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SPIRITUAL PHENOMENA AMONG SAVAGES.

As by contact with the white man, savage races are gradually, with a few exceptions, being civilised off the face of the earth, steps should be taken by Spiritualists in foreign lands to witness and record whatever psychical phenomena may be prevalent among their darker brethren, before the latter are altogether exterminated. Such phenomena may differ in degree, if not in kind, from those now prevalent in our midst; in some instances also the physical section of the manifestations may be more powerful than among civilised men, because of the more healthy and complete animal development of savages. Moreover, as black men in their native wilds have not the fear of the opinion of the Royal Society or of our Mrs. Grundy before their eyes, the spiritual manifestations in their midst are sometimes allowed to multiply and develop so freely as to endow the observers with an unusual amount of experience as to their nature. For instance, Canon Calloway, of Natal, in a paper read in the autumn of 1872 before the Anthropological Institute, told how the son of the steward of the Zulu King was suffering from a curious disease. After the disorder began, he loved no one, and retired into secluded places; he first had a sensation of something creeping up from his fingers and toes and settling in his shoulders like a great weight. The shoulders are the place where the Itongo, or controlling spirit, is supposed to have some special residence. He had horrible dreams at night, and was troubled by internal voices, which told him many untruths, and tried to induce him to slaughter cattle. But the Zulus around him were not half so ignorant of the case as the Royal College of Physicians is about similar maladies. Canon Calloway says:—

His friends looking on these symptoms as indicating the disease which precedes the power to divine, treated him with great gentleness and deference. The two questions they had to determine between were these:—1. Whether they should call in a doctor who should so treat him that the power of divining might be fully developed in him; or 2, whether they should call in a doctor to lay the spirits, and restore him to his usual health. They concluded to call in a doctor to lay the spirits, notwithstanding having been warned by

another, that by doing so they might cause his death.

A spirit is laid in this way. Emetics of a certain kind are given, which they suppose have the power of expelling from the system some matter which causes the disease. That which is rejected is taken, mixed with sundry medicines, and buried in an ant-heap some distance from the kraal. They adopted this plan; and the man was at once convulsed, and remained in convulsions for many days. They called his wife. She insisted that they should dig up the medicine, and went herself and destroyed the charm by opening the place where it was buried.

Thus things remain at present. What the future will be we cannot say. He may die of the disease; or become insane; this, however, is said by the natives not to be common. Or he may become a diviner. Or if he would submit himself to proper care and treatment, may be restored to perfect health.

The progress of "the disease which precedes the power to divine," or as we Spiritualists would term it "undeveloped mediumship," is thus described by the Zulus:—

The person is heard singing at night. The songs are often good; always new; so new and so good that the whole kraal will sometimes arise and join in them. Or he is observed to come home early in the morning, having been wandering about the country all night, bringing with him certain plants, which he tells them the spirits have pointed out to him and revealed their medicinal powers. Or he leaves his home, and wanders for an indefinite period on the mountains and in the open country; and comes back daubed with clay which he says he has obtained by living for some time in a pool with the rainbow, which the natives suppose to be an animal; and having his body festooned with snakes. After a time he declares himself to be diviner; and his friends put his powers to the test by concealing things which he has to detect by his clairvoyant ability. If he succeeds his fame is spread abroad among the people, and they are called to be witnesses of his power. They send him away into the bush, and hide all kinds of things in all kinds of places. He returns, and if he finds them, or the majority of them, he is declared to be a diviner by acclamation.

Here again is an example how little Zulu boys, like Theosophists, try to develop the powers of their own spirits:—

It is said that when boys are herding cattle they often leave them to join others in a game of play. Hence it often happens when they return towards evening several of the herd are missing; they sometimes search here, there, and everywhere they can think of to no purpose. They then agree to sit down and abstract themselves from external things. Whilst thus abstracted an intimation arises within them or one of them that the cattle are in such a place; and the faith in the truth of the intimation is so strong, and the impulse to go to the place so irresistible, that the subject of it arises and runs off full speed to the place and finds the cattle. It is said that it is not every boy that has the power; some have it more than others; some never have it at all; others on the contrary have it so strong and clear that they are soon looked up to by their fellows who follow them with the same confidence as a pack of dogs will the yelp of some well-known hound when he has taken up the scent.

Direct voice manifestations are known among the Zulus, also the carriage of solid objects

from place to place by spirits. The voice manifestations are obtained in the light; the sitters squat on the floor of the hut, and either evolve psychic force or promote harmony by beating the ground with the palms of their hands.

A paper by Dr. A. P. Reid, of Dalhousie University, Halifax, Nova Scotia, read before the Anthropological Institute, in April, 1873, narrated how a Santeux Indian could obtain the Davenport manifestations. The name of the gentleman was Caught-ske-kaw-bunk, signifying "The rays of light before the sun appears on the horizon." He bore the character among his brethren of being "a great old rascal," but Dr. Reid found nothing amiss with him. Dr. Reid says:—

He was to the Great Spirit as twilight to daylight,—in fact, a "medicine man." He had fasted a long period; I did not find out how long. He was extremely modest, and said but little of what he could do; but from the half-breeds I learnt that he had accomplished a greater feat than the Davenport brothers of a few years ago, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine-tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the half-breeds, several of their medicine men have performed.

Another Santeux Indian was a drunkard of the name of Co-se-kan-ch-kway-kaw-po, signifying "The man who, standing up, his head reaches the heaven or sky." He fasted for eight days, at which the Great Spirit was so pleased that he told him that in the future life he should rule over the tract of country bounded by Lake Winnipeg on the East, and the Lakes Manitoba and Winnepegoos, on the West; about 200 miles long by from 25 to 58 wide. The old man firmly believed in his destiny, so bore the ills of this life uncomplainingly.

The psychology of savage races is a field of research at present almost entirely unexplored, and the duty devolves upon Spiritualists who can gain facilities for observation, to utilise the opportunity before it is too late. Savages represent mankind in its childhood, and although we have no written records of the thoughts of prehistoric man, those of the savages of to-day may give us some idea how the first religions were evolved among our early forefathers.

Geological, archæological and other branches of research, present no evidence that man has descended from a higher stage of civilization. Taking the written history of our own country, the farther we go back the more uncivilised were we, and the barbaric state of the inhabitants of these Islands when the Romans first landed here, is a matter of record. The bone implements, flint arrow-heads and stone hammers of earlier times, indicate no fabled golden age, but days when unclean savages prowled over the face of the land. There is no probability that a prehistoric telephone will ever be brought to light by excavations in the ancient palaces of Assyria or Egypt, or that a phonograph will be dug out by Sir John Lubbock, at Arbor Low. Something, however, of the general state of man in his earlier stages of development, may be inferred from the habits, thoughts, and Spiritualism of modern savages and modern barbarians. Future spiritualistic meetings dealing with the psychology and religion of such ancestors, will recognise no imaginary race of prehistoric men who were all sweetness and light, but the records of their proceedings are more likely to set forth that of

Filthy people,
Flat-headed, wide-mouthed they spake,
How they sit round their fires and jabber,
And shriek o'er the fish they bake.

A VOICE FROM OUTSIDE LAODICEA.

The tender unproselytising and consequently purely modern sentiment, as spiritually viewed, conveyed in the graceful lines quoted by "A Voice from Laodicea," in *The Spiritualist* of April 9th—

"Leave thou thy sister when she prays,
Her early Heaven, her happy views,
Nor thou with shadow'd hint confuse,
A life that leads melodious days"—

Can be frankly and heartily endorsed by Spiritualists, because it is an idea special to modern Spiritualism, which has already set its mark of tolerance on the world; regarding too, as it ever does, good deeds above views, even though they should be happy views. More, we could almost envy our sister her happy views, and almost wish that nothing had come in the way of clinging to the like ourselves, were it not that we have got into the habit of questioning whether "happy views" may not too often be mixed up with vicarious excellence, rather than confined to real and personal excellence. The possible, not to say probable, fallacy and worthlessness of the former of which, certain rude spiritual

shocks may have convinced us of, and so set our footsteps in another direction; though we may still have, like earlier pilgrims, a pleasant memory of the flesh-pots of Egypt, and would not even rob those who still retain them. We know that we have a work to accomplish, a journey, perhaps a long one, towards a promised land, in a new direction, and a thorny, though not a barren road.

Modern Spiritualism is not a bed of roses; it is the characteristic, however, of every new spiritual influence to make its advocates victims in one way or another, and we all cry with one accord: "If in this life only we have hope, we are of all men most miserable." And when we ponder with pain over our anomalies, we are led sorrowfully, but still hopefully, to contemplate earlier phases of spiritual influx, and then we cannot but notice their shortcomings also. And one thing we can safely affirm, which is this, that nothing in modern Spiritualism of general evil has come up in any degree to the disastrous effects of the wide-spread immorality produced by the socialism which was general 1800 years ago, and which was the immediate consequence of a previous spiritual influx of a like nature to our own.

So then, as in relation to their case many gross extravagancies have been at length outlived, we hope as regards the early effects of our own newer influx, that our lesser irregularities and misfortunes may be sooner extirpated than theirs have been.

"A Voice from Laodicea" asks the following question: "If Spiritualism were generally received, do you think that the world would be the better for it?" I will answer this question thus: However it might be while men remained in this world, at any rate when they died they would be less likely under Spiritualism, than they are now, to find that they had been building castles in the air, and less likely to realise the conclusion that "happy views" may be very false expectations indeed.

Differently as Spiritualists may be led to think in regard to details, like other people, there is one point on which there is no dissent, which is this, that hopes grounded on vicarious assumption, the most ordinary of "happy views" are, to say the least, most untrustworthy.

Is it not sickening to read, as we often do, manifestoes from murderers, felons of the worst description, holding forth, not that they hope, though about to die, still to live down evil, as

Spiritualism would teach them, but that by "happy views" they are already made fit company for angels and saints of light, whom they, who reeked with every abomination a month before, are about to join as soon as ever the drop will permit them? While the said manifesto will also imply that if the murderer had not crowned a life of crime by an especial act of atrocity, he never could have been among the blessed. If modern Spiritualism had only by its *knowledge*, registered a protest against such a gross but common perversion of natural law as this, it would be notable for a great and good work, and this protest it universally and emphatically makes from every quarter.

Again, I need hardly say that Spiritualism has long since settled an old moot point in theology, through knowledge, as to whether "To day shalt thou be with me in Paradise," "Fool, this night shall thy soul be required of thee," is to be the rule of the destiny of our immediate future, or whether we are all to sleep till the last trump, whatever that may be. Spiritualism has, I say, long since settled the question in favour of the former teaching, and we now do not hear, as we did many years back, long wearisome homilies upholding the latter view.

So it is now not only notorious felons, but common-place people enough also, who under the influence of "happy views," combined with the leaven of Spiritualistic teaching that has crept in among them, shewing that we shall not all or any sleep till a last trump, who arrogate to themselves the assurance of everlasting bliss from the moment that they have "shuffled off this mortal coil."

Now I find, from my personal experience, that persons knowing my Spiritualistic bent, make this gaining of Heaven at a burst, their standing-point against me. Modern Spiritualism, which implies attainment by growth and personal fitness, they plainly denote to be of "the devil." For their part they know their failings are great, but they nevertheless rejoice in a happy faith which gives them assurance, certainty in fact, of going straight to Heaven on dying. Such are their "happy views," and such the language of my friends when living. I think they have entered into a cabal to assail me in this way, in order to show me my weak point, and at the same time their strong point.

Now it so happens—and I enter on this subject with a sense of awe and responsibility mingled with grief, though with grief comes

joy in their future progress and mine—it so happens, then, that being gifted by what is called a sixth sense, that is a power of seeing and hearing persons in fluidic life, it so happens, I say, that these very persons who have assailed me with their prepotency when living, *invariably* come to me when dead, to tell a different tale. They come to me, waking me from my sleep, to tell me of their griefs and disappointments. I do nothing to call them, but I pray for them, when they do come so unmistakably to demonstrate that they have not yet attained the happiness that "happy views" had so confidently anticipated.

I cannot help this, I did not ask for this gift, but it came spontaneously, and I take care to say nothing about it to those around me, and least of all to the family doctor; and I only tell it to you, gentle readers, *sub rosa*, for even some of you will shrug your shoulders at it, because you have no experience of it yourselves. Several years ago, spending the evening with a family that I had met in society, I was asked if I believed in Spiritualism. "O dear, no!" I said; "Faraday has disproved that. It all comes of the unconscious action of the muscles of the hand; he says so, and what is more he has proved it." Before I left the house, I was of a different opinion; a young lady of the family was a medium of the highest calibre. I went to this house once or twice again, but soon left the town where it occurred, and did not go to another *séance* for years. But, it was only a short time after this first *séance* that these audient and voyant powers came upon me so decidedly, before I had read anything in favour of Spiritualism at all, or knew about its details. Certainly these new and unexpected gifts, which had only been but shadowed forth on previous occasions, much surprised me, for I did not seek them; though, if I had sought them, I could then, as now, have seen nothing wrong in so doing; I should only have been following the example of Jesus. Moses believed in the return of the dead to earth, but forbade their invocation for purposes of polity; but Jesus opened up communion with the dead by invoking that very Moses who had forbidden it, and this at a *séance* with chosen disciples. New things succeeded the old. The very opinions quoted in a "Voice from Laodicea," against modern Spiritualism, are bathed in Spiritualism themselves. Where would be found the tolerance for those who differ in religious thought in our more ancient Spiritual literature, even among its happiest

views? There is no rule laid down of hatred in modern Spiritualism, for those who differ from us. The *Bourgeois* gentleman of Molière had been talking prose all his life without being aware of it; and the youths of the present day have inherited, unwittingly, so much of a tolerant, kindly spirit, brought about by the unseen leaven of Spiritualism running through the whole present generation, that they sometimes write or think in the pure spiritualistic groove, even when they imagine they are hurling sharp shafts against it, as in the instance before us.

But when we come, in the same article, to a most overwhelming paradox, which actually seeks to connect the universe, the very archetype of order, with the idea of "folly and purposelessness accentuated," for no other object than just to cast a passing stone at Spiritualism, we find no Spiritualism or common sense in that, though there may be some of the former of a certain kind, but something else that we do not like to name; and we can confidently affirm that no such idea has ever before appeared in any document ancient or modern by one, who gave heed to his tongue, or whose brain put judgment into his pen. The writer asks "If Spiritualism with all its present extravagance, grotesqueness, absurdity, could at once gain the adherence of the world, do you think that the world would be the better for it? Will its most fanatical supporters answer in the affirmative?" He might as well ask, "Was the world the better for some of the early Christian socialism, or for all the hideous anomalies that have since deformed Christianity?" No, certainly not, and yet the good of Christianity has lived and prevailed. And Spiritualism will live, and prevail when it has ripened. Then the writer goes on to his extraordinary attitude: he says, "At the best, we should gain a more or less distinct perception of an universe, which seems but an enlarged edition of *this (sic)* with the folly and purposelessness somewhat more accentuated." I feel sure that the author of those words feels already sorry for having written hastily anything so unwise. Again, the "happier views" which "A Voice from Laodicea" puts in opposition to Spiritualism, assume this advantage over the latter, inasmuch as they possess "one faith and one morality." Indeed! What "one faith?" The faith of Luther or that of Ignatius Loyola? Or does he point to the Turkish soldier, with a smile of contempt on his countenance, and a sword in his hand,

keeping the contemptible squabbles of holy week in the holy city of the different members of the "one faith," from breaking into blows. Would he point to the one faith of our own country? And what one morality? Is it the morality of pious fraudulent bankers, buoyed up with the happy view of imputed righteousness, robbing the widow and the orphan? or the morality of inquisitors, Elizabethan, Jacobite, Spanish, or those hailing even from Salem in the United States, burning good men and women alive, and all from "happy views?" If so, then, better the morality of the Fijian, who eats his grandmother, whilst the latter, as Lord Pembroke tells us, having perfect faith in happy views of a happy future, goes jubilantly to the slaughter, as her own grandmother did before her, when old age and infirmities had rendered her life a burden. Better this, I say, though it be but bad. And better the morality of the Alpache Indian, who, (living by fraud and rapine of his neighbours, who kill him in turn, when they can catch him), is like the Jews, faithful to his own people, and whips his children when they lie and steal at home.

Having set us in the lines of faith and morality, the "Voice from Laodicea" kindly tells us that we are free to choose between a dozen systems, five of which he considerably selects for our choice. There is Theosophy, Christian Spiritualism, Reincarnationism, Comprehensionism, and Harmonial Philosophy. Christian Spiritualists and Reincarnationists are alike in believing in the communion with spirits; and they both have their highest authority from Christ, for believing also in the *right* of man to hold communication with the dead, and both believe that they have the power to do so, which is the very nucleus of their faith. Theosophy thinks that they have not that power, or at any rate only in very rare instances. Reincarnationists are like Christian Spiritualists in this also, that they call themselves "Brothers in Christ." Beyond this, the former believes in pre-existence and reincarnation, which were both taught by Christ. The object of the Harmonial Philosophy is, I believe, an effort to bring science and religion into accord. This was also the endeavour of the late much-lamented Serjeant Cox, not an undesirable aspiration in these days; while Comprehensionism may, I suppose, comprehend much that is difficult to comprehend, perhaps the assumption of talent, without talent in the assumption.

And now let me show how thoroughly I am in accord with the idea of leaving others to their "happy views," even though I may differ from them, fully believing that it is not views which fit us for after life, but deeds. I would not, then, quench the smoking flax, let the fire be lighted from whatever source it may. All I contend is that this toleration is a modern phase, a purely modern Spiritualistic phase, and I trust a happy view.

Let me tell of an incident in my life, which I would not drag from its privacy were it not so strictly in accord with what I have said. I have had the pleasure of meeting the spirit, John King, at *séances*, perhaps a dozen times in as many years. I knew him first and conversed with him at the Marshalls', and I have never since found any difference in either his voice or his idiosyncrasy; and he always recognises me very kindly as an old acquaintance, however long a time may have elapsed between the *séances* where we have met. Some nine or ten years ago, when the spirit of proselytism was not so weaned in me as it is at present by Spiritualism, I remarked at a *séance* to John King, how I regretted that one very dear to me, whom I named, disliked Spiritualism. What was the prompt reply of John King? These were his words. Naming the person in question, he said, "She is a dear good woman, don't you force her." Neither John King, nor anyone else ever spoke truer words than those contained in the first part of that sentence. And was there not a really spiritual lesson of toleration, not to be found among "happy views," but which I claim as a sterling characteristic of modern Spiritualism, in the second? If John King had been a man in the flesh, I should have been surprised at his knowledge, for the person in question lived far away, and was never at a *séance* in her life: more, I believe she would die rather than go to one. The subject of Spiritualism has been, since that speech of John King, a sealed subject in my house as far as I am concerned. So I trust I have shown that I am in full accord with the second stanza quoted by "A Voice from Laodicea," as I was with the first.

"Her faith thro' form is pure as thine,
Her hands are quicker unto good;
Oh, sacred be the flesh and blood,
To which she links a truth divine."

AN OLD SPIRITUALIST.

GENERAL SHOWERS, the medial powers of whose daughter are so widely celebrated, has arrived in England, from India.

SPIRITUALISM IN DISTANT LANDS.

A correspondent writes us from British Columbia, March 27th, 1880, concerning the spiritual manifestations obtained in his home circle:—"We have the room lighted up occasionally, and lights like forked lightning dancing about the room, also flickering stars, but we cannot progress farther. I wish we knew what to do. It is really curious to mark how this belief is permeating all regions. Fancy sitting at a *séance* in Behring's Strait; it makes one shiver, for it is as cold here now as ordinary arctic weather. This place has been extolled for its lovely climate, but this year the glacial period has set in. My friend, Capt. — who is looking out of the window at this moment, declares it is blowing a gale, and that it is hailing, snowing and raining so that he cannot see across the road."

ASTROLOGY.

BY C. C. MASSEY.

I should like to supplement the reference to planetary positions in the nativities of insane persons, which I gave last week from *Urania*, by a few simple calculations which will bring out the full significance of the facts. Before doing so, however, I must again premise, by way of caution, that the collection is only valuable on the assumption that the writer in the *University Magazine* has given all the cases he can obtain of distinguished individuals so afflicted, whose birthdays are known, and has not merely made a selection of cases conformable to astrological rules. A fallacy which would imply ignorance or neglect of the most elementary principle of induction and common sense is not probable in a disinterested writer apparently of education and intelligence; the list is taken from a class itself certainly small, and my biographical memory, at least, does not supply any omissions. It is, however, a pity that the writer has not explicitly stated that his list is exhaustive. I speak rather feelingly on the subject, having been constantly irritated in my astrological studies by "illustrative cases" which are of course absolutely worthless when what is wanted is a valid induction.

Having gone again, and more carefully, through the list, I find out of the nineteen cases of sovereigns and men of genius, sixteen in which the planet Mercury is afflicted by ill aspect, zodiacally, at noon of the day of birth, by one or other of the "infortunes," Saturn, Mars, and Uranus. In five cases he is afflicted by two of them. In nine cases the Moon was

afflicted at noon, and as her altered positions in the zodiac at the respective times of birth would be as likely to add to this number as to diminish it, we may say that in nine cases out of nineteen the Moon was afflicted at birth. I have taken the range of application at 5° on either side of the exact aspect, that is to say, including the exact, or "partile" aspects, at 11° for each aspect. The minor aspects, semi-square, sesquiquadrate, &c., I neglect. What, now, are the chances without reference to an ephemeris, that at any given moment (1) the Moon or Mercury (taken separately, not alternatively) will be afflicted by ill aspect of one or more of the three malefics, or infortunes, Saturn, Mars, or Uranus? (2) that either of the former (taken separately) will be afflicted by two (or more) of the latter? There are 360° in the zodiac, and four bad aspects, viz., conjunction, opposition, and two squares of 11° each=44. So that the chance of Mercury (or the Moon) being afflicted by, say, Saturn is $\frac{44}{360}$ or the chances against it are 316 to 44, or rather more than 7 to 1. But as there are three infortunes, any one of which being found within those 44° would afflict, we get a chance of rather more than 2 to 1 against affliction by either, alternatively. This would represent an average of less than 7 cases in the 19, in which we should expect to find Mercury afflicted. We find him so in fact in 16 cases, and the Moon in 9. The chance of a double affliction—Mercury in ill aspect to two or all of the malefics—I find to be rather less than 1 in 24, or rather more than 23 to 1 against it. Yet out of 19 cases in all, we have 5 of this double affliction. The above appears to me to be the proper method of proceeding in calculating the chances. A friend has suggested that I ought to take the number of days in the year in which Mercury is in ill aspect to either of the three malefics. The verification of the chances computed above would give him one third of the year, or about 120 days of affliction. During the present year he has 129 such days, on which, at noon, he is not more than 5° distant from conjunction, square or opposition, of one or other of the three planets in question. The difference is not material, and would certainly be rectified in an average of years.

Suppose now, I could be supplied with the birthdays (giving of course the years) of 10 persons who have become insane, to the knowledge of any of your readers, (I should request an assurance that the dates were sent without previous consultation of an ephemeris, and

therefore without any intention to confirm or discredit the astrological rule), if the results found by the writer in the *University Magazine* are accidental, I should expect that of the 10 new cases, in only 3 or 4 would Mercury be zodiacally afflicted. If, on the other hand, there is a true connection between insanity and those positions, I should expect to find the proportion shown in the above cases to be maintained in the new ones, which should yield 8 cases of affliction. If that were so, surely only blind and stupid prejudice could dispute the cogent force of such a fact, though further confirmation might well be demanded.

Temple, April 26th, 1880.

SOME OF THE RELIGIOUS ASPECTS OF SPIRITUALISM.*

BY ISABEL DE STEIGER.

I feel it would be so presumptuous of me to venture to say anything on this subject, as it has been recently treated in so admirable a manner by various minds, in this very room, as well as particularly in the remarkable papers by Mr. Wm. Oxley in *The Medium and Daybreak*, that had it not been allotted to me by our friend Mr. Stanton Moses, I feel I would willingly have refused the task.

I trust therefore that you will kindly forgive me if I am unable to suggest anything new to you, for I cannot but feel that I am now addressing myself to high intelligences, who not only have thought much in the past on these things, but who are still, like one in old times, "pondering them daily in their hearts."

However, to address myself to my subject. May I say what appears to me, that like a "wicked and perverse generation," as we are, we are still too much occupied in searching after "signs," and that our Spiritualism has dealt chiefly in the outward and visible manifestation of Spirit; therefore, the reproach that is cast upon us, that although we call ourselves Spiritualists, we are often anything but spiritual, is not without foundation.

The reason for this is, that we are beginning at the wrong end, in our desire to be further acquainted with this most transcendent subject.

From spiritual sources we learn that mankind was not always what it is now; and that before the known or rather unknown history of the Man of Genesis in our Bible and other Bibles, in an anterior race there were sons of God on the earth; that is, the spirit of man was at one with the spirit of Nature, with the

* A paper read before the National Association of Spiritualists, April 12th, 1880.

Creator and Factor of the Universe, that therefore man's spirit was not as now hidden and powerless in the body.

The symbolical teaching of the Vedas in the East, the Eddas of the North, the sacred writings of our own and other nations, all point to the same idea. In this, the fabled Golden Age, I firmly believe. However, all we can ever surmise of that far off age is that mankind did not live as they do now, separated from their spirits; we know nothing more, for we have only faint echoes of sounds long passed away, and but dim visions of that remote age; but strange to say, these echoes are beginning to sound more clearly, and these visions are becoming brighter, for as one cycle after another has passed away, and as all eternity revolves in infinite circles, so is the time coming when this mysterious age will be revealed to us, and the records of the past will be born again in the history of the future.

As has been truly said, this is "an age of resuscitation" in many things—literature, art, and highest and best of all, in religion. Nothing can, however, be born again in exactly the same guise; it must take on the conditions of whatever age it lives in.

Now, what in fact means religion, and what is the real signification of this very potent word? I do not need to be told that it comes from the Latin "to bind," neither that it may mean certain "doctrines taught by either Christ or Buddha," or it may mean a "ceremonial, involving an organised priesthood, and a machinery of sacred things and places;" or it may mean "a body of precepts or code of rules intended to guide human conduct," as in this sentence—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It does imply *all* this, and also more. Something wider, for its means, in its essence, the unity of all nations. In its diversified developments throughout the world, from all known historic times, it has meant also the desire for the understanding of those mysteries revealed through nature to the exterior senses of man.

This has been the object of all known religions, the one grand simultaneous impulse of man to find out what he is, whence he comes, and where he goes.

Man does know, though he does not always will to know it, that he is not flesh alone, and this exhaustless idea has exercised him for its

solution ever since his spiritual faculties were closed at his so-called "fall," at the time of the birth of the new man, symbolised by the story [in Genesis of the temptation and fall of man. Countless ages ago, the event may have taken place when man was left alone on the earth, "to work out his own salvation," to recover the powers and to rebind again his one spirit within him.

Before the advent of this inferior spiritless race, the sons of God needed no teachers, as they have done since. They were purely receptive to spirit; they were beings incarnated in perfect forms, unsullied temples of holy spirits, divinely expressed thoughts of the Ineffable One, they were in themselves divine. Now arises the question, if this were the case, how could such a state of things alter? What means therefore the mystery of the fall of man? In short, how comes it that we are what we are? Herein is a mystery; that is—for the present all this knowledge is hidden from us; but as soon as we are able to receive it we shall each of us understand it. At present all we know is, that once upon a time man was one with his Creator, and that though existing in matter, in obedience to the inconceivable and inexorable laws of nature, matter then took its right place, being subordinate and obedient to spirit. Then comes one pregnant hint, one little link. We are told in our Bibles that the sons of God saw that the daughters of men were fair. This is a hint of a middle time in those archaic ages. The various Bibles of the world have also obscure hints that point to the same idea. Then we have visions of a warfare, the sons of God beginning to be at variance with their Father and *our* history then begins. The marvellous and supposed imaginings of the ancient mythologies, the magnificent ideas buried in Indian, Egyptian, Greek religions, all date in their origin from memories of the past, when only with their faint memories remaining, man bereft of the powers of his spirit, alone with nature, is powerless over matter; he sees only with his outward bodily senses, and henceforth from the sun, moon, stars, light and darkness, thunder-storms and drought, all the forces of nature are mysterious to him, and what he does not understand, he fears, and what he fears he begins to worship.

Now here I shall be told that I am forgetting the great scientific theory of the day that man, like everything else, was slowly evolved from the smallest inconceivable atom; that we are

all the same in origin, and that though it is called the "descent of man," in reality according even to science, we have not descended but ascended. To this theory of the evolution of matter I have nothing of course to say. I can only quote a passage from one of the essays of the late Professor Clifford, whose materialistic views are well known. Professor Clifford himself however quotes and endorses words of Professor Tyndall from his *Fragments*, vol. ii. "If you ask Science whence is matter, and who or what divided it into molecules and imposed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to such questions, but if the materialist is confounded, and Science is rendered dumb, who else is prepared for an answer? Let us lower our heads and acknowledge our ignorance, priest, philosopher and all." These are Tyndall's words. May I not say that we Spiritualists are not lowering our heads; that on the contrary we are looking up, and our ignorance is vanishing as we watch for the light that is surely coming?

So much for the certainty of science, for scientific men only deal with matter; they ignore spirit. It may be however that the anterior race of man consisted of beings of slow creation, and from molecules they became man; it all may be so, but in framing these theories we are all too forgetful that there is no such thing as time with the infinite, and man may have gone through many other changes than simple development from apes. And here again science is changing its recent views. I feel I must apply the neuter particle—*is*—to the science of the day; dealing only with matter it is powerless to understand its elements, the masculine and feminine powers united in one. Wisdom is feminine and power is masculine, and neither of these qualities are as yet united in science; so neuter it remains, now destroying religion and not always enlightening mankind. Its recent views therefore as set forth by Professor Virchow, of Berlin, and which I find quoted and endorsed by Professor Clifford, are—"These are parts of the evolution theory which are not yet established doctrines, in the sense that they ought to be taught dogmatically in schools; they are but problems; we may think it ever so probable that living matter has been formed out of non-living, and that man has descended from an ape-like ancestor; we may fully expect that evidence will shortly be forthcoming to establish these statements, but meanwhile we must not teach them as scientific facts."

These teachers are honourable and to be respected, but it is grievous that while men are hungering and thirsting for knowledge, their leaders can give them nothing but theories which from time to time happily they alter, and which they must always alter as long as they deal with one side of nature.

Now however, to return to our primeval man—the one whom we may suppose him to resemble, the man of Milton in speaking of his Adamites—

"In their looks divine,
The image of their glorious Maker shine."

Then reigned man on the earth—an inconceivable degree removed from this supposed obscure origin, even as he now is. Nothing stands still, but all moves on for ever in its progression, and in also its apparent retrogression, for as time evolves in its grand circles, it touches now and then some point which seems to be for the time descension, but the ascending point is again reached, and history seems coming to the period when the resurrection of spirit is again due and at hand. Men's spirits are once more beginning to strain the bonds of matter, and are inspiring their reasons with divine powers, so the longing for wisdom and truth is the cry from all.

It has been a weary lethargy in the history of mankind while our spirits have been sleeping; but we have not been left quite desolate and alone through this long period of gloom.

To begin with, every nation has had some memory of the past left in some receptive mind; and each nation as it sunk or rose in its material life morally and physically, has evolved from these memories a religion. But in a short paper such as this, even were I competent, which I am not, there is no time to go into the vexed question of the relative merits of each development of religion or spirit power which is known on earth. Each in reality was given by the Infinite, or rather of necessity evolved itself from its own sources, and was therefore most suitable to the time and people, country and climate, for the time being. In some countries the relics and tradition of the past were not so feeble and dim in others, and also from time to time, when there was sufficient spirit force gathered together on earth once more, so as to be receptive to spirit, some great medium was chosen, and some great incarnated spirit, one made wise through the experience of the necessary time, one generated perhaps in the golden age itself, has returned to earth once more; and in his last incarnation on this planet, he has done

the great work of coming to be a Saviour and Helper—a messenger from the spirit world to captive man. His spirit being free, he has groaned to see the same force in fetters. These messengers have been the only supports of man, and have been those through whose influence man has been saved from falling into the slough of matter, for spirit, though it is not perishable, can change places and be lost to the earth. It was to keep spirit in the earth, to remind man of the past and to point to the future, that these great lights have come.

Each influx of spirit power has not however left a corresponding rise in spirit power in man. Partial glimpses have been mistaken for whole revelations, and the slowly awakening powers of man have led him, and still lead him into strange mistakes. "A little knowledge puffeth up," and that may be truly said of us, for as our knowledge of material things has greatly increased without our understanding their spiritual counterparts, we are not at all what we ought to be. The so-called religious people of the world have occupied their time throughout history in quarrelling over their various ideas respecting the utterances of their teachers, and with the so-called "non-religious" world. The latter not having the faculty of faith, denied everything not exactly answering to the requirements of their five senses, none of which being appealed to in any religion, they denied all. Between these two, the over-faithful and the under-faithful, there have been ever some who have steered clear of both shoals; they have been called Atheists by those who only believed in their own Saviour, and they have been called dreamers by those who believed in none. These have always taught that no one Saviour was the only emanation of God, still less the Deity Himself, as we Christians do. Had these voices been listened to, our various forms of religion would not have—as they all have—lost so much of their original light as to have settled down upon us to the clouding of our reasons, and alas, to our spiritual dishonor.

To be before one's time in spiritual matters is, as in material things, "not to be understood of by the people." A truth stated out of season, that is, when all men's minds are not receptive to that truth, *is as a lie*; by and bye the world progresses; men grow up to the same plane of comprehension and lo! that man who told that lie is as a prophet, and the men of the time who believed that lie are thought the only wise men of that past time.

So it is now; and those who read the signs of the times, see the same thing coming.

The great ones of the earth, however, have not in spite of all this trouble and confusion, come in vain. The amount of spirit now incarnated in man is becoming brighter and stronger. It once burned, then waned, but it did not die, and it will burn once more.

It may, however, seem to some of us that progression can only be applied as being exemplified in western nations, but I think we forget that riches and luxury, also machinery, railways, steamboats, crowded and gilded cities, do not exclusively bring blessing and prosperity in their path, or enshrine them in their midst. No! Sickness, misery, despair cruelty, wars, death, exist here as freely as over there. Money, on the contrary, is our God, and the want of it our Devil. Is progression then perfect in the West? Let any one read a paper headed "A Turkish Effendi on Christendom and Islam" in the last No. of *The Theosophist*, and he cannot fail to see that to some eyes at least, material and spiritual progression do not go hand in hand. Indeed, in the "heathen East," as we have falsely called it, there are some minds calmly abiding their time, waiting for kindred thinkers in the West to stretch out their hands of brotherhood and say, "In the eyes of the Infinite we are all His sons."

There is one chosen race among men and only one, and that is peopled from among all nations. The members of this scattered band may be unknown to each other in this sphere, but they are brothers and sisters all the same; their minds are on the same plane of spiritual receptiveness; as the true seekers, they will be true finders of wisdom.

Now I have but poorly tried to state this theory—that all religion from Fetichism in the West of Africa, to Ritualism in the West of London, is but one and all the same in essence; it is the present stage of the development of religion evolved from the memories of the past, it consists of rifts in the veil of Isis, the remains of the wisdom, powers, and knowledge of that archaic age when man was in very truth the Son of God. Priests have taught and seers have exhorted and prophesied, mystics have expounded, poets have sung about an angelic state and the golden age, artists have depicted angelic forms, and musicians have retained to us in their lovely strains the lost language of the soul, each and all of these have answered to their spirit powers and tried to do their work, for they have been all aiming at the restoration

of harmony. They felt the discord when commoner men were hugging their chains. Thus some few spirits have ever been alive, and through them higher powers than those of the senses have been always recognized; and by degrees through history we have been led to present times, until in the open manifestation of the Spiritualism of to-day, we have a general recognition of spirit—an acknowledgment, though an uncultured one, of the power of spirit over matter. This last power has had its day; men have found out it is a broken reed, therefore many are once more willing to look into the teachings of the great spirits who have come to us full of divine intelligence—the only sources hitherto for spiritual knowledge. Materialism is becoming revolting to us, as its emptiness is being shown. A modern Spiritualism is therefore, I say, the first sign of an open rebellion of our spirits against the heavy weight of matter now crushing us. We have discovered that we were meant to be happy and blessed, to be powerful and to be wise, to love and to be loved, and we have discovered that we are miserable and forsaken, and weak and foolish; that we neither really love God, nor do we know that He really loves us. Modern Spiritualism is therefore the first general sign of our times that we need some fresh teaching and enlightenment, for we only begin to feel our destitution when we learn what our real birth-right is.

(To be Continued.)

MYSTERIOUS STONE-THROWING AT PLUMSTEAD.

The residents on the western side of Maxey-road, Plumstead, at the upper end, have during the last few days been alarmed by a singular bombardment of their houses. Stones of large size have been showered upon them by some unknown hand at the rear of the premises, destroying the windows to such an extent that in one house every pane of glass is broken. The inhabitants of Burrage-road, whose gardens meet those of the Maxey-road houses, have naturally been scandalised and vexed at the imputation. Nothing could be seen to justify a selection of the offending quarter, and the aid of twenty police-constables in plain clothes has been obtained, and they were hidden about the gardens and houses, but failed to discover the offender, and although the stone throwing continued from about six till ten o'clock every evening, its origin was still a puzzle. Indeed, for a day or two the bombardment continued all through the day, and at intervals of five minutes smash went a pane of glass or the remains of one, and another large stone found its way into the parlour, bed room, or kitchen. No. 200 Maxey-road has been an especial mark for attacks, and suggests the interior of a house after a siege. It has been recently whitened at the back, to which may be attributed its being made a mark of by the assailants. The bed-room window is barricaded with boards and carpets, not to save it, for every pane of glass has gone, but for the protection of

the inmates, one or two of whom have been injured. The same destruction is to be seen in all the other rear rooms; even the projecting scullery, whose window faces the south, has come in for its share of the assault, proving that the catapult or engine used must stand somewhere in that direction. Great stones lay about such as no human hand could have thrown for any great distance, some weighing nearly a pound. According to latest information the stone-throwing continues, but at more uncertain periods. A clue to the offender has been obtained, and there is every reason to believe the unoffending inhabitants of Burrage-road will be fully exonerated from any participation in the mischievous attack.—*Daily Chronicle*, April 26th, 1880.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

CLAIRVOYANCE.

Sir,—Will you kindly allow me to inform all professional clairvoyants among your readers, that I have lost a silver trinket, and will give a reward of not less than one pound to whoever restores it. All requisite information and facilities for *rapport* shall of course be forthcoming on application. The weight of evidence seems to me decidedly in favour of the real existence of such medial powers as may develop into valuable and recognized detective agents, and I am satisfied that the best and safest course both as regards the mediums and the cause of Spiritualism, is payment for *results* alone. Should this appeal end in success, I shall ask you to give publicity thereto and remain, sir, Yours faithfully,

LOUISA LOWE.

64, Berners Street, London, W. April 26th, 1880.

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THE last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter*.

THOU must content thyself to see the world as it is. Thou wilt never have any quiet if thou vexest thyself, because thou canst not bring mankind to that exact notion of things, and rule of life, which thou hast formed in thy own mind.—*Fuller*.

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The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

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One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of the messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

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