

*Truth* : Adieu, brother Faithful—I had almost let out the other name, but peace be with you. Adieu. Does the sun shine, Faithful? Are the clouds away and are the dewdrops dried up?

*Faithful* : I thought you had said adieu. Why thus keep me? Let me go, for the *sun is rising*, and I must get to work ; but as this is the Day of Jehovah, our work is not toil, and we have taken our rest in sleep, for we have watched, and waited, and said so many times, “ Watchman, what of the morning ? ” that we were weary, and sleep overcame us ; but now we are awake, and the Voice said, “ Awake, my fair one, come away ! ” But this time, Truth, which is the third time—Adieu.

*Truth* : I kept you purposely for this the *third time*, and now I say, Lovest thou me, the Truth?

*Faithful* : Yea, thou knowest all, that I do love thee, Truth.

*Truth* : Then go thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days. Adieu!

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## SPIRITUALISM AND ITS RECENT CRITICS.

By THOMAS BREVIOR.

THE attitude of the press in regard to Spiritualism is undergoing a very marked change for the better. Its criticisms are more discriminating, and its tone more respectful: and the well-worn witticisms which have done duty for argument for the last 20 years, appear less frequently, and are mostly left to the penny-a-liners, as respectable sinners leave their cast-off garments to poor country parsons, who are glad to receive them, very much to the credit of the wealthiest Church in Christendom. We speak of the more reputable portion of the press. There are journals and reviews which, provided only a smart slashing article to suit the market is produced, are quite content and care for nothing further. Of course no unpopular subject need expect fair treatment from them ; it is their quarry, and no doubt they, and those to whom they pander, like the sport. But those members of the press in whom conscience is not thus conspicuously absent, and who are not quite too wise on every subject to learn anything, are beginning to find that even editorial omniscience is not always infallible, and that Spiritualists

are not all quite lunatics, nor persons who have sold themselves to the devil; and that at least some may have told the truth, and actually witnessed and felt what they so obstinately persist in affirming they have seen and experienced. Some of the more far-sighted and sagacious of these critics now go so far as to acknowledge that there may be spiritual forces not previously dreamed of in their philosophy, and which really deserve investigation. That journalists should ever wake up to this discovery is indeed, as Dominie Sampson would say, "prodigious." As evidence of this better behaviour of the newspapers we may point to the reports of the recent Conference of Spiritualists in London, which appeared in most of the daily journals, to many of the reviews of the works on Spiritualism of Mr. Wallace and Mr. Crookes, and to various articles and reviews, notably to one which a few weeks since appeared in the *Nonconformist*, fair, and temperate, and thoughtful, far above the average of newspaper articles, and which not only sent that number of the journal into a second edition, but had to be issued as a supplement with its next number.

It may be taken in proof of the growing interest in Spiritualism that it is a topic of discussion in the current number of two of our Quarterly Reviews, the *British* and the *Westminster*. The one in the first named bears the suggestive and ominous title, "Modern Necromancy;" and we need hardly say that it has throughout a strong smell of brimstone. We have so often dealt with the objection which this title implies, and to the exposition of which the article is mainly devoted, that we think the reader will be more interested in a criticism of it which appears in the *Spectator* for October 16th than by any strictures of our own; more particularly as the *Spectator* has hitherto been to the full as sceptical and captious in its treatment of Spiritualism as the majority of its contemporaries. We quote the criticism of the *Spectator in extenso* :—

#### THE "BRITISH QUARTERLY" ON MODERN NECROMANCY.

The new number of the *British Quarterly* has an article on "Modern Necromancy," the exact drift of which it is not very easy to catch. It appears to assume—what, indeed, so many intelligent persons day by day now become convinced of, that, fluent and almost inapprehensible as the evidence is found by many who have earnestly sought for it, we are no longer surprised to find any inquirer accepting it,—namely, that there is a solid nucleus of preternatural fact in the phenomenon called Spiritualistic. And, as far as we can make out, the writer does not mean to condemn those investigators who, like Mr. Crookes and Mr. Wallace, have courted experience of this kind, in the view of ascertaining the falsehood or reality of the facts asserted. But yet the main drift of the reviewer is to show that the whole order of facts comes under the class formerly called Necromantic, and that the moral conditions which produce them, as they were forbidden by the law of Moses, and by the higher instincts of the Christian faith, are degrading to human nature, and an abomination to the spirit of true religion. Now it is a very difficult thing to reason at all as to what the true

attitude of man's mind ought to be to facts which the greater number of thinking men, both religious and sceptical, do not at present believe to be facts at all. If that view be correct, Necromancy is mischievous because it is a frivolous and idle attempt to foster the belief in preternatural phenomena which do not exist except in the heated imagination of ignorant men,—because it exhausts the human spirit by prostrating it before creations of the fancy which it summons up by virtue of fictitious incantations and preposterous spells. That, at least, is an intelligible view. Nothing can be wiser than to deprecate heaping fuel on the smouldering fires of a dark superstition which diverts human intelligence from work for which it is fitted, in order to waste it on feverish and intoxicating dreams. On the other hand, it may fairly be said that if there be really a nucleus of fact amidst the marvellous rubbish of the so-called Spiritualistic phenomena, it is perfectly idle in the present day, when there is so vehement a tendency to deny all mental phenomena which are not functions of some living and active brain, to depreciate their importance, indeed their vast philosophic significance. Indeed, even if it could be shown in the clearest way that all tampering with them is morally wrong, or can be proved by experience to be pernicious to the inquirer, that philosophic significance would not be diminished. But we can hardly understand at all the line which, as far as we can gather it, the *British Quarterly* reviewer appears to take up, which is—if we rightly understand what seems shrouded in a certain almost intentional vagueness—something like this—that it is quite right to try and make out whether these alleged preternatural facts are facts or not, but that if you have once made out their claim to be preternatural, it is quite wrong, and directly contrary to the revealed morality of Judaism, to try and extract any sort of new information, taken even for what it is worth (which would usually be exceedingly little), out of these preternatural phenomena. For instance, as we interpret the reviewer, he would think Mr. Crookes right in testing his “medium” by all sorts of tests, electrical and otherwise, and even in walking about with the “materialised” spirit hanging on his arm, or even in clasping it round the waist. But he would think any one quite wrong who, having been told two or three times through the agency of a medium—if such a thing ever happened—of some event then quite unexpected, but which afterwards actually occurred, should in consequence make inquiry at the same source—or what appeared likely to be the same source—on any contingency of interest to the inquirer, and take the reply for as much as it was worth,—as a guess, perhaps, but one formed, as far as he could judge, by an agency possessed of certain qualifications for seeing further into the future than himself.

We confess we are wholly unable to enter into these fine distinctions. That Moses and his successors, legislating for a people who were always on the brink of an abyss of degrading physical superstitions, should have absolutely forbidden all this questioning of the invisible world through persons of abnormal constitution, unless these were kept straight by their faith in the revealed God of their fathers, is quite as intelligible as that the same great legislators should have promulgated an elaborate ceremonial and symbolic system adapted to the condition of that people's mind. But it is just as absurd to quote such rules now as fatal to certain kinds of modern inquiry, however strictly impartial and self-restrained, as it would be to maintain that the ceremonial law against the use of particular kinds of food is still in force. If there be, as many good investigators think, a sufficient mass of fairly-accredited phenomena beyond the scope of any admitted laws, which need investigation, they should surely be investigated without assuming any predetermined mode of dealing with such results, if any, as might be established by the investigation. It seems childish to say, “Let us find out whether these things do or do not happen; but, if it turns out that they do happen, let us resolve beforehand to have nothing further to say to them.” The present writer, if he relied on his own experience alone, would feel confident that the alleged phenomena never occur when anyone is present who is not already predisposed to believe that they will occur; but he confesses himself staggered by the enormous weight of secondary evidence which appears to be accumulated, and every fresh day accumulating, on all sides, not a little of it, too, on the faith of witnesses whose evidence no one would reject in regard to any events, however marvellous, not obviously of the

preternatural kind. However, if you could once prove that by the agency of persons of particular temperament—an agency not in itself involving any element of insincerity or other species of immorality—you could obtain access to new sources of information proved by experience to be so far trustworthy as to make them an appreciable element in considering what one ought to do, it would surely be very absurd to call it wicked to assign any such value to it, only because the Jews in a very different age were forbidden all such trifling with the invisible world, on the express ground that it led them into sensual idolatry, and poisoned the active faith in God. It seems to us that the soundest principle of the modern world is, "Refuse no sort of light you can extract from evil or from good, provided that no moral evil, no sort of self-deception, no trifling with temptation, is necessary to procure that light." A worthy living clergyman declares himself to have been one of the sitters at a *séance* at which the object was to get a communication from the supreme Spirit of Evil, and, according to his story, the only result was that the table at which the *séance* was held was violently broken to pieces by some invisible agency before the eyes of the sitters. Well, it is certainly very difficult to conceive how, if such an agency could be consulted, it would be possible to get any truth out of it. Even a French *juge d'instruction* could hardly, one would suppose, so cross-examine a supremely evil and unseen being, as to extract from him valuable admissions which could serve the cause of truth. But suppose for a moment that it were conceivable that you could elicit a word of truth from a supremely evil being, say a word of involuntary warning as to the direction in which you are most open to temptation, in that case we could not conceive a reasonable moral being failing to profit by the hint. If there was such a thing as an available channel of communication with finite beings who are not now in the flesh, and it could be used without violating any of the moral and spiritual laws which are our highest certainties, we cannot understand how anyone could wish to persuade us that we ought not to take such communications for whatever, when weighed in the scales of reason and experience, they might be worth. It cannot be right to test the facts, and yet wrong to use the facts when you have tested them; if it is wrong to use them for whatever they are worth in the last resort, it must be equally wrong to meddle with them at all, even for the sake of testing them. Whether we rightly apprehend the drift of the *British Quarterly* reviewer, we are by no means sure. But so far as we can gather it, it seems to us a singularly weak and indefensible one, which either goes too far at first, or stops short without any intelligible reason where it does stop short.

The true moral to be derived from the mass of miscellaneous rant and rubbish, mingled with more or less curious testimony as to physical and intellectual events, which is recorded in the literature of Modern Spiritualism, is this,—that very few minds have enough culture, coolness, common-sense, firm moral judgment, and hatred of self-deception, to investigate it adequately at all. And we need not say that it is mere running headlong into danger of mischievous and superstitious delusions, for any man to apply himself to sift evidence who is not clearly conscious of possessing the qualities necessary to sift it, and to check promptly that dangerous appetite for believing marvels which we so often see. Again, there can be no doubt that the investigation brings you into the company of a very strange lot of people, often without clear conceptions of right and wrong, and sometimes with very well-marked leanings to particular kinds of license. The qualities needful for dealing with such circumstances are rare. And it is still seldomer, perhaps, that those who have these qualities, are without others which would find full employment for their minds and hearts in much less ambiguous and risky regions. But granted the existence of a few persons who have such qualities, and who have no clear duties taking them into other fields, and granting that when they come to investigate the phenomena alleged, they find a residuum of solid fact in them which is inexplicable without assuming the existence of non-embodied intelligences, then, we confess, it seems to us perfectly childish to say to such investigators,—'Thus far shall you go, but no farther,—you may determine for us whether there be evidence of the agency of disembodied intelligences in human affairs, but when you have determined this, you shall not venture to estimate what modicum of credit, if any, is to be

assigned to these communications.' The *British Quarterly* reviewer terminates his rather ambiguous counsels on these grotesque matters as follows:—"To hearken to the voices of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, or more revolting. If it be the latter, no pursuit can be more dangerous. It is an attempt to return to the infancy of the human race. It is a revolution against reason, and an arrest of scientific and practical education. It is so opposed in its nature to the primary laws of human progress and human welfare, that its character must be apparent to every man of calm intelligence, even apart from the emphatic condemnation of the legislators of our race."

Now, of course we heartily agree with his opinion on the first branch of the alternative. If the whole matter be pure delusion, no vaster or more discreditable waste of human energy and credulity on a gross superstition than the time devoted to this Spiritualism in recent years has ever occurred to show the fatuity of human intelligence. But if it be not a delusion, why can't these signs of intelligence from the invisible world, if such there really be, be taken—like the evidence of bad witnesses, for example—just for what they are worth? The reviewer fails to see that what was bad and even wicked in the old Necromancy was this, that superstitious men delivered themselves over, body and soul, into the power of malignant and often cheating magicians—that they really made the practice a kind of idolatry. Whatever may be said against Modern Spiritualism as a waste of time, this at least cannot be said of it—that even Spiritualists themselves propose to put these usually silly oracles above their own judgments or consciences. On the contrary, Spiritualists appear to us nearly unanimous in admitting that most of the communications come from silly gossips and liars, who did not put off the habit of silly gossiping and lying when they put off their body. Now, if this be once admitted—if it once be clear that these things are taken purely for what they are worth, *i.e.*, for the evidence they can give of intrinsic intelligence, if they can give such evidence—and however much there may be of waste of time and thought about such subjects, it is at least impossible to say that there is any of that peculiar peril in the pursuit which the Jewish law discerned in the demonology of that time. The evil of that practice lay in giving your mind and heart up to the guidance of a creature in all probability more evil and more frivolous than yourself, in attaching a supernatural importance to a preternatural and perhaps wholly malignant agency. There may be, and probably are, silly people who do this still. We have heard of weak women who have made bad marriages in consequence of the communications made to them through a medium, and who have even come to their death by obeying the oracles delivered. Where there are such people, the condemnation of the *British Quarterly* reviewer applies. But so long as a man retains the full possession of his good sense, refuses to believe without evidence simply because appeals are made to his credulity, and keeps his conscience as well as his judgment well above the waters of these troubled and muddy subjects, it seems to us unmeaning to say that it is wicked to receive a communication purporting to come from the dead, and take it for what it is worth. To prostrate your soul before such a communication as if it were Divine, is idiotic, is degrading. But to examine it as you would examine any other piece of curious evidence, and act on your own calm judgment, after taking that and all other considerations into account, seems to us the reasonable course of any man who should have once convinced himself that there is in these subjects a residuum of preternatural fact to be explained.

When we consider the magnitude of the questions at issue between the Spiritualist and the Materialist, we think we may reasonably demur to the assumption that the time and thoughts employed to determine them by bringing them within the domain of actual knowledge is at all wasted or ill bestowed. But though exception may be taken to this and other points, the article as a whole is admirable both in matter and in tone, and we hope the same healthy, liberal, thoughtful spirit will be

displayed by the *Spectator* whenever the subject again comes under its consideration; and that its example will be widely emulated in the press.

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THE "WESTMINSTER REVIEW" ON THE RELIGION OF THE  
FUTURE.

The *Westminster Review* for October has an article on Theism which is likely to attract the attention of many thoughtful men, and may provoke considerable discussion. The article concludes with the following passage:—

Even if we believe in the holiness of right, in the loveliness of virtue, in the progress and ultimate triumph of man, and in a heaven on earth in the ages yet to come, our hearts may ask the further question, "How is it with men? Can the individual be born—and we know that he is so born at times—doomed to wretchedness of mind and body, merely for the welfare of his race?" If we look not beyond the world of sense we must reply that this tragedy has been enacted again and again, and that many and many a soul has been crushed under the Juggernaut of human progress. The idea has been calmly faced by thinkers of our own day; it is not, therefore, intolerable. But if we fear it there is a way of escape, a door of experience, or of pseudo-experience, opened, just when the door of authority has been shut, and whether we seek it or not, it seems we are destined to have thrust upon us the belief in a world where the crushed flowers may bloom again.

For let none imagine that by such speculations as the foregoing he is building up the religion of the future, or that Comte and Strauss will be the prophets of the coming age. Religions are not made, they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not mere products of the intellect, but manifest themselves as physical forces too. The religion of the future is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scorning the barriers of Nature's laws. Yet however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish, the wise, and base things and things despised, it may be even things that are not, bring to nought things that are; for it seems certain that, whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.

Meanwhile it is the absence of oneness of feeling that really needs to be regretted. We have seen that all the essentials of religion can be retained by the so-called Atheist. Might it not be expected that professors of orthodoxy, persons whose religion is their boast, when they find in such a man a love for his fellows no less disinterested, an effort after advancement no less earnest than their own, would rejoice to join with Theodore Parker and every truly enlightened Theist in claiming him as really at one with them, despite intellectual differences? But no; they stand at the ford of Jordan, and if the passer-by cannot frame his lips to pronounce their Shibboleth they slay him, though all the time he was an Israelite and a brother. And yet the war with evil demands that the forces which make for good should be united, nor is

there any element wanting to human unity except the recognition of it. We are all of one kindred—children of mystery; all of one language—the voice of Nature; all of one creed—the creed of ignorance, that mighty Catholic Church to whose tender bosom every thought-weary wanderer is folded at the last.

When we bear in mind that the *Westminster Review* has all along been one of the chief organs of what is called liberal and advanced thought, in theology and philosophical speculation, as well as in politics, the above passage in it is most significant. The copy in my hand, from Mudie's Library, has an unusually worn appearance, and at the end of the article is appended, in pencil, the following note by one of its readers:—“Who would have thought that the scientific *Westminster Review* would have treated Spirit-rapping as the religion of the future? The most ignorant and unscientific attempt to hold communion with departed spirits that can well be imagined!

If ignorance be bliss 'tis folly to be wise.

The *Review* had better come to an end.”

Under this, in another hand, is written:—“On the contrary, it is gratifying to find the *Review* so liberal and catholic in spirit as to give fair consideration to a subject so unpopular, and on which so much unreasoning prejudice prevails.”

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PROFESSOR TYNDALL AS AN EXEMPLAR OF JUSTICE, CHIVALRY,  
AND GOOD MANNERS.

In the *Fortnightly Review* for November is an article by Professor Tyndall, intended as a preface to a new edition of his *Fragments of Science*, and written in reply to some of his recent critics, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice; if possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by applying to Spiritualism and Spiritualists a term so coarse that if spoken in a drawing room in referencé to the views entertained by any present, the speaker would deserve to be hissed out at the door, if not kicked into the street. Dr. Tyndall's utterances on Spiritualism have all been most unfortunate for him. The accuracy of his statements, both as to matter of fact and of argument, have been successfully controverted. It is, then, no wonder that, chagrined at his discomfiture, he should still feel a little sore regarding it; but if the President of the Royal Society cannot allude to the subject without grossly insulting the Fellows of that learned body who are Spiritualists, his peers in science, and possibly his superiors in philosophy, he

had far better preserve silence concerning it. From his high position we have a right to expect, if possible, chivalry, at all events the dignity and decent language of a gentleman. When he falls below this, he fairly lays himself open to rebuke, even from persons of far humbler position than his own.

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ROOM FOR IMPROVEMENT IN THE PRESS.

Although we hail with satisfaction the evidence of a better spirit in the public press, and more particularly in its higher organs, in the treatment of Spiritualism, there is still plenty of room for improvement in this respect. We still note that any waif of scandal or idle rumour that may discredit Spiritualism is seized upon with avidity, while its correction, or its denial and disproof, is generally altogether overlooked. For instance, the recent temporary mental affliction of Robert Dale Owen was, throughout the newspaper press, attributed to his connection with Spiritualism and its investigation; while the authoritative contradiction of this as its cause by his physician, and by a member of Mr. Owen's family, was completely disregarded. So the confession of Buguet on his recent trial in Paris, that his so-called spirit-photographs were all a fraud, was everywhere trumpeted by the press; but his letter from Brussels (where he had escaped), addressed to the Minister of Justice, retracted his confession, declaring that it was only wrung from him by the threat that unless he did so, and inculcated two prominent Spiritualists who had become obnoxious to priestly and Jesuitical influence, he would be sentenced to a term of long imprisonment. This letter, together with the fact that at the trial the more important evidence for the defence was suppressed, has been by the newspapers entirely ignored. We may hope, however, that ere long the press generally will follow the advice (though not the example) of the President of the Royal Society, and learn to treat all opponents (Spiritualists included) with justice; if possible, with chivalry.

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HYMNS FOR THE SPIRITUAL CHURCH.

ADVENT.

THE Patriarch in ancient days  
 Trusted in God and nought beside;  
 To Him the altar-stone did raise,  
 In Faith he lived, in Faith he died.  
 The Prophet sang in glowing strain  
 When captive, sad, afar from home,  
 Of Israel's Hope, Messiah's reign,  
 The Great Deliverer who should  
 come.

But when the true Messiah came,  
 Clad in divine humility,  
 To Faith and Hope adding the flame  
 Of sweetest, holiest charity;  
 Men knew him not: and now to-day  
 The old sad story we repeat;  
 Nor care to learn Truth's simple way,  
 And sit at Heavenly Wisdom's feet.  
 T. S.

## ON THE IMPORTANCE OF THE DISSEMINATION OF SPIRITUALISM AS A RELIGIOUS EVIDENCE.\*

BY MARY ELIZABETH PARKES.

IN humble response to the demand which Spiritualism makes upon all worthy effort, I venture to attempt a *small* service to our cause, under guidance of that glorious light for which *my* indebtedness stands most fully due, in those channels of enquiry ever open to the willing mind, in the great resources afforded in the varied phenomena and broad field for enquiry and contemplation offered in the several phases of modern Spiritualism. In speaking of Religion upon the platform of universal Spiritualism, I conceive it to be requisite to avoid, to the utmost possible extent of the speaker's ability, any tendency of a Sectarian character. Hence, on the present occasion, I shall for the nonce take the word Religion to signify a system for conducting our thoughts and actions in such accord with spiritual light as is calculated to promote the moral elevation, social welfare, and future progress of man, in time and throughout eternity.

It is obvious also, that in speaking here, I should not for one moment attempt to define the terms or code of such a system, or I should necessarily fall into Sectarianism of some sort or other; I therefore take for granted the truth of the proposition, that Religion is a necessary institution for the well-being of man. Next, I must tell you, that any reference that I may make to the Bible, consisting of the two books known as the Old and New Testaments respectively, shall be quite consistent with the principle I have just expressed; that is to say, that I shall make all such references to these books, regarding them merely as containing records of facts, in relation to ancient Spiritualism, which *thoroughly* accord with the various phases and forms of the modern phenomena. There are no other books so generally read, nor of such antiquity, nor so full of facts on this subject as these; and, therefore, none so fitted to be the text book of the Spiritualist.

In expressing these opinions, I am as sedulously desirous of avoiding the pandering to Atheistical tendencies, as I am of steering clear of an imbroglio with theological and sectarian theories—both being ulterior to my position here.

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\* A Paper read before the Conference of the "British National Association of Spiritualists," at 38, Great Russell Street, London, W.C., on Friday, November 5th, 1875.

Having thus, I hope, satisfactorily defined the spirit in which I desire to express myself, I will proceed as briefly as I can.

It appears to me that our subject demands the following considerations:—Firstly, the *necessity* for religion; Secondly, the fitness of Spiritualism to become a means of religious evidence or revelation; and Thirdly, Spiritualism as the *most* effectual means of religious propagandism. In the first place, respecting the *necessity* for religion. This, I think, *all* Modern Spiritualists will admit; in that sense of the word, at least, which I have used this morning—*viz.*, as a system for keeping our thoughts and actions in such accord with spiritual light, as is calculated to promote the moral elevation, social welfare, and future progress of man in this world and the next. The necessarily brief time at my disposal this morning, renders it requisite to treat this proposition as accepted; or, as I have before said, a given ground upon which I may advance my further hypotheses. Now we have to consider the second postulate, as to the fitness of Spiritualism to be a means of religious evidence, or revelation. Jesus (of whom I speak alone in reference to His spiritual power and teaching), relative to it, said, “And *these* are the signs that shall follow them that believe. 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.”—Mark xvi., 17 and 18.

It is as customary in the East now as it was in the day that Jesus uttered these words to call a religious man a believer, or to speak of him as one of the faithful; and in evidence of the fact that this belief or faith was NOT *mere confidence* in Jesus only, I refer you to the occasion of His walking upon the water, and of Peter attempting to walk upon the same troubled element to meet his Master. St. Matthew says, “And when Peter was come down out of the ship, he walked on the water to go to Jesus; but, when he saw the wind boisterous, he was *afraid*, and, beginning to sink, he cried, saying, Lord save me, and immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of *little faith*, wherefore didst thou *doubt*?”—chap. xv., 29, 30, 31. Clearly Peter’s want of faith was *not* disbelief in his Lord, whom he saw performing the wonderful work before him, or he certainly would not have appealed to Him for the remedy, nor imperilled his life in the attempt; but it is evident that though the power might have been *derivable* from Jesus, yet its operation was subject to a *condition* on the part of Peter, which Jesus taught was faith. The absence of this condition was so apparent to Jesus that He did not attempt His usual formulative utterance—“Be it accord-

ing to thy faith," but "stretched forth His hand and caught him." Nothing could more clearly demonstrate that faith is the necessary condition that unites the *higher* spiritual powers with the mind of man. Concerning this condition of the mind Jesus also asserted, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you."—Matthew vii. 20.

The author of the Epistle to the Hebrews says *faith* is the *substance* of things hoped for, the evidence of the things not seen. And Paul, perhaps the most learned of all the Apostles, surely would not have said that charity was greater than faith, if faith had signified the orthodox idea of *belief in Jesus as the Son of God* as the sole condition of salvation. In such a case he would have committed, not alone a great blunder, but an act of awful blasphemy, in setting up what might appear to be a mere earthly condition, as superior or paramount to the spiritual elevation of Jesus, above all things in the minds of his followers. Yet St. Paul did not scruple to do this, for he says in his first Epistle to the Corinthians, xiii., 13, "And now abideth faith, hope, charity, these three, but the *greatest* of these is charity." Does not this *imply* that faith grows out of charity? Let me exhort you to study this aspect of spiritual things, that you may perceive how much more they lie within the illimitable domain of *faith*, than that of science or reason. That the farther you are enabled to penetrate the realms of mind and spirit, in like ratio you are removed from the grosser laws of matter and material selfhood. In all ages and times, where Religion has been preached, faith, if not held to be the primary principle, has yet been looked upon as one of such paramount importance as to be dogmatically insisted upon; and although in that lower stratum of spiritual laws, where the manifestations of spiritual intelligence are almost lost in the physical direction of its powers, yet the higher channels of communion by which we seek to interview the higher order of intelligences are invisible to the eye of science, and alone open to the perception of faith.

I have not now the time to point out the instances wherein this demand is made upon your faith. In a greater or less degree in every form of spiritual manifestation this is the case. The time is rapidly approaching when Spiritualists *must* stand firm to their *faith*, or the finger of scorn will be pointed against them in such overwhelming power, that the name Spiritualist will be a byword and a shame, and the cause will expire like a mental epidemic, that, having wasted its force, remains but in the memory to become a subject of jest and ridicule. Therefore,

I say, that as Spiritualism is so closely allied to Religion in the bondage of faith, and that as it is at the same time free from the trammels or credenda of *any* theological sect—bearing in mind that I speak of Religion as a system of ethics governed by *spiritual* principles;—I *urge* it upon you as *the* most fitting means for eliminating such revelation and evidence of natural law, life, and intelligence, as *must* be the *foundation stone* of the soul-needed edifice of Religion and progress.

On the third point of our subject, “Spiritualism as the *most* effective means of religious propagandism.”

Although I have laid much stress upon the necessity for the condition or state of faith, there is yet room for Thomas Didymus, if he comes *even by night*, to *feel* as well as to *see* in the true spirit of *honest enquiry*. Spiritualism opens a large field of enquiry to such as he, and it is for this reason, coupled with the freedom for such inquiry that it affords, and the philosophy of its principles, that it strongly *recommends itself* as a means of disseminating religious truths, at the same time that it expounds their principles, and casts a more brilliant light upon the darkened paths of human ignorance and perversion than can be derived from any other source.

Just as space contains all the universe of worlds and every form of being, so does Spiritualism comprehend all the needs of the human soul. No Religion can contain within its limits all the far-reaching principles of Spiritualism, but Spiritualism is the ocean which receives them all. It is the voice of God to His creatures; it may reach man in varied forms or tones, but its gladdening harmony sings in his soul, be he Jew or Gentile; yea, it even brightens the cheerless prospect of the very infidel, who stands with his face averted from the great Luminary of spiritual and material life, contemplating his own fleeting shadow, that must be dissipated in the sunshine of essential love, the intelligence that is Divine, and the mercy that endureth for ever.

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## OCCASIONAL LEAVES FROM MY NOTE BOOK.

By GEORGE SEXTON, LL.D.

DURING the past month I have but little public work to chronicle, owing to the fact that for a portion of the time I was so completely prostrated by ill-health as to be unable to leave my room. Even now I am very far from being well, although sufficiently recovered to resume my ordinary duties. I think I may consider this as the first real serious illness I have ever had,

at least, since I was quite a child. Certainly I do not before remember ever to have spent even one entire day in bed. The cause of my ailment is not far to seek. The intense mental strain which I have undergone during the past year or two—and which I have still to undergo, for I see no improvement in this respect—has been sufficient to break down the very strongest constitution, and under the tremendous pressure mine has to some extent given way.

On the 25th of October I went to Woolwich for the purpose of presiding at a lecture delivered by Mr. G. M. Turpin, of the Christian Evidence Society, giving his reasons for being a Christian. The attendance was small when the lecture commenced, but before its close the room was tolerably well filled. Mr. Turpin was listened to with considerable attention throughout his lecture, and everything appeared likely to pass off harmoniously. As soon as I announced that an opportunity would be allowed for discussion, Mr. Haslam, a Secular lecturer, made his way to the platform, and the Secular cheering became vociferous. I began to wonder whether this was the veritable genius referred to in the *Medium*, as capable of knocking "Biblical authority into a cocked hat," since the belief of his followers in his power to accomplish all sorts of impossible feats in this direction might be inferred from their uproarious applause. True this was not the first time that I had met Mr. Haslam, having known him for some time past; and never having looked upon him as anything more than a very small star of say twentieth magnitude, I concluded I must have been mistaken in my previous estimate of his capacity, or else that by some sudden and unaccountable process he had recently become enormously improved. For surely such noisy demonstrations of applause on the part of the Secularists present could only point to an overwhelming force of logic to be witnessed presently, bearing everything down before it. Mr. Haslam commenced by saying that he could explain why people left the Secular party. He should not on that evening deal with the case of Dr. Sexton because he was present in the capacity of chairman, but on some future occasion he should be happy to enter into that question—that is, if words have any meaning, he would be pleased to take some opportunity of discussing my character, when I was not present to hear what he had to say. Brave defender of a noble cause is this Haslam, whose chief ability appears to consist in his wondrous power of slandering men behind their backs. True to his announcement he left me alone, my presence being evidently highly prejudicial to his calm and dispassionate enquiry, and proceeded to malign and vilify the other men to whom Mr. Turpin had referred as having left the Secular party—but

who were not present. Mr. Bishop had severed his connection with Secularism because he was only earning fifteen shillings a week, and the Christian Evidence Society gave him a pound—a statement without a shadow of foundation, since Mr. Bishop has never held any appointment whatever under the Christian Evidence Society. Thomas Cooper turned Christian to make money, so did Joseph Barker, so did every other man who had come out of the Secular camp and embraced higher truths than any system of negations could reach. As this speech was bidding fair to consist of nothing but a string of mendacious slanders against the characters of absent men, flung abroad at random by the speaker, and cheered to the echo by men whose minds must have been as foul as his own, I was determined to put a stop to it. I therefore called Mr. Haslam to order, requested him to cease personalities and apply himself to the question before the meeting. I might as well have asked him to fly. He had no argument, and wanted none. The course he was taking suited his purpose admirably and it pleased his party. My interference therefore was the signal for tremendous uproar. Some of the Secularists yelled furiously, more like wild hyenas than human beings; and the rest, determined that their champion should have his way in maligning better men than himself, shouted and stamped until it was impossible for a single sentence to be heard. As a matter of course the rest of the evening was, more or less, subject to this kind of disturbance. Mr. Haslam made two speeches, but in neither can he be said to have used any argument whatever. A notice of the proceedings appeared in the *Man of Kent*, of October the 30th, from which I extract the following, having reference mainly to the uproar that took place:—

Mr. Haslam was then allowed to speak again, and commenced by attacking the character of Bishop, which the chairman very properly protested against. Haslam persisted in his defamatory statements, and being supported by a number of "roughs" in the body of the hall, continued to address the meeting. On Mr. Turpin attempting to reply, and the chairman rising to speak, they were assailed with a volley of offensive epithets, and notwithstanding the remonstrances of a gentleman who ascended the platform, the meeting broke up in some confusion.

It is hardly correct, however, to say that the meeting broke up in confusion, since at the end order was sufficiently restored to carry a vote of thanks to me as chairman. It is quite true, however, that the Secularists used their every endeavour to disturb the assembly.

On the last Sunday in the month I gave, as usual, two Discourses at the Cavendish Rooms, and between the two made my way to Poplar, where I had been announced to preside at a lecture, to be given in the afternoon by Mr. Bell Galloway, on

the subject of Mormonism. We found there a very attentive audience, consisting mainly of regular attendants at places of worship, as was evident by the spirited way in which they joined in the singing; amongst them, however, were some well-known Latter-Day Saints. I pointed out to them that this new Revelation came before us with certain pretensions, and that the proper course to be taken with regard to it was to ascertain by careful examination what these pretensions were worth. I gave a description of the professed finding of the golden plates in the Hill Cumorah, by Joseph Smith, the mode in which he made the discovery, and the method by which he was enabled by means of the Urim and Thummim to translate these mysterious records. I pointed out the contradictions and improbabilities in the story, and showed that no person had ever seen the real plates; since the three men whose names were appended to the affidavit prefixed to the Book of Mormon only saw certain plates in a vision, an angel having brought them from heaven for the purpose of inspection and taken them back again. I also briefly glanced at the contents of the Book of Mormon, and described it as vying in extravagance with the *Arabian Nights' Entertainments* or the exploits of Baron Munchausen. I thought, therefore, that on the whole we should be acting more rationally and displaying sounder sense by sticking to the old revelation of Christ's Gospel, rather than by accepting what in any case must be held to be a very inferior production. I asked the Latter-Day Saints to point out wherein I was in error in any of my descriptions, but they remained silent. As far back as 1849 I wrote a small volume on this question and I am perfectly familiar with all that can be said on the subject. At the close of my remarks Mr. Galloway delivered his lecture which he limited almost entirely to the question of Polygamy—a practice which did not exist in the early Mormon Church, and which it is very likely will be again prohibited by a special revelation received at head quarters. Nevertheless, as the subject is intimately mixed up with Mormonism in the eyes of the public at the present time it is important that it should be dealt with.

This meeting over, I returned to Cavendish Rooms and gave my Evening Discourse on the Religion of Geology, a subject which proved very attractive, as a large congregation assembled on the occasion.

On Thursday and Friday, the 4th and 5th of November, I attended the Meetings of the British National Association of Spiritualists, on the morning of the first-named day occupying the position of president of the assembly. Some of the Papers read at this Conference were of a most interesting character, and the subjects discussed of considerable importance. The question

of healing mediumship can hardly be overrated, and the remarks made by Mr. Shorter were very much indeed to the purpose. On the whole, however, very little of a really valuable character was elicited on this subject. I should have been glad to have heard someone, who had made the question the subject of careful and deliberate thought, treat the matter from a philosophical stand-point. In a few remarks which I myself made from the chair, I stated that the question presented itself in two aspects. (1.) That in which the medium, by virtue of his or her clairvoyant power, saw at once the seat of the disease, and gave a description of the actual organic derangement that had occurred. This is a matter to which I myself paid much attention in connection with Mesmerism nearly 30 years ago. (2.) The cases where, by means of sympathy, or Mesmerism, or spiritual agency, by whatever name it may be known, a cure is really effected of a malady, the nature of which may remain unknown, when all other means of relief had failed. In the one case there is more accurate diagnosis than could be otherwise obtained, leading frequently to improved treatment; and in the other there is a direct remedy employed in the absence, perhaps, of diagnosis altogether. No one, however, took up this line of enquiry, and the whole subject degenerated into the detailing of scraps of personal experience on the part of the healers, which tended to show the superior wares which each had for disposal. Some of these cures mentioned were rather whimsical. One gentleman occupied a considerable portion of the time of the Conference in describing a cure he had effected of a most serious malady on a patient in a hospital, winding up by telling us the man died there. The incongruity did not appear to have struck the "Professor," but to me it presented itself as one of the funniest cures I had ever heard of. Relief in cases of catarrh and headache, and simple ailments of that kind, might of course be multiplied without end, and although I am very far from underrating the value of these, it must be seen at once that they are totally incompetent to carry conviction to the mind of the sceptic, and, moreover, were not of sufficient importance to merit the occupying the time of the Conference in their discussion. One important case was brought forward; that of Miss Shorter; and Mr. Harrison had prepared a most admirable list of the cures effected by Dr. Newton. The philosophy of healing, however, was almost entirely ignored.

The discussion of the question of Spiritualism as a Religious Influence, of course led to considerable difference of opinion, and at one point the controversy became extremely animated. Mr. T. H. Noyes was proceeding, at some length, to give a new

translation of certain Hebrew and Greek words, utterly opposed to the meaning which has been attached to them for thousands of years, when the chairman informed him that he was out of order, or we should have had, probably, an interesting discussion of that question, as I proposed having a Hebrew Bible brought into the room, for the purpose of deciding the matter. I may remark that the object of this speech, and of some others, appeared to be to get rid of the personality of God, and to lower considerably the value of the Christian Revelation. Indeed, the whole tendency of the discussion was to ignore Christianity, and to reduce its Founder to the condition of a superior kind of medium. There were, of course, persons present who disagreed thoroughly with these Rationalistic speculations, but I am sorry to be compelled to admit that their number was small. A large majority of the meeting was evidently anti-Christian, in the strict sense of the term, and the whole tendency of the discussion seemed to bring out the self-sufficiency which each speaker experienced in the superior wisdom which had fallen to his share, as compared with the poor unlettered Christians of the past, who had only the New Testament to guide them on the question of religion. Of course none openly condemned the New Testament; on the contrary, every one thought it a most excellent book in its way, but vastly inferior to the modern revelations. Our Lord was spoken of in a most patronising manner, as a great and illustrious spirit-medium and reformer, who suffered martyrdom in the cause of truth. I could not help feeling both pained and shocked that men professing Swedenborgian sentiments (of whom there were several present), and believing, therefore, I suppose, in accordance with Swedenborg, that Jesus Christ was the supreme God of heaven and earth, could sit and hear this kind of stuff without offering the slightest protest. I spoke myself, as powerfully as my feeble state of health would allow me, and contended that Spiritualism had done nothing, and could do nothing, towards giving us correct notions on the subject of religion; that spirit-teaching, in the majority of instances, was utterly unreliable; and that spirits who communicated were to be found holding every conceivable doctrine that had been entertained by men, in any age or country. One speaker had declared that Spiritualism had completely destroyed the doctrine of the Atonement; but how, I asked, could that be, when there were thousands of spirits who taught that doctrine in its sternest and most orthodox form? Here some sapient critic shouted out, "They're orthodox spirits;" to which I replied, "I suppose they are; but I take it that the communications of orthodox spirits are as much a part of Spiritualism as the communications of heterodox spirits." I

showed that shoals of spirits taught the doctrine of Re-incarnation; that others proclaimed the new theory of the "Diakka," just now finding favour in America. There were Roman Catholic spirits and Protestant spirits; spirits with Trinitarian proclivities, and spirits holding by Unitarian notions; Evangelical spirits, who taught all the doctrines in the Westminster Catechism, and Sceptical spirits, who declared that Christianity was from beginning to end a delusion. There were spirits who taught Monothism, others who proclaimed Pantheism, and yet others whose gospel was one of Atheism. Now, to talk about constructing a theory of religion out of all these discordant elements was simply absurd; and to declare that Spiritualism had superseded Christianity was to show a thorough want of a definite conception as to what was meant by the term. At the close of this discussion the chairman—Mr. Martin Smith—made a few mild, dispassionate, and gentlemanly remarks, stating that for his own part he never attempted to unsettle the faith of other men, but simply introduced Spiritualism, leaving it to produce its own effects. Even he, however, with his urbane manner and evident desire to be conciliatory, could not help showing that he arrogated to himself, and those who thought with him, a superiority over those who differed, which required to be treated with a certain amount of pity. He spoke of Christians as hobbling along on crutches, while for himself and his friends, having the free and natural use of their limbs, they were independent of such props. Of course he expressed his desire that the day would soon come when the crutches would be thrown away, and those who had been wont to use them find themselves able to walk without any such assistance—a kind wish for which we ought no doubt to feel very grateful. The air of superiority assumed over Christians is cool notwithstanding.

At the evening meeting on Friday I became so very unwell, and the unfavourable symptoms that I had experienced during the past week increased so alarmingly that I was compelled to hurry home and take to my bed, where I remained throughout the illness already mentioned.

Finding on the Saturday that it would be utterly impossible for me to conduct my usual services at the Cavendish Rooms on the Sunday, a telegram was dispatched to my friend Mr. Young of Swindon, asking him to take my place. With that kindness and consideration which invariably characterise his conduct, he replied that he would come by the next train, and late on Saturday night, therefore, he stood by my bedside, holding me kindly by the hand. On the Sunday he delivered two very able discourses, which, as far as I can learn, gave great satis-

faction. On the Sunday following, as I was still too ill to officiate, Mr. Parkes gave a trance address in the morning; and in the evening Mr. Thomas Shorter delivered a very excellent Discourse on "Spiritualism as a Religious Influence."

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## Correspondence.

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### RE-INCARNATION.

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"My only watchword—now, as ever—is, justice to truth whenever and wherever found; no bigotted creeds or exclusive dogmas, but candid souls open to yet greater revelations. We want only perpetual inquirers—yes, perpetual inquirers. A fair field and no favour."

WILLIAM HITCHMAN.

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

SIR,—It is pretty well understood that discussion is that powerful alembic made to extract the quintessence of all problems—good, bad, or indifferent—that daily force themselves on the consideration of mankind. It is through that retort that many absurdities, such as electricity, magnetism, phrenology, homœopathy, hydropathy, steam-power, and, above all, that abominable superstition called Modern Spiritualism, have had to pass before the world could form an idea of their just value. But opinions will differ, and an editor of a spiritual periodical takes exception to this chemistry of the mind, thinking that abuse, ridicule, and smothering are the best means for arriving at truth. That editor is the editor of the London *Medium and Daybreak*. Should anyone doubt the fact, let him peruse the 280th and 282nd numbers of that periodical and he will be forced to conviction. For in the first named number he will find Re-incarnation and the Re-incarnationists severally defined as "effeminacy" and "psychologised idiots;" and in the second number that editor forbids anyone to dare discuss the subject in his omniscient paper. This cannot be serious. If Re-incarnation be folly, why not make it speak to dig its own grave? If truth, why burke it? Has he forgotten when he, as many of us, laughed at Spiritualism, as if we had inhaled a large quantity of nitrogen? Yet Spiritualism was a fact. I would remind him also that his method of treating Re-incarnation is an exact counterpart of that employed by the secular press against the greatest of truths; though even the *Times* newspaper admitted in its columns the arguments and evidences of Spiritualists defending the abhorred subject. Mr. Burns will have to reconsider the efficacy of his method and dialectics before some of the "half a million other questions" will surge, like irresistible billows, before his amazed gaze.

How different your behaviour! Belonging, as you do, to the most conservative party of Spiritualism; adverse to the uttermost to the theory of Re-incarnation; greatly prejudiced, as you yourself avow, against the works of Allan Kardec, you have reviewed these with calm impartiality; and with regard to Re-incarnation, by admitting in your issue for September last an article from the pen of Mr. Thomas Brevior, you invite discussion on the distasteful subject. Your conduct shows how well you understand the responsibility of those who assume the duty of guiding public opinion.

My friend, Mr. Brevior, in his sprightly article asks certain explanations of me, which I will cheerfully give him. Mr. Brevior is a writer full of means and good humour, and knows how to use attic salt, not only without offending taste, but by making it palatable even to those who have to defray the expenses of the feast. He is a worthy contributor to that *Spiritual Magazine* which, from the very first pages of its existence has never swerved from that line of refinement which should ever be the guide of the spiritual press. I shall be

brief, because I dislike polemics, especially when argument is to fight against prejudice and wounded sentiment, those two killers of reason.

But first of all let me express my joy that my very dear friend Monsieur Piérart, as well as all my non-Re-incarnationist brothers in Spiritualism are in the enjoyment of perfect salubrity, and that no scars are now to be seen on their jovial and good-natured countenances. I heartily rejoice at it, because when I last saw them battling, I certainly beheld them contused and bleeding, less owing, perhaps, to the superior bravery of their opponents as to their entering the arena on slippery grounds and falling heavily on their own weapons. Mr. Brevior wishes me to point out the fields of battle where the encounters took place, and I will refer him to the *Revue Spiritualiste*, to the *Concile de la Libre Pensée*, to *La Revue Spirite*, and to all the English periodicals of the last few years. Those were the fields where the champions met, and where one could descry the well-aimed thrusts of the polished steel of argument on one side, and the shower of the gilt, slim arrows of phraseology, which ever fell short, on the other. I witnessed the encounters from the high hill-tops of reason, without the green spectacles of prejudice, and I distinctly saw those fighting under the standard on which was written "*Anti*," completely overpowered. However, the truly brave never surrender, and I see them yet—

"Head erect, sword in hand, and defiant still."

Friend Brevior wishes me also to give the names of the conquered. In this I cannot satisfy him, because for one of them I have such superstitious reverence, on account of the many battles he fought and won in the interest of Spiritualism, when you, Mr. Editor, I, and many of us, thinking ourselves wiser than he, made great merriment at the very mention of the subject, that his name is to me like something sacred; although in this case it might well be said—

"The gods give us faults to make us men."

I have prepared a list of the various anti-Re-incarnationist champions, with near them an enumeration of all their objections against Re-incarnation; it is a page which may one day appear in print. For the present, however, I will only give the culminating arguments, which they have brought to bear in condemnation, and Mr. Brevior will have no difficulty in guessing the names:—

1st.—Because Re-incarnation is against theological palingenesis.

2nd.—Because it is nonsense—sheer nonsense.

3rd.—Because Mr. Kardec was a matriculated rogue.

4th.—Because it is against the fundamental truth of progression (the same might be said of a painful counter-irritant applied to save life).

5th.—Because it obliterates the consciousness of the past. (As if we did not lose that consciousness once in every twenty-four hours by sleep, finding ourselves better for it).

6th.—Because, under the name of metempsychosis, it was believed in by almost all the civilized nations of antiquity.

Last of all objections, and from a new formidable crusader, because it is effeminacy, rank poison; because musing idiots get psychologised by it; and because he might be re-incarnated in the person of a Bill Snooks.

These are the crushing arguments against Re-incarnation, and if I have omitted reasons more cogent than these, brought forward by the phalanx of its opponents, I am ready and willing to stand correction.

Friend Brevior gives me credit for being an extensive reader. He is for once mistaken. I am so little so as even to be ignorant of that classical story he mentions of that unfortunate Chanticleer, which got roasted at night, for crowing too early in the morning. I would point out to him, however, some tough chicks which cheeped earlier still than that symbolical unfortunate Chanticleer; their names are Thales, Pherecydes, Pythagoras, Plato, and later still Lessing, Warburton, Moore, Glanville, and many many more of the same brood, who never got broiled for their pains. I know that he is not quite unaware of this, for I discern (from the *Spiritual Magazine* of 1861, Vol. II., p. 354), how he can with calm demeanour discuss the subject. There he placidly discourses on Re-incarnation, asking for more light on the knotty point. How is

it that he now threatens with culinary execution any rooster which sings out not too early in the morning, but very late in the day? Has he been dazzled with the splendour of the arguments against Re-incarnation, the which makes him think that it is now time to close the shutters? If so, his organs of perception and mine are very differently formed, for he finds arguments where I see nothing but words. Let him mark this:—By-and-bye he will hear so much Re-incarnation cock-a-doodle-doing, that he must join the choir, or retire into the woods.

I think I have fairly answered Mr. Brevior's pressing inquiries. But since he calls me out to break a lance with me, I will pick up the glove by putting, in my turn, one question to him (of one thousand that I could), to answer which I will give him every latitude of time.

Does he, or does he not admit the necessity of at least one incarnation as the indispensable A B C class in the school of the human soul? If he does not, he declares Providence to have done a work of supererogation. If he does, will he tell me what becomes of the education of those souls, who, by remaining on earth—maybe a minute only, or a day, or for that matter a year—are thus bereft of the advantage of that first initiatory class? This query has ever been met, at the hands of the non-Re-incarnationists, by the stereotyped reply: "Such a soul will learn the alphabet in the spirit-world." Let us examine what this hypothesis implies:—A human spirit enters the flesh, and by premature departure from the life of earth is spared sin and its consequences; it is spared all the evils that flesh is heir to, and without even a pang is sent straight to the joys of angel-life. Another spirit takes the human form.—His head happens to be small in the frontal region, low at the top, and bulky at the occiput; for he is the offspring of a long line of malefactors, and upon him rests the accumulation of two hundred generations of moral and physical pollution. He is forced to remain in this "vale of tears." The small-pox will tear his body and disfigure his face; the whooping-cough takes away one of his lungs; weak, hunchbacked, repulsive, he will find no friends, no employment, and, like his forefathers, take to stealing. For three-score years and ten he must suffer hunger, bodily pain, and every kind of humiliation. And when his soul be wrenched from his body, either by his own or the hand of the executioner, cycles upon cycles of unutterable misery attend him in the world of spirits.

How can non-Re-incarnationists reconcile the justice of God with the emanation of these two decrees? You must come to the law of Re-incarnation for an explanation of this apparent injustice. Re-incarnation teaches that there is but one weight, one measure, one school for all the human family. Sin for all, that we may learn the consequences of transgressing the laws, strengthen the free will, sin no more, and learn to be charitable to all our fellow-creatures and fellow-sinners. Moral and physical suffering for all, that we may, by antithesis (so even Swedenborg says), realize the joys of the higher spheres. And if a human soul, for reasons beyond its control, cannot be taught these lessons in one incarnation, through the infinite mercy and wisdom of the Father of Spirits it is again sent, and again and again if necessary, to the school of earthly life, until, by treasured experience and strengthened self-will, it is made ripe for the world of spirits. This is the Providence before which the Re-incarnationists bend their knee, and from whose altar no amount of abuse or ridicule will ever detach them.

Over and over again have we been told with great assurance, that Re-incarnation is only taught by low, ignorant, or mischievous spirits. I have before me a volume containing 24,130 (I say twenty-four thousand one hundred and thirty) lines, printed at Parma, and dictated there by the spirit of Ariosto to a medium who has never written a verse in his life. It is a description of the scenery and life in the spheres, and in style and language so grand and sublime as would, of itself, give renown to the literature of any idiom. I have perused some 20 manuscript volumes, by the mediumistic pen of Major Vigilante of this town, intended to correct many of the mistakes contained in universal history, sacred and secular. These manuscripts possess literary merits of the highest order, whilst the Major declares, *urbi et orbi*, that if there were anything which he hated most during the course of his life, it was pen and ink. Medium Del Giudice, also of this town, has just completed, under spirit dictation, a most

voluminous Encyclopædia, embodying such advanced views in all the branches of human learning as to make his spirit-guides forbid its publication in the benighted times we live in. Major-General Orsini has mediumistically written a romance bearing upon Spiritualism, and of surpassing interest and literary excellence. The Reverend Jeremiah Fiore, another Neapolitan medium, is just going to send to print an inspired volume on psychology, which will undoubtedly become a standard work of the kind. Can these be tricks of low, ignorant, or mischievous spirits? For it is through these same spirits, one and all, that we are taught Re-incarnation as an integral part of the spiritual philosophy. Bear with me if I candidly tell you that it is not reasonable to suppose that the Dispenser of all gifts, in the greatest of His revelations, would set aside us, the repeated civilizers of the earth, and make the English His chosen people. The greatest truths to mankind have ever come through us children of the East, even when the sons of Albion were decked in blue paint. It is certain that either you or we are mystified. Our angel teachers say that the mystified are you, because of your indomitable pride. Listen to what they aver:—"England is not yet ready to receive the teachings of Re-incarnation. Were the lordly and the wealthy of that country told that they once had been menials, or that they might return on earth humble and poor, they would, with all the weight of their influence, mar the progress of Spiritualism there. In due time they will receive the light."

Nor is it well to forget that the Re-incarnationists are the preponderant majority amongst the Spiritualists of the world; that Mazzini and D'Azeglio in Italy, and some of the clearest and most cultured minds in France and America—nay, in England too—have been or are the adepts of the philosophy of Re-incarnation. Would that this consideration had its proper weight with those who use offensive epithets against the *believers*, as they are called.

Like every other truth, Re-incarnation requires dispassionate, cautious, patient investigation, and assiduous thought; and I would advise my English co-workers in the greatest and noblest of causes to be dispassionate, cautious, and patient in the investigation of a truth, without which it is impossible to unlock the many mysteries of mortal existence. I would tell them:—Approach the shrine of enquiry without fear or mistrust, but place yourselves in the hands of the Great Architect of the Universe, who knows best what is good for you.

What if, after all, Re-incarnation turn out to be a fact? What if henceforward spirit after spirit come to tell the truth-seekers of England that they must now be taught what they could not learn before? What if even Tien-Sien-Ti only come to unsay what he has said against the ill-understood theory; or ceases for ever to manifest to you? What will then both the Spiritualists and their leaders in England do? Will the former continue sceptics and the latter mute? I leave these reflections to your consideration.

In treating a subject which I consider of paramount importance to my brother Spiritualists, I have preferred frankness to artifice of language. I deem the Anglo-Saxon the only race of men to whom truth can be told unvarnished, and I have done so in acknowledgment of this rare virtue in a people. I hope I am not mistaken, especially when I address myself in love to those who know that, by the revolving of a few more seasons, we shall all find ourselves where thought can be hidden no more, and speech cannot but be free.

Yours respectfully,

G. DAMIANI.

*P.S.*—I almost forgot to convey a piece of gloriously good news to my non-Re-incarnation brethren. Spirit Tasso (yea, Tasso) through a lady medium of the highest order and excellence, delivered the following joyous message:—"When men reach the point of understanding spiritual things, becoming in fact Spiritualists, it is a clear sign of having fully described the parabola of Re-incarnations. They have done with the flesh—and for ever."

G. D.

Naples, September 30th, 1875.

## CURE OF CANCEROUS TUMOUR WITHOUT DRUGS OR SURGICAL OPERATION.

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

SIR,—I have been a great sufferer from an internal cancerous tumour, which began to form about 15 or 16 years ago. I felt burning pain, sickness, sleeplessness, and gradual loss of appetite and of taste of all kinds of food. As the tumour enlarged these symptoms increased; the pain and sickness became more constant and severe, and accompanied with derangement of the liver; bilious attacks and severe headaches alternating with sickness and water-brash. During this period I have been at different times under medical treatment, and also magnetic treatment, and have followed the prescriptions given me as to medicine and diet by my clairvoyants and magnetisers, and have quite a collection of little bottles which contained the different medicines prescribed. But any benefit I may have obtained by these means was slight and temporary: and latterly I had rapidly become worse; I was so weak I could scarcely walk, and so emaciated I was almost a skeleton; and my friends were seriously alarmed and anxious about me.

On the 16th of August last I first visited Dr. Mack at his rooms, 26, Southampton Row, Holborn. Without asking any question, or waiting for any statement of my case, he at once told me how and where I suffered as accurately as I could have myself described it. He said I was too sore and tender in the parts affected for him to touch them, but he made passes over the corresponding parts of his own body, exhibiting at the same time my own symptoms as though sympathetically affected; while I felt the healing influence from him passing to myself. He then held each hand of mine in his for perhaps a quarter of an hour, every few moments passing his hands into the basin of water on the table. I felt something which I can only compare to a gentle stream warm and soothing passing through me to where I felt the pains.

On leaving, the Doctor gave me some paper magnetised by him to wear as a bandage round my body. I applied it on reaching home: directly it touched the skin, before I could even pass it round me, I felt three successive shocks of pain shoot through me. I felt greatly relieved from the first treatment, and from the use of this magnetised paper, and ate a better dinner and with greater relish on my return home than I had done for a very long time previously. With the exception of a week, that I was out of town, I have since regularly visited Dr. Mack for treatment twice, occasionally thrice a week, each time feeling great benefit, especially on my first three visits. Sickness abated, regular sleep and the appetite and the relish for food returned. I have been increasing in strength, my pains have left me, and the tumour has now, I believe, entirely gone. All this has been done in eight weeks of treatment, without surgical operation or drugs, or any kind of medical appliances; without even any change of diet or in my mode of living, or the use of any other means than those already indicated. I may add that Dr. Mack takes no credit to himself other than as the instrument through whom, under the Divine Providence, beneficent spirits operate to effect this and other marvellous cures. I have deemed it my duty to send this narrative for publication, not only in gratitude to Dr. Mack, but in the hope that other sufferers may be induced to avail themselves of his wonderful powers as a spirit-medium for healing, even in cases as inveterate and intractable to any known treatment as that of cancer.

I am, Sir, yours, &c.,

EMMA SHORTER.

23, Prince of Wales Road, London, N. W.,  
October 19th, 1875.