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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

No. 346.—VOLUME FOURTEEN; NUMBER FIFTEEN.

LONDON, FRIDAY, APRIL 11th, 1879.

SOURCES OF HAPPINESS.

ALTHOUGH man, by taking thought, cannot add a cubit to the stature of his body, he may by that method add considerably to the stature of his mind. The majority of mankind rush after certain prizes in life, it being the general custom so to do, unconsciously taking for granted that the gaining of them will bring happiness. Yet a glance at the inner lives of those who have been successful in the race, reveals at once that in perhaps nineteen cases out of twenty, the happiness supposed to be gained is a myth. The home misery of those who have sacrificed true affections and a clear conscience, to gain rank or social precedence, is appalling, and men who have destroyed all that was noble in their nature, in pursuit of the coarser bauble of material wealth, profit little by the debasement of their own souls, and too often plunge their children into lives of uselessness, surrounded by grievous temptations.

In this month's number of *The Nineteenth Century*, Mr. A. R. Wallace does good public service by raising the question whether certain methods of benefiting a nation materially, may not reduce its general happiness. "Admitting," he says, "that free trade will necessarily benefit a country materially, it does not follow that it will be best for that country to adopt it. Man has an intellectual, a moral, and an æsthetic nature; and the exercise and gratification of these various faculties is thought by some people to be of as much importance as cheap cotton, cheap silk, or cheap claret." He then pictures a beautiful country, with its hills, woodlands, flowers, and sparkling streams, whose inhabitants are all seized with an irreligious craze to sacrifice everything to get rich. They give up healthy outdoor occupations, dig up vast quantities of coal, make iron enough to supply half the world, and in getting rich live in "black countries," in the dirty streets and alleys of overcrowded cities, and in default of their former places take to vice and to drink. He might have added that they write their manifold miseries in the lines of their faces.

The legislature is primarily responsible for depopulating Ireland of several millions of inhabitants, and driving the rural workers of England and Wales into great cities, where the miseries of men increase, and the race deteriorates, as shown by Dr. Beddoe's statistics. Instead of letting land be bought and sold like other property, instead of establishing free trade in land and abolishing legal impediments, delays, and expenses, every attempt is made to bring the land into the hands of a few individuals who watch industrious people working on it, and absorb the produce of their labour from generation to generation by ceaselessly raising the rents. Fortunately, the rotten system is breaking up, and farms are to be let by the hundred with nobody to take them. In France, the great mass of the population is much better off than in England, and happier, because of its more honest system of land tenures. The men who cultivate the ground should, as a general rule, be the men who own it, and it should be as unusual to sell a house without the ground it stands upon, as to sell a carriage without wheels.

In one sense the populace causes its own sufferings. If through ignorance or lack of independence it permits abuses, it gets as good government as it deserves.

Those people are happiest who are superior to their position, instead of worshippers thereof. Those who care nothing either for their social position or wealth, except as an instrument which they use constantly for the unselfish purpose of making the world better and happier than they found it, are as angels of light compared with their neighbours who as slavishly adore the position won for them by somebody else, as a beadle adores the magnificent dress provided for him by the parish authorities.

THE HISTORY OF THE MOVEMENT KNOWN AS MODERN SPIRITUALISM AND THE FACTS AND THEORIES CONNECTED WITH IT.*

BY J. A. CAMPBELL, PRESIDENT OF THE CAMBRIDGE UNIVERSITY SOCIETY FOR PSYCHOLOGICAL INVESTIGATION.

I AM this evening about to attempt a by no means easy task—to give you a short and clear sketch of one of the strangest and, allow me to call it, one of the mightiest movements of modern times—a movement the effects of which have been felt everywhere, so that literature, theology, even physical science itself, have during some short thirty years all been influenced by it, for the progress of it has been so rapid, and its developments so extraordinary, that to trace them in anything like their natural order would require the patient labour of years, and the results of such labour would fill volumes, whereas the fear of overtaxing your patience limits me to a brief paper, and, my desire of serving the society, to a concise one. I shall therefore say but little regarding the origin of so-called Spiritualism or Psychology, and the progress of it in America; the latter term, which our own society prefers to use—has, as we shall see presently, arisen only quite recently when thoughtful men have begun to question *not* the phenomenal facts, but the construction that insufficient knowledge had put upon the facts, proceeding as rapidly as possible. To take in order—(1) The facts as they are stated to have occurred by credible witnesses in England, most of whom are still living; (2) The philosophy that has arisen side by side with those facts, this necessarily somewhat broadly, to allow for the varying thought of individuals; (3) The theories of those who are now influencing the movement; (4) My own personal thought concerning our present work.

"From small beginnings are great results" is a true proverb indeed, if a trite one. The grain of mustard seed, the despicable, almost invisible thing, to-day the great tree, providing lodging for the fowls of the air, and alas, too, for the brute harpies, to-morrow. Thirty years ago the age had become scientific, so much here on earth, that belief in or speculation concerning things invisible, supernatural, as the vulgar called them, had faded gradually, and was now almost extinct: men either professed to believe that the age of miracles had ceased, or that such an age had never been; and the daimon of Socrates and the disturbances in the house of Wesley were classed with the fables of Æsop and temptation of St. Dunstan, as amiable, and probably unintentional, falsehoods. In America especially, an independent country, with every man's thought bent upon the Chicago railroad, and his voice occupied in shouting "Yankee Doodle," the idyll of the free, there was small chance of inspiration, and hardly a house old enough or aristocratic enough for a family ghost to disturb, and if he did, why Brother Jonathan guessed there were few things that could not be explained by rats, or if not, by electricity; yet one fine morning the cars to the west are crowded, and the strains of freedom are hushed, for the news has come from Hydesville, down in Connecticut, of a genuine, unexplainable native ghost, noisily inclined too, and rendering sleep impossible to a matter-of-fact and truly pious family of citizens who have settled there, knocks gigantic and knocks scarcely audible succeeding each other night after night, and day after day. Farmer Fox only wishes the deuce it would stop, whatever it is, and leave a quiet family alone—he and his wife, and Katie and Margaret. Rats or goblins, or what not, why should it keep on at them?

Not so thinks Katie, round whom the mysterious knockings are ever loudest, and who can now sleep quite quietly through them. She is a difficult little girl, with quite an extraordinary habit, even in America, of asking the reason

* A paper read before the Cambridge University Society for Psychological Investigation

why and the use in everything; so the matter is conned over and over in her little brain, till she has hit upon an experiment. If *it* is rats, it can't speak; but if *it's* the devil, he's cute, and can. "Old Hornie" (rats are unaddressible), "when I knock my fingers together twice, you make *two* knocks, *so.*"* Two quite triumphant raps on the floor. "Well done, old Hornie. Now give *three*. Mother! mother! *it* will talk to me!" and every day followed long conversations with *it*, and *it* states its name, and tells how it got murdered, and where the bones lie, subsequent diggings confirming the statements. But Farmer Fox has had enough of Hydesville and removes elsewhere; so do the knocks, and wherever Katie goes and Margaret, *it* goes too, rapping unceasingly till the scientific gentlemen are forced to listen, and the scientific ladies, and the religious gentlemen and the religious ladies, to find out the imposture and to oust the devil. But the gentlemen hold the hands of Katie and Margaret, and their feet, yet on go the raps all round the room; and the ladies undress them, but find no machinery, while the righteous can but lament over the coming of the latterdays. But the common sense of America has got hold of the fact that the sounds are connected with these two children; and if so, why not with them or with their families may not similar power of evoking old Hornie also reside? and much of America is speedily sitting round tables to see if the "spirits" will oblige them; and the tables whirl and so do the brains; and raps, and noises, and lights, and "spirit messages follow." Very heterogeneous these last. "Do you like cheese" (from Shelley), and "God bless you" (from Voltaire). The country swarms with "mediums," the human channel through which such things happen apparently, since nought occurs during their absence, and the excitement grows ever wilder, and the blasphemy, and the dear spirits countenance and encourage (some of them) fearful things; but for weal or for woe mankind has got hold of a new power, or has begun to realise and comprehend an old one, and will by no means let the knowledge go.

From America the new doctrine spreads over the world, in England and France, Germany and Russia; the old table-turning that had followed on the discovery by Mesmer and Deleuze and Reichenbach of forces in the human body, and in metals and crystals, before undreamed of, was succeeded now by table lifting and table rapping, people of sober judgment declared that they received intelligent replies to intelligent questions by means of such tiltings and rappings, till a general interest was created throughout our usually phlegmatic nation in phenomena, which, whether supernatural or not, were undeniably very interesting.

Matters had reached this stage when there came to England, from the other side of the Atlantic, a young man of Scottish descent and birth, whose family had settled in America, Mr. Daniel Dunglas Home, and of this young man strange things were reported in London a few weeks after his arrival. How at the time of the Hydesville manifestations to him also the unknown *it* had given signs of presence and of power, so much so that he had been forcibly driven forth from house and home because the Devil—as his family deemed the mysterious agent—had terrified and insulted a clerical prayer-meeting, called for the purpose of his ejection and entire suppression, by knocking more loudly as they exorcised more vehemently, shaking the very chairs at which they knelt—those suppliants. So Mr. Home and Mr. Home's manifestations became the rage, increasing in marvellousness as time went on, conversions also becoming numerous. Robert Chambers, William Howitt, Lord Lytton, Mrs. Barrett Browning, Mr. and Mrs. S. C. Hall give credence to the new belief, which is simple enough as enunciated by the rather fascinating young prophet. "There is no death, the spirit world is all around us; under certain conditions we may communicate with it; there is no antagonism to any existing creed; this is not the attempt to set up a new religion, but is rather confirmatory of the doctrines taught by all religions. Faith in God and belief in the immortality of the human soul." To this belief, in spite of the strange developments of the movement in England, and the wild fanaticism of certain Spiritualists, Mr. Home, the pioneer and founder of English Spiritualism, has

ever clung. In broad light Mr. Home is floated in the air in the presence of many witnesses, among them Lord Dunraven, Dr. Davies, and Lord Lindsay. He is elongated, contracted; in his presence objects are moved without contact, and music is played on no earthly instruments. He handles red-hot coals, and is not hurt. This last manifestation I will describe in the words of an eye-witness, Mrs. S. C. Hall, the well-known and well-beloved lady, who has laboured so devotedly and so hard for the bettering of this poor earth.

This "miracle" occurred in my own drawing room. I copy the following details from a letter written by Mrs. Hall to the Earl of Dunraven, and printed by him in his book:—" . . . Mr. Home rose from his chair, walked slowly to the fireplace, held his hands over the fire, and then drew out of the fire with his fingers a large lump of red and blazing coal—not from the top but from the middle of the fire; he held it in both hands, advanced to the table at which we were seated, and placed the coal, red and blazing as it was, on Mr. Hall's head, ruffling his white hair about it. When it had remained there more than a minute he removed it, and offered it to a lady, the wife of a clergyman who was present. She drew back; Home murmured, 'Little faith.' He then tendered it to me (Mrs. Hall), and placed it on my open hand; I felt it to be warm, but not hot. He did the same by one of our guests. Before he took it back to the fireplace, he put it on a sheet of paper on the table; the paper was singed through. There was not a hair of Mr. Hall's head singed; but when he combed it in the morning he combed out about fifty specks of cinder dust the blazing coal had flung off. Two candles were lighted on the chimney-piece, and gas was burning in the next room, separated by folding doors that were open."

Since the advent of Mr. Home, the number of media has increased yearly, and so has the folly and the imposture. Every spook has become, in the eyes of fools, a divine angel; and not even every spook, but every rogue, dressed up in a sheet, who has chosen or shall choose to call himself a materialised "spirit." A so-called religion has been founded in which the honour of the most sacred names has been transferred to the ghosts of pickpockets. Of the characters of which divinities, and of the doctrines taught by them, I shall not insult you by speaking; so it ever is when folly and ignorance get into their hands the weapon of an eternal fact, abuse, distortion, crime itself; such were ever the results of children playing with edged tools, but who but an iguoramus would cry *naughty knife*. Gradually the movement is clearing itself of such excretions, gradually is it becoming more sober, and pure, and strong, and as sensible men and educated men study, and pray, and work, striving to make good use of their knowledge, will it become more so. I shall speak of one more manifestation, recorded by Mr. Hall, to show that if there is the alloy there is also the true coin; it occurred only lately through the mediumship (so called) of Mrs. Everitt, and with it I leave the first division of my subject.

I will describe briefly an evening I passed at the house of Mr. and Mrs. Everitt. He is a respectable and respected tradesman of Pentonville; they are both teachers at a Sunday school, and estimable in all the relations of private life—as parents, friends, and neighbours. They are Christians, members of a Nonconformist church; and they never sit without prayer, singing a hymn, and a chapter read from the New Testament—always, I believe, suggested to them by some unseen spirit present. To suppose fraud under such circumstances would be to infer an amount of wickedness almost incredible; that they could blasphemously implore God's aid and blessing, with the *deliberate intention* to perpetrate a cheat! They are in no way paid mediums; and I am sure they believe in the reality of these manifestations, as truly as Mary and Martha believed in the restoration to life from death of Lazarus, their brother.

At that "sitting" (it was a "dark sitting") I held a conversation, continuing for more than half an hour, with a spirit who called himself "John Watt," who told us much of his earth-life's history, of his present condition and state, and of his hope and faith in progress to a higher and better. The voice was low; at parting he said this prayer:—"May God and our Lord Jesus Christ bless you, comfort you, help you, and give you happiness in this world and in that to which, in due course, you will come. May His light guide you, and His help be with you here and hereafter. Amen."

At the beginning of this paper I reminded you of the sceptical and so-called scientific condition of the public mind at the time when this new movement arose in America. Earnest religious thought, where it existed, continued to run in the ancient grooves, and a great gulf remained unbridged between the men who saved souls by preaching the revelations of the past, and the men who dissected bodies to create a revelation for the future.

Such was the state of things that those pregnant knockings at Hydesville came to disturb. Gradually it was dis-

* I am giving the child's own mode of address. There is something quite daring and grim-faciter like in this facing of Satan.

covered that this was no mere phenomenal discovery of a new force which might be used for driving the Chicago railroad, and carrying speculators more cheaply thitherward, as some thought whose minds were bent upon practicalities. "Mediumship" of various kinds was beginning to develop itself, for the intelligences declared that not only could they knock and show lights, but could also entrance certain ones, and through them communicate *ideas* which were worth all the objective phenomena put together, and of which they were indeed only the external witness; speaking through a man's mouth, writing through his hand things which were perfectly novel both to the "medium" himself and to those around him became common. In the case of one medium, Andrew Jackson Davies, a very ignorant office-boy, whole volumes of teachings were given which in depth of thought, and, what is more surprising, decency of grammar, would have done credit to even an educated thinker; but the fact to which I desire specially to direct your attention is that the philosophy so enunciated through these various media, mostly of humble station, men and women, boys and girls, in all parts of a vast continent, and not only there, but over the seas, in sober England and in hard-thinking Germany, allowing for extravagances and absurdities, agrees in the main not only with itself, but also with the ancient Eastern philosophical systems, with the Platonic thought of Greece, and with the teachings of the mediæval hermitists and "heretics" so-called.

I will give you some examples which will illustrate my meaning more clearly presently. Apart from all the various religious and, I am sorry to say, *moral* differences of opinion among the intelligences communicating, which perhaps may be accounted for by their differing conditions of character and power of perceiving spiritual light, all have agreed in certain statements regarding man, his constitution, and his future hope.

They have declared unanimously that the human being is of a triple nature, that he consists of a Divine spirit, the highest and most real part of him, of a soul or life force residing in a structure finer than our present senses are constructed to perceive, which soul structure becomes our habitation when our grosser material body is cast off at death; of a physical or external body through which he communicates with the external world; of these two latter also all things having physical structure are possessed, man alone being the temple of the innermost spirit.

That the end and object of creation is the development in all its parts of the highest perfection possible to each individual part—the object of man's existence being therefore to attain to full perfection of body, soul, and spirit, and to perfect upon earth himself, his fellows, and all lower life existing round him, in soil and plant and animal, which indeed possess life in themselves, but life which can be directed to its due end only by man, who has within him this Divine reason. That death is merely an event in our endless life, an entering upon another stage of being in which the soul becomes the temple of the spirit, and in which, according to our state of development, we go to our own place among those who are, like ourselves, apish men to apish men, and true men to true; our work there, as here (whether we refuse it or not), being the raising of that which is below ourselves. That finally all things tend to good, and that the *Divine idea* in all creation will at last be realised.

The clear communication of such thought as I have here sketched is, of course, only possible where the intelligence and the medium are both advanced to a certain extent in the inner life; but with more or less confusion and more or less interest in the destiny of things as a lower or higher intelligence is communicating, upon these points their witness agrees together, and it is upon this agreement rather than upon any deductions from external phenomena that the main evidence for the reality of "spirit" communion will finally rest.

Some of us will remember the tripartite division by Plato of the nature of man into—

vous, or rational soul.

θυμος or *ψυχη*, the life principle.

σωμα, the physical body.

With the ancient philosophy of India this doctrine is in perfect harmony, and was doubtless originally borrowed from

it. *Akasa* is the Sanskrit word used for the life principle in the universe and in man; it consists of the astral light or *soul*, and the celestial light or spirit, and is the base of all matter and of the material body of man.

Next let us take the Neo Platonists. After death, says Proclus, the spirit continues to linger in the aerial body till it is entirely purified from all angry and voluptuous passion; then doth it put off by a second dying the aerial body, as it did the earthly one; whereupon there is a celestial body always joined to the spirit, which is immortal, luminous, and starlike.*

The idea of St. Paul in Cor. xv. 35—57 is precisely similar; also that of Origen and Irenæus.

I will now quote the testimony of a poor woman, a Swiss Protestant, who for years was in a state of semi-trance, during which she had constant vision of the spiritual world; she was utterly ignorant, and had no acquaintance whatever with ancient thought upon this or other subjects.

The *ψυχη* she calls the *nerve-spirit*, describing it as constructing an airy form round the spirits, and by its means † *the spirits who are in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves heard and felt by man. The nerve-spirit is immortal and accompanies the spirit after death, unless when the spirit is perfectly pure, and enters at once among the blessed.*

Comparing this with Plotinus' words above quoted, and with those that follow from the lips of a modern medium ignorant as herself, and remembering that this woman had never heard of the old philosophies or of modern Spiritualism, we add another link to the overwhelming chain of testimony which joins together the early teachings of the world on the subject of the nature of man with those given through modern media, not one of whom had previously read or even speculated upon such subjects, and who were generally incapable of doing either.

A. J. Davis, the medium before alluded to, describes a clairvoyant vision of death thus. I give a short abstract of his account. Over the bed on which the body of the dying woman lay he saw a luminous cloud gathering; within this the new head, and then the body and limbs appear; until the completion of the form a cord of electric light passed from the head of the dying person to that of the newly-formed body, which was then gently floated from the room; its appearance being that of the natural body, but fresh, blooming, and sublimated.

Upon the other points the uniformity of testimony is equally striking, but at present I have no time to refer to it. Marvel has succeeded marvel so rapidly from the time when Mr. Home gave his first *séances* in England to the present that the attention of intellect and of science has, in spite of almost frantic opposition, been brought more and more to bear upon the phenomena, so much so that a distinguished scientist has only lately declared that if our facts be true they are "affairs for the notice of the police." A most hopeful sign this; for when authority thinks it expedient to beat down facts with a bludgeon, a speedy and joyful resurrection for the *facts* may be *surely* looked for. An exciting but unbeautiful game, which is still played at some schools, illustrates admirably the position of this movement between the camps of theology and science; like a shuttlecock, to and fro the poor little urchin has flown and reflow. "*I'm the king of the castle, get out you dirty rascal,*" has been his greeting at either end of his journey; but he has survived it all, and is now a sturdy young hobbledohoy, who will hold his own ground each year more firmly; while from either stronghold a few venturesome ones have come out and patted him on the back, wishing him good luck in the names of their respective lords. Such men as Crookes and Wallace from the camp of science, and Hawsis and Page Hopps from that of theology, are good champions should the game be renewed.

But when scorn has failed, and bullying has failed, there remains yet a resort to explain to the misguided little entity, who has usurped the title of modern Spiritualism, that he is not only a *misbehaver* but a *miscreant*, having quite mistaken his own identity; and

* *Isis Unveiled*, Vol. I., p. 432.

† Her own words.

so the eminent scientist, Dr. Carpenter, explains to him (quite gently) that he ought to call himself *unconscious cerebration*, and once calling himself so, will be a subject of interest to himself and his friends. Unconscious *showing* is a shorter word, and describes his character exactly, interposes Tyndall; call him *the devil*, and have done with him, cries kindly Canon Ryle; "let us abolish him at once, and for ever." *Amen*, says Cardinal Manning; we have dodged him long enough. But his defenders, what can they plead on his behalf?

Mr. Crookes shows how he has demonstrated, by careful experiment, that the despised one has verily a claim to his name; that perhaps the wisest course would be to call him Psychic force. No one can object to it, for this allies him on the one hand to Dr. Carpenter's nomenclature when he merely kicks the table, and on the other to Canon Ryle's when he shows signs of intelligence and will, so among the unprejudiced Mr. Crookes' theory has grown daily in favour, with various modifications. Madame Blavatsky has shown us how often there is reason for believing that the physical phenomena result from the action of intelligences lower than human, the souls of animals, and what we are accustomed to call the *blind forces* of nature, the life of the elements sometimes from the life force of the circle controlled by the wills of those present. She has taught us how absurd is our use of such a term as materialised *spirit*; how, as the God-life is developed in us, we become less and less associated with matter; how the presence of a spirit, in the true sense of the word, is felt as a breath influencing our innermost spirit, not as a force lifting our furniture; but that only so far as the ghost in us is indeed a *holy* ghost can this influence reach us, can we be in any sense inspired.

Dr. Wyld has devoted much patient labour in proving to us how gigantic are the powers of the human embodied soul and spirit; how often these phenomena are produced by the soul or spirit body of the medium himself temporarily, during trance, separated from his physical body. His pamphlet, "Man as Spirit," dealing with this subject, is very valuable.

Mr. Stainton-Moses, Professor of Literature at University College, London, has for many years been attempting to make clear that as the object of our study is that mysterious psyche or soul which links the divine part in us to the bodily frame, that this study ought to be most scientifically exact, that by careful experiment we ought to attempt to understand what the powers and functions of this soul or *ψυχη* are, but that while so experimenting we can never forget that if this soul does thus act upon the body, that it is itself acted on by Spirit, and by being so acted upon is *saved* or made *healthy*.

For if we are investigators by weighing and measuring, and testing the conditions of atomic structure and the power of the life force, are we not also bound most solemnly to be aiders in the spreading glorious knowledge which witnesses to us that to exist is *not* to live, if to decay is *not* to die. Are we not bound to consider in every experiment what an earnest matter this really is, to make quite sure that our psychical knowledge makes us furtherers and not hinderers of *spiritual* progress here and there? To keep before our thoughts that we have indeed a divine spark in us to develop, and make rules over soul and body, that the happy kingdom of perfection may come to this whole universe, all glorious in its outer body, all harmonious in its inner thought; verily, the materialised idea of God?

So it seems to me; and those who believe as I do, that it is really soul force working in our circles, will agree with me; and I trust that we have here in Cambridge a real and an all-important work to do, to stand between the disbelieving* physical school on that hand, and the dogmatic theological school on that, and bind them together humbly and faithfully as the soul † binds spirit and body.

What sort of soul we shall be to this place depends upon what sort of soul we choose to be—whether we shall be those among us who are the channels through which the force reaches us more especially; but all of us, God knows how important this is, seekers after a better progress and a more true light, raisers of our brethren here and there, wielders of a "sledge hammer" by means of the phenomena which shall crush modern materialism some day utterly, or mere

passing *phenomena-hunters* playing with a fearful weapon which shall, perhaps, slay ourselves.

Of the devil theory I have no fear. I believe enough in God to believe Him creator of *all*. If this soul force exists, it exists only through His creation, and has its use as much as our bodily appetites or our spiritual aspirations. A fact is an *everlasting stronghold*, for you can't get outside God.

But I do feel a deep responsibility in introducing up here this new doctrine, as it is called; I do feel for good or for evil how gigantic a truth it is. Lord Brougham called it a cloud no bigger than a man's hand in the dark sky of scepticism; that cloud is increasing daily, and I cannot tell you how I long that Cambridge thought and Cambridge culture may be able to direct to noble uses those drops which are beginning to fall, much more the future showers.

Let us be careful observers, faithful, seeking only truth, holding firmly both our science and our faith, and bringing both to bear on these facts; let us test every phenomenon by rigorous examination, and every teaching by the conscience of the world, and by the law of our Divine Lord; let us be neither credulous nor worse than all spook worshippers. So may we Cambridge men have the honour of loving facts and hating prejudice, though every booby howl and every fanatic rave at us. So may the knockings of old Hornie and the discomforts of Farmer Fox tend to make us more full of knowledge and faith in things human as guided by things Divine, to that all-beautiful and all-perfect end of that happy kingdom—

"Where not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete."

Poetry.

NEAR APART.

FROM my good native country far banished,
Far from all most beloved away,
Once I watched, as the golden sun vanished,
All my dear ones in mystic array.

Yet no cold, ghastly shapes formed to harrow
My weak spirit, or frighten my heart;
But their kind looks of old, blent with sorrow,
As I thought that our lives were apart.

Still I felt that we never are parted—
We on earth who have faithfully loved—
For when these so beloved and true-hearted
Were restored to my presence they proved

That my dreams were no passing delusion,
No mere flights of a whimsical brain;
Nor of love the deceptive illusion
Alike to their visions made plain.

For when Providence willed to restore them,
As yore to my natural sight;
Oft they told how I glided before them,
That same eve through an ocean of light.

Thus full surely I trust in my dreaming,
What though strange even wild it appear,
That despite all material seeming,
E'en on earth souls apart may be near.

R. A. G.

A GHOST AT A CLUB-HOUSE.

WILL some member of the Union Club give an authentic account of the ghost which is alleged to haunt that old and respectable institution? The rumour is that a certain Colonel — left the club some time ago under rather unpleasant circumstances, and then left the world as well. Shortly afterwards a waiter was startled by seeing the deceased gentleman perambulating one of the rooms late at night, and, on walking after him, found himself alone in the apartment. The ghost seems to have become bolder by degrees, for he now makes his appearance at more reasonable hours, and his old acquaintances occasionally see him sitting in his favourite arm-chair. There is, of course, no reason why a ghost should not haunt a club-house as well as any other building; but, if the story be true, and it certainly is a very widely-spread one, it is the first instance of the kind in the history of apparitions with which I am acquainted.—*Whitehall Review*.

AN ADDRESS BY MR. JAMES CAMPBELL.—Mr. J. A. Campbell, President of the Cambridge University Society for Psychological Investigation, will read a paper next Monday week, April 21st, at one of Mrs. Makdougall Gregory's evening receptions. There will be a large and influential gathering of Spiritualists and non-Spiritualists, the latter of whom will have an opportunity of learning that Spiritualism is not what it is represented to be by daily newspapers. The title of Mr. Campbell's address will be, "The Record of the Seers concerning the Great Change."

*I mean no disrespect to the present great teachers of that school.

†I use the term soul throughout this paper as meaning the life principle in all nature.

CLAIRVOYANCE AND PHYSICS.

PROFESSOR WILLIAM DENTON, in a review of Andrew Jackson Davis's *Divine Revelations*, in the *Religio-Philosophical Journal*, gives the following illustrations of the well-known untrustworthiness of psychical revelations about physics:—

Speaking of the time when the ichthyosaurus, plesiosaurus, pterodactyle, and iguanodon lived, a time which geologists call the Jurassic period, Mr. Davis, in the *Divine Revelations*, says that "the whole animal creation, at this period, properly corresponds to two distinct classes—the lizard-turtle and the turtle-bird." This is a most strange statement. There was living upon the earth at that time, as we know, radiates, articulates, mollusks, fishes, birds, and at least twenty species of marsupial mammals. All these belonged to the animal creation, yet not one of them corresponds to what we could properly call a lizard-turtle or a turtle-bird. The radiates, mollusks, and articulates certainly did not; we might as well talk of star-fish and clams corresponding to lizard-turtles or turtle-birds. The fishes of that time were not allied to either turtles or birds, or, at least, none such have been discovered.

There were, however, many species of reptiles during that period, and if we are to find any animals corresponding to lizard-turtles or turtle-birds, they will probably be among the reptiles. In the Jurassic formation we find hundreds of species of reptiles, sea-reptiles—enaliosaurs, land-reptiles—iguanodonts and megalosaurs, bird-legged reptiles—ornithoscelidæ, whale-like reptiles—cetosaurs, fish-reptiles—ichthyosaurs, and bird-reptiles—pterosaurs. Yet none of this great variety of reptiles corresponds with what can be termed lizard-turtles or turtle-birds. If such animals existed at any time they are yet to be found; and a greater mistake could hardly be made than to say that the whole animal creation of that period corresponded with the lizard-turtle and the turtle-bird.

The *Revelations* also state that at that time "the atmosphere with its enormous density prohibited the formation of light bone, active muscle, and tender nerve, and prevented entirely such chemical combinations as are necessary to render them light and active."

This is as incorrect as the previous statement. Twenty species of small mammals have been found in the Jurassic beds, which range from the size of a rat to that of a rabbit; so we know that the atmosphere did not prohibit the formation of light bone and active muscle. The mammals were insectivorous, and must have been active to catch the insects they fed upon. There are no facts known to the geologist that would lead us to believe that the pressure of the atmosphere affected animals differently from what it does to-day. It is certain that there were dragon-flies flitting about at that time, for we have found them in a fossil state; and the atmosphere that allowed of this could hardly have prevented the activity of other forms of life.

In the same period we are informed (page 268) that "immense coral reefs were formed, extending from twenty to sixty miles, and being from three to eight miles in thickness." The extent of the beds is not very remarkable, but the thickness is enormous. The greatest thickness of the Jurassic beds known to us anywhere is less than half-a-mile; the reef-building polyps do not work at a greater depth than about 100 feet; and for a reef eight miles in thickness to form during the Jurassic period would require the bottom of the sea to sink to a depth of nearly eight miles, and this so slowly that the polyps built upwards at just the same rate as the bottom of the sea sank. We have no evidence of any subsidence of such a character at any period of the planet's history, and the thickest reef of coral that is known to us in any period is not one-twentieth of eight miles.

In addition to this, we are informed that these vast reefs were made by animals so minute that 200 of them could dwell within a drop of water. The smallest polyps that assist in the formation of coral reefs to-day are about one-tenth of an inch in diameter, and we have no reason to think that the reef-builders of the Jurassic period were any smaller than this: some of them, we know, were quite large.

"The whole animal kingdom" in the cretaceous period is said (page 278) to be divided into three degrees: the saurian, the tortoise, and the mammalia. During the cretaceous period the waters swarmed with multitudinous forms of protozoans, radiates, mollusks, articulates, and fishes; while several species of birds flew over the water and through the woods. All these were members of the "animal kingdom," yet they are neither saurians, tortoises, nor mammals. How such an incorrect statement came to be made it is difficult to see, since we are told that in the same period the sea abounded with infusoria, which certainly cannot be classed with saurians, tortoises, or mammals.

The inaccurate statements made by Mr. Davis in reference to matters with which we are well acquainted, and with which it would seem that he might have been even in his normal condition, are quite remarkable.

On page 279, it is said that "chalk is known to be the carbonate of lime crystallised and sublimated, intermixed with various silicious substances existing in the coatings of the mollusks and estuaries." It is impossible, however, that anything of this kind can be known, for chalk, though it is carbonate of lime, is not carbonate of lime crystallised and intermixed with anything. It is simply white sea mud, of the cretaceous time, largely composed of the shells of rhizopods that swarmed in the deep ocean at the bottom of which it was deposited; nor has the lime of which it is composed been sublimated, for if carbonate of lime is heated when exposed to the air, the carbonic acid is driven off, and we have quicklime; if heated under pressure, with the air excluded, it cannot sublime, but, if the heat is great enough, it melts, and when it cools and crystallises, forms marble. Nor is chalk intermixed with silicious substances "existing in the coatings of mollusks and in estuaries," for silica does not enter into the composition of molluscous shells.

What can be meant by silicious substances existing in estuaries? The chalk was a deep sea deposit, and does not appear to have been formed where estuaries existed.

We are then informed on the same page that the substance of lime transformed into corals by the infusoria and redecomposed formed by condensation the beds of chalk. It is not easy to tell what all this means, but it is easy to see that it contains incorrect statements. First, infusoria do not form corals; they are made by polyps, which are radiates; and, second, chalk is not composed of corals, but almost entirely of shells of protozoa, called rhizopods; and, third, there are no indications that since the mud and shel's gradually settled to the ocean bed, that they have been either redecomposed or decomposed, though the chalk has doubtless been condensed by simple pressure.

The mistakes made in this volume are not in reference to merely trivial matters; many of them show that the general ideas of the speaker were far from being in correspondence with the facts. On page 286 we are informed that "near the close of the new red sandstone, and during all the subsequent ages to the consummation of the tertiary, heavy frosts and snows, and enormous mountains of ice, prevailed extensively throughout the polar regions. And these frequently became suddenly melted into water, which flowed to warmer climates. . . . The consequence was the frequent and almost entire submersion of the whole face of nature. These occurrences are termed by geologists 'inundations'—and the evidences of such are received from the manifestations of the diluvial deposits."

But there are no diluvial deposits known to us till after the deposition of the tertiary beds, and it is certain that from the time of the new red sandstone, to the consummation of the tertiary, the polar regions were in no such condition as the *Revelations* represent. The Jurassic period was between the new red sandstone and the tertiary, yet Dana says, "The facts favour the view that the climate of the Arctic in the Jurassic period was at least warm, temperate." Well might he say this, for both ichthyosaurs and teleosaurs have been found in Jurassic beds from six to eight degrees north of the polar circle; so that, instead of mountains of ice existing there, the climate was in all probability tropical.

Even as recently as the miocene tertiary, vines, maples, walnuts, and the magnolia flourished in the north of Greenland, and many species of trees, such as grow in temperate climes as far north as Spitzbergen, so that even then the Polar region could not have been in that frigid condition which the *Revelations* represent it to have been in from the new red sandstone to the close of the tertiary; indeed, we have no deposits that can with propriety be referred to a glacial or icy time till the close of the tertiary period.

On the 289th page it is said that in the tertiary period enormous icebergs were carried by bodies of water and crossed the surface of the whole earth, and then great currents of water are said to have formed the diluvial strata.

No diluvial strata have been found south of thirty-five degrees north latitude, except in the neighbourhood of high mountain summits, and none date back to a period as ancient as the tertiary. If icebergs had ever swept over the entire face of the earth, evidences of their operation would certainly have been left, but no indications of any such extraordinary occurrence have ever been seen.

"Water," we are informed on the 298th page, "it is known to chemists, is only a condensation of the same elements that compose a great part of the atmosphere, and which would in reality be very inflammable, but that their combined condition makes them unsusceptible." In truth, however, no such thing is known to chemists. It is utterly impossible to form water from the elements of the atmosphere—water being composed of oxygen and hydrogen gases, and the atmosphere of oxygen and nitrogen, with a small proportion of carbonic acid gas. Nor are the elements composing the atmosphere inflammable, either combined or uncombined.

On the 306th page are statements in reference to the trees at the commencement of the present era, which are entirely contrary to facts, as they are known to the geologist. "Thus, we are informed that the pine, in the form of an exogenous plant, existed at the commencement of the present era; and this at subsequent periods assumed the form of a more perfect pine, with its modifications of cedar, hemlock, spruce, dogwood, and mountain rock-oak." The pines are not regarded by botanists as true exogenous plants, and they have existed since the Devonian times. The dogwood cannot be a modification of any pine of the present era, for its leaves as well as those of the oak have been found in the cretaceous deposits of the United States.

The maple is said to be a modification of the oak, which "assumed its character about eight hundred years after the red oaks became established. These pass gradually into the higher forms of the same class, such as the birch, the chesnut, the butternut, the hickory, the sassafras—and into the simpler trees, such as the ferns and palms."

Ferns date back to the Devonian period; palms to the Cretaceous; where also we find the oak, the maple, and the sassafras; and the order of their development must, therefore, have been widely different from that given in the *Revelations*.

The mastodon (page 311) is said to have existed about 2,500 years, and then became extinct. The mastodon first appears in the Miocene, continues through the miocene, pliocene, and glacial periods, the whole time certainly including more than a million of years.

We have (page 312) a very strange statement regarding the formation of amber. "There was a certain condition of the sea at one period in which by a strange and peculiar chemical process substances were united together and ultimately became condensed and were thrown by the waves upon the shores. Such substances are now termed amber. These contain very minute insects, being transparent and beautifully crystallised."

Amber never was formed in any such way. It is well known to be fossil gum, which exuded from trees in the tertiary time, flowing down their trunks and enveloping leaves, mosses, lichens, and insects, which are frequently found within it. This gum having been buried has in time been transformed into amber and is obtained by digging in the

beds where it was deposited, or picked up on the shores of the Baltic, where it has been washed out of the place of its original deposit by the waves.

The *Revelations* declare that "some portions of dry beach land were entirely covered with these crystallised substances, and presented a beautiful pearly white appearance." Amber is not a crystalline substance; it is neither white nor pearly white; and it is quite certain that the gum from which it was formed was not crystallised, and it is quite improbable that it was of a pearly white colour; so that nearly the whole statement regarding amber is incorrect.

ANOTHER METHOD OF ATTEMPTING TO PROVE SPIRIT PRESENCE.

BY CHARLES BLACKBURN.

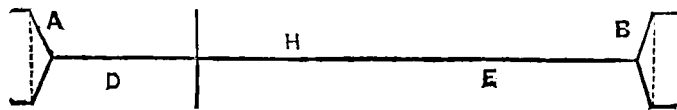
A FEW weeks since I thought it possible that, by applying an electric telephone to a darkened cabinet or room, such as mediums use for dark or materialisation *séances*, we could ascertain, whilst the mediums were seated in their chairs in a trance or conscious state, what occurs when they are still and we cannot see them. Thus I might try to prove, by using simple apparatus, that a suspected medium was not guilty of fraud, but that a separate and distinct force, governed by intelligence, did everything. So I wrote to my friend, C. F. Varley, Esq., F.R.S., electrician, for his opinion, and I hand it you for publication *verbatim*.

Cromwell House, Bexley Heath, Kent, March 24th, 1879.

MY DEAR SIR,—I do not see how the telephone is to help you much in communicating with spirits.

The common string telephone, sold for 2s. 6d. the pair, would answer for short distances better far than the electric telephone.

If you have a large tambourine inside a cabinet, and this be connected by a tight string with another tambourine, you will enable a number of people at a distance of twenty or thirty yards to hear what is going on inside the cabinet almost, if not quite, as well as if they were in it. Thus—



A B, tambourines; D, inside of cabinet; H, good twine stretched tight; E, room outside cabinet.

People sitting near B will hear very well indeed. I have spoken 500 feet this way very well indeed.

If the one tambourine be perpendicularly over the other, as in a mine shaft, you can easily speak 1,000 feet.

The electric telephone discomposes many words. The word "con-
scription" becomes "Tom Scription."—Very truly yours,

C. F. VARLEY.

C. Blackburn, Esq.

As photographs taken in darkness by Count de Bullet, of Paris, have proved that numerous "departed spirits" are around us, I also wish to prove it by another process, either by the above method or by the weighing machine, or in any other practical way.

Parkfield, Didsbury, near Manchester.

PRIVATE SEANCES.

ON Friday, March 28th, a *séance* was held at the house of Mr. W. Elgie Corner, 3, St. Thomas's-square, Hackney, London, at which Mr. Haxby was the medium. The guests, about fourteen or fifteen in all, sat with the medium in a darkened room, their chairs close against the walls, and a round table with musical instruments on it, in the middle of the room.

After some of the common dark circle manifestations, in which musical instruments flew about the room with such velocity that the wind they raised in their flight was felt by the faces of the sitters, a box of lozenges was taken from the hands of Mrs. Owen (wife of Major Owen, of the Psychological Society), and a materialised spirit hand put a lozenge into the mouth of nearly every sitter in the circle. Although this was done in the dark, the hand went direct to each mouth without first feeling for its whereabouts, except in one instance. In relation to that instance, the spirit made the curious statement that the ill-health of the sitter was cause of his not being able to see him so clearly as the others present.

A box, with pencil and blank paper inside, had been tied and sealed before the *séance*, to see if the spirits could do any writing inside it. At the close of the sitting several lozenges were found inside the box. Whether they were

put there by abnormal means depended upon the integrity of two seals, not upon the tying. One of the seals was insecure. The other appeared to be sound, and the act of opening the box broke and chipped it in a way it presumably would have broken it before had the box been opened previously. On another occasion, a box might be sealed more carefully.

In the middle of the dark *séance*, a new musical-box, which the medium had never seen till he entered the house that evening, was handed to its owner, Miss Corner, by a spirit, who asked her to lock it, and to keep the key till the sitting ended, which she did. The box then flew about the room, and Mrs. Corner asked whether they could lay a piece of paper on the metallic comb inside the box. Directly afterwards, the clear tune was somewhat obscured by a continuous buzzing noise, such as would result from the accomplishment of the requested feat. The spirits subsequently could be heard several times winding up the box, yet at the close of the *séance* the key could not be found. On unlocking the box, in the light, the key was found *inside*, and several pieces of the brasswork from inside the box had been removed to some place unknown.

Since our last report, several *séances* have been held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, at which Mr. Serjeant Cox and others were present. Mr. Williams was the medium. Nothing much took place in the way of manifestations. A spirit, who claimed to be an Indian named Shaggy Bear, and who repeatedly expressed a kindly desire to scalp everybody present, interrupted manifestations of all kinds.

AN INTERESTING EXPERIMENT.

MR. REIMERS writes that at a recent *séance* at the house of Mr. Clarence, the medium, in Brixton, "Mr. T. H. Edmands, Mr. B. Barton myself, and Mr. Clarence formed the circle. I brought a thin but strong non-elastic cord, which we ran through all the button-holes of our shirt wristbands (not loose cuffs), and sealed the ends to a paper. This Mr. Edmands did with his signet ring. Then we put out the light, and soon things outside our circle began to move; the guitar was taken from the table and knocked against distant parts of the room; a coal-scuttle upset with a crash, and many interesting physical phenomena occurred, ending with the chair test. The latter particularly surprised Mr. Barton, whose arm was threaded through the rails of the chair. He had never seen the test before, and rather doubted that it was ever given. On close examination at the close of the *séance*, the seal was found intact, and the thread unbroken. The test itself took only two minutes to arrange."

ST. ANDREW'S CHURCH, TAVISTOCK-PLACE.—It will be remembered how, from the pulpit of St. Andrew's, the church of the Ven. Archdeacon Dunbar, the facts of modern Spiritualism were admitted by Dr. Maurice Davies to be as true as the facts of the Spiritualism of ancient times, and to be powerful aids to religious faith and life. This fearless course of telling the truth has raised a friendly feeling towards St. Andrew's Church and its ministers among the numerous Spiritualists in the district, and last Sunday morning some of our readers formed a fairly large proportion of the congregation. The Rev. Dr. Maurice Davies and the Rev. Lord Theobald Butler conducted the services for February, Archdeacon Dunbar having been taken dangerously ill in London, and moved to Bournemouth in a precarious condition of health. Before recovering from this illness, soon after his return to town the Archdeacon was seized with an attack of pleurisy, which, together with his previous maladies, have left him in such a state of ill-health that he has been again obliged to place his church in the charge of the Rev. Dr. Maurice Davies; he is now, however, able to begin to resume his duties. Dr. Maurice Davies is giving a course of sermons appropriate to the season. On Good Friday morning the subject of his sermon is to be "Light out of Darkness." Last Sunday half a dozen of the white-robed choir carried palm branches in honour of the day, reminding us, as they knelt between the altar and the rood-screen, of some of those quaintly graceful figures of saints or angels in mediæval pictures. This is the only English church in which musical masses are given entire; that of last Sunday was Gounod's *Messe Solennelle*. The anthems were from Mendelssohn and Haydn, and at the end of the evening service the choir, for the fourth or fifth time this season, sang the famous prayer from Rossini's *Mosé in Egitto*. The creed on Good Friday morning is to Schubert in G, and the anthem "O, Saviour of the World" (Goss). On Easter Day the services are to be orchestral, at 11 and 12.15, when the anthem will be, "But Thou didst not leave His soul in Hell," &c. (Handel); and the Communion Service will be to Schubert in F, a wonderfully brilliant Mass, most striking when represented with orchestra, as at St. Andrew's. Dr. Maurice Davies preaches in the morning on "The Misery of a Dead Christ," and in the evening on "The Exaltation of the Grave." At this service the beautiful anthem, "Blessed be the God and Father" (Wesley), will be sung. At St. Andrew's, seatholders have their sittings for themselves or their friends kept for them throughout all the services, and not filled over if the seatholders are absent.

AMONG new books, *A Clergyman on Spiritualism*, with a dedication to the Rev. Sir William Dunbar, Bart., by Mrs. Makdougall Gregory (Harrison: 1879), has just been issued. *A Marked Life; or, The Autobiography of a Clairvoyante*, by Gipsy (Sampson Low and Co.), contains descriptions of several true psychological incidents.

THE PSYCHOLOGICAL IDEAS IN THE SACRED POETRY
OF ORIENTAL RACES.

(Concluded).

BY C. J. PLUMPTRE, LECTURER ON PUBLIC SPEAKING AT KING'S COLLEGE.

My next illustration is from what I cannot but think a most exquisite hymn to Ushas—the Dawn :—

"1. She shines upon us like a young maiden, raising every living being to go to his work. When the fire had to be kindled by men, she made the light by striking down the darkness.

"2. She rose up spreading far and wide and moving everywhere. She grew in brightness, wearing her brilliant garment. The spirit of the morning, the leader of the days, she shone gold-coloured, lovely to behold!

"4. Thou, who art a blessing when thou art near, drive far away the enemy, make the pasture wide, give us safety. Raise up wealth to thy worshippers, thou mighty Dawn!

"5. Shine for us with best rays, thou bright Dawn, thou that lengthenest our days, thou the love of all!

"8. Thou, daughter of the Sky, thou high-born Dawn, whom the Vasishers magnify with songs, give us blessings far and wide."

In these Vedic hymns we constantly encounter what few would have anticipated finding there: the two ideas so contradictory to the human understanding, and yet so easily reconciled in every human heart, that God has established the eternal laws of right and wrong, that he punishes sin and rewards virtue; and yet, that the same God is willing to forgive; just, yet merciful; a judge, and yet a father. Imagine the feelings which alone could have prompted the utterances of such a solemn Litany as this:—

"1. Let me not yet, O Varuna, enter into the house of clay; have mercy, Almighty, have mercy!

"2. If I go along, trembling, like a cloud driven by the winds, have mercy, Almighty, have mercy!

"3. Through want of strength, thou strong and mighty God, have I gone wrong. Have mercy, Almighty, have mercy!

"4. Thirst came upon thy worshipper, though he stood in the midst of the waters. Have mercy, Almighty, have mercy!

"5. Wherever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness, have mercy, Almighty, have mercy!"

The deep mysterious consciousness of sin is a prominent feature in the religious poetry of the Vedas, and so also is the belief that the gods are able to take away from man the heavy burthen of his sins; and as Professor Max Müller justly observes, when we read such passages as "Varuna is merciful even to him that hath committed sin, if he humbly and earnestly repent," we should surely not allow the strange name of Varuna to jar on our ears, but should remember that it is but one of the many names which men invented, in their helplessness, to express their ideas of the Deity, however partial and imperfect. But the next hymn, the fourth of the Atharva-Veda, beginning at the sixteenth verse, will show you how nearly the language of the ancient poets of India may approach to the language of the Bible.

"1. The great Lord of all these worlds sees all, as if he were near all. If a man thinks he is walking by stealth, the great Lord knows all that he doeth.

"2. If a man stands, or walks, or hides; if he goes to lie down or to get up; yea, when two people sitting together do but whisper, King Varuna knows it. He is there as the third.

"3. This earth, too, belongs to Varuna, the king, and this wide sky with its ends far apart—the sky and the ocean are as Varuna's loins; and yet he is to be found even in this drop of water.

"If a man could flee beyond the heavens, he could not be free from the presence of Varuna. He sees all that is between heaven and earth, and all that is beyond. Nay, he counted the very twinklings of the eyes of men. He sees and governs all."

In closing this branch of my subject, which I could have extended much further, but for the limit to which a single lecture on such a subject must necessarily be confined, I must draw your attention to the fact that there is in the Vedas

no trace of the doctrine of metempsychosis, or that transmigration of souls from human to animal bodies, which is generally supposed to be a distinguishing feature of Indian religion. Instead of this we have what is really, as Professor Max Müller justly remarks, the *sine qua non* of all real religion or belief in immortality, and in personal immortality.

Without a belief in, or at least of a hope of personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss. We cannot wonder at the great difficulties felt and expressed by Bishop Warburton and other eminent divines with regard to the supposed total absence of immortality, or personal immortality, in the Old Testament. But while this difficulty, so keenly felt with regard to the Jewish religion, ought to make us careful in the judgments we form of other religions, and teach us the wisdom of charitable interpretation, it is all the more important to mark that in the Vedas passages occur where immortality of the soul, personal immortality, and personal responsibility are clearly proclaimed. I select only a few of such passages from the first book of the Rig Veda:

"1. He who gives alms to the poor and loves charity goes to the highest place in heaven."

One poet prays that he may see his father and mother again after death. But perhaps the most striking proof of this belief is to be found in the 113th hymn of the ninth book of the Rig Veda, addressed to Soma, "Where there is eternal light in the world where the sun is placed, in that immortal, imperishable world, place me, O Soma!

"Where King Vaisnosvala reigns, where the secret place of heaven is, where those mighty waters are, there make me immortal!

"Where life is free, in the heaven of heavens, there make me immortal!

"Where there is happiness and delight, where the fulfilment of our desires is gratified, there make me immortal!"

Whether there existed also a belief in a permanent place of punishment for the wicked is not quite so certain. A pit is mentioned in the Rig Veda into which the lawless are said to be cast down, and one poet prays that the Adityas may preserve him from falling into this pit; and in one passage we read that those who break the commandments of Varuna and speak lies are born for that deep place.

Professor Monier Williams, of Oxford, in a lecture delivered very recently at the London Institution, gave some very interesting particulars in regard to the psychological ideas of the Hindoos. He says their belief is that the human soul has three bodies—one, a material, or gross body, which was the one burnt after death; a second, which was the body that rose after death from the funeral pyre, and accompanied it through its innumerable existences; and the third, an intermediate body, with which the soul was invested during its intermediate condition of happiness or misery, before its reappearance in another gross body on the earth. The intermediate body required to be refreshed by food and drink, which was offered to it by sons or grandsons.

Next in point of antiquity to the Vedas are the great epics of the Ramayana and the Mahabharata, and in these, pervading the narrative, we have the same worship and love of nature as in the Vedas. Following these, in point of time, we have the Puranas, whose special object is the development of the religious principle in the minds of the various sects. The external world of nature occupies a prominent part in these poems, and it is evident that the descriptions of natural scenery and phenomena are based on local and scientific observation. But no ancient poet among the ancient Indians is more read and admired than Kalidasa, who lived fifty-six years before the Christian era, and was consequently the contemporary of Virgil and Horace. Admirable translations have been made of his great work, the *Sakauntla*, both by English and German authors. So exquisite is his tenderness of feeling, and so rich his creative fancy, that by common consent a very high rank is assigned to him among the poets of all nations. The dramatic element, too, is strikingly exhibited in his beautiful drama of *Vikrama and Unasi*; and his minor poems, *The Seasons* and *The Messenger of the Clouds*, describe with wonderful power and fidelity the various incidents and phenomena of Indian life and scenery, and display much of that idealising art which

* Read at a meeting of the Psychological Society, on Thursday, last week.

I have already said is so conspicuous in the poetry of the Hebrews.

And now we come to the West Aryans or Persians. Their ancient dualistic belief in the principles of good and evil, Ormuzd and Ehrimenes, is combined throughout their writings with a highly spiritualised worship of nature, but their most ancient poems, it is believed, have perished. It was not, indeed, until the country had been conquered by the Arabs, that it can be said to have acquired a national literature, and this period does not extend over more than 500 years, that is, beginning with Firdusi and ending with Hafiz. Indeed Persian literature may be said to belong to the middle ages, while the great literature of India belongs as strictly to antiquity as that of Greece or Rome. The style of Persian poetry presents a striking contrast to that of India. It is less natural, less fresh, less animated, often turgid, and overclouded with artificial adornment. Depth and earnestness of feeling are qualities almost wholly wanting; but wit, spirit, and humour often sparkle in their writings as brightly as the fountains in their gardens of roses sparkle in the sunlight of their cloudless skies.

But it is now time to advert to the sacred poetry of that most deeply interesting people, the ancient Egyptians.

In the *Literary Remains* of the late Emmanuel Deutsch, he expresses (p. 178) the firm conviction that the manifold forms of the old Egyptian Pantheon were nothing but religious masks of the sublime doctrine of the unity of the Deity, communicated to the initiated in the mysteries; and M. Pierrot, an eminent French *savant*, also concurs in this opinion, and says, "The Gods of the Pantheon were only manifestations of the One Being in His various capacities;"* and I think a consideration of the sacred poetry left us by the ancient Egyptians will sufficiently prove the truth of these assertions. Here is part of the translation of a hymn now to be seen among the papyri in the British Museum, and which well expresses the religious thoughts prevalent among the higher cultured classes of the Egyptians at the time of the exodus, and which, I think, proves conclusively their recognition of a supreme God, unknown and inconceivable:—"He causeth growth to fulfil all desires. He never wearies of it. He maketh his might a buckler. He is not graven in marble as an image bearing the double crown. He is not beheld. He hath neither ministrants nor offerings. He is not adored in sanctuaries; His abode is not known. No shrine is found with painted figures of Him; there is no building that can contain Him. . . . Unknown is His name in Heaven. He does not manifest His forms; vain are all representations of Him." Here, again, is another sublime passage from a hymn to Osiris, first translated by M. Chabas:—"He has made the world with its waters, its atmosphere, its vegetation, all its flocks, and birds, and fish, and reptiles! Glory to thee who hast created all that exists. . . . Thou hast no being second to Thee. He is self-created. His commencement is from the beginning. He is the God that has existed from all times. There is no God without Him. No mother bore Him, no father hath begotten Him. God goddess created from Himself. All gods came into existence when He began." So also Plutarch tells us in his ninth chapter "On Isis and Osiris," that on the veil which overhung the shrine of the temple of Neith at Sais (which word "Neith" literally means "I came from myself") there was inscribed this sentence:—"I am that was, and is, and is to be; and my veil no mortal hath yet drawn aside."

The hymn to the Sun, translated by M. Chabas, shows that however earnestly the old Egyptian sages sought to express the infinite nature of God in the variety of symbols they found in nature; however varied might be the names by which He was addressed, still under all symbols and all names there was the recognition of one supreme Creator, the uncreated, the Father of the universe. The passage in the hymn of which I have just spoken amply proves this, is the following:—

"Hail to Thee, Lord of the Lapse of Time. King of Gods, Thou of many names, of holy transformations, of mysterious forms!" How strikingly does this resemble the passage I have already quoted from the Rig Veda, "That which is

One the wise call by many names and in divers manners; they call it Agni, Yama, Indra, Varuna. Wise poets make the beautiful-winged, though He be One, manifold by words."

But this grand conception of the oneness of the Supreme was no mere cold, abstract reverence and awe of "the unknown and unknowable." In the hearts of these old Egyptian sages and poets there glowed warmer feelings. In their hymns they call Him their Father, and themselves "sons beloved of their Father." Here are passages which most strikingly recall similar thoughts and utterances in the sacred poetry of the Hebrews:—"Thou art the Giver of Life, Toucher of the hearts, Searcher of the inward parts of Man. The soul of man is no secret to Him that made it. He is present with thee, though thou be alone." But time warns me that I must not dwell much longer on these exalted ideas which these old Egyptian poets had formed of God, and I therefore quote but one more hymn, which well illustrates the exultant and joyous nature of their worship.

"Hail to Thee! say all creatures;
Salutation from every land,
To the heights of Heaven,
To the breadth of Earth,
To the depths of the Sea,
The gods adore Thy Majesty.
The Spirits Thou hast made exalt Thee."

"Everyone glorifies Thy goodness, mild is Thy love towards us. Thy tenderness surrounds our hearts; great is Thy love in all the souls of men. Let not Thy face be turned away from us. The joy of our hearts is to contemplate Thee. . . . Hail to Thee, Lord of all truth, whose shrine is hidden; who listeneth to the poor in his distress; gentle of heart when we cry unto Thee. Deliverer of the timid from the violent; judging the poor and the oppressed. Lord of mercy most loving; at whose coming men live; at whose goodness all rejoice. Sovereign of life, health, and strength. . . . Speak nothing evil of the great Creator, even if the words are spoken in secret in the hearts.

'Rejoicing before the feet of the begetter,
They cry out, Welcome to Thee,
Father of the Father of all the gods,
Who raiseth the heaven,
Who fixeth the earth.
Maker of beings, creator of existences,
Sovereign of life, health, and strength,
Chief of the Gods;
We worship Thy spirit who alone hast made us.
We whom Thou hast made, thank Thee
That Thou hast given us birth.
We give to Thee praises for all
Thy mercy towards us!"

And now, what are the practical lessons we may take to heart from a comparative study of the religious poetry of these ancient races? There are three. We shall find that religions in their oldest and most primitive form, or in the minds of their authors are, in general, free from many of the blemishes which attach to them in later times. We shall learn that there is hardly one religion which does not contain some truth, some important truth: truth (as Professor Max Müller says) to enable those who seek the Lord and feel after Him to find Him in their hour of need; and lastly, we shall not fail to appreciate more than ever all that is good and excellent in our own and every form of religion.

AN EVENING WITH MRS. GIRLING.

SHE entered the Romsey Town Hall with seven women and two men; stood forward on the platform at a low table with a Bible. For a few moments she looked steadily at the people, and waited until they were quiet. They all then knelt down in silent prayer about three minutes. She afterwards rose and said, "We live in a Christian country, and I am bound to treat you as Christians. We are Christian Commonists. We are Christian Commonists. We are united children of one Father; you are children of the same Father. We shall, therefore, I am sure of it, spend a pleasant evening. Form a righteous and just judgment."

They all then sang a hymn sweetly and softly. Mrs. Girling afterwards continued: If a word should be said to-night you do not understand leave it to the empty chairs. And yet I desire a word for everybody. You have all had various thoughts, and come to various conclusions about me; but I wish to speak to you not of my own word. And I do not wish to speak to you about the paper of this book, or that which is on the paper, so much as that which is contained in it. No; more than that, of the Author who gave it—Christ.

This is by all England considered the unadulterated word of God (holding out the Bible). I am sometimes accused of speaking contrary

* *Une Hist. des Temples de l'Oric*, t. 1, Paris, 1875.

to this word, but I know nothing, and for years have known nothing but this book. I have suffered for it. I have lived for it. It is impossible that anything should pass away out of this book unless it be fulfilled. God has given me grace and patience to endure persecution and difficulty through testimony to this book. It is God's message, not mine, I have to give you. M. A. Girling is not here to-night; please to consider that I am not here. I came here only in the name of Jesus, and by the spirit of Jesus. He is God, manifest in the flesh; nothing less, nothing more.

The message is to all, a full, free, perfect, and complete salvation for body and soul. Can there be any better news? But you say, "We have heard that for years and years." Yes, with the outward ear. Ah, but there is an inward ear by which it must be heard, for life or death. It must be heard.

What is the beginning of that full and free salvation? Jesus Christ died to put away sin by the sacrifice of Himself. If Christ put away your sins once and for ever by His sacrifice, it is impossible for them to be still not put away. They are or they are not, once and for ever, this moment or not at all, put away. They were put away once and for ever—the sins—and here is the record (holding out the Bible). Put away! What is that? Put away, is put away. If so, what is your condition at this moment? You are free as the air—free, quite free. Man likes freedom. So Christ the Lord pronounces you, and He wills you to be free from sin.

But how to be free from sin? That is the question; and that is the easiest thing and yet the hardest. We must all go together to-night. We are going to heaven, and we must all go together. I am sure, wicked as people say we are, we are going.

Are you a son of God? a daughter of God? You are, or you are not. I say openly that the devil was not able to create, and never allowed to create. We are every one of us sons of God. Yes, and every one of you. I wish to impress this upon you—the close relationship between you and God. I make no distinction between minister and people, between workmen and others. There is one point to which when all come they are equal. When you come to that point all "isms" go. Brought straight home to God, there is no creed between Him and us. Nothing can come between you and God—not even death. Such is your relationship to God. Nothing can come between—no doctrine, no creed, no church—nothing can come between. As near as Christ the Son is to God the Father (Jesus is His name), so near are you.

So close was this relationship of the Son to the Father that He always acknowledged it, and because He so constantly realised it He never sinned. Men get so many things between them and God; men get their brains between God and them. But He wants the heart as a centre where He may dwell. The veritable Father that was in Christ is in you; and because men do not acknowledge God they acknowledge sin.

I do not care what men think; I tell you what God tells me. When God says your sins are put away, whose fault is it if you acknowledge sin? There is one who would have you acknowledge sin—Satan. He would have you acknowledge sin.

God embodied Himself, in His fulness, in the body of Jesus Christ. In that one you behold the Trinity, and the unity of the Trinity—not three Gods, one God. It puzzles my brain, three Gods! I do not know which is mine. I acknowledge one; but I acknowledge three Infinite Powers in that one. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, &c. The Spirit is the spirit of love. God is love. Let us make man.

I see the image of God before me. I am delighted to see you are none other than the expressed image of God, though you are in nature. There is only one Person—the Lord Jesus Christ by nature, the Father by love. In that veritable body He so manifested His likeness to men that He eat and drank, and so on. And He showed God's purpose of what He intended man to enjoy.

By the law of nature men were sinners; but after Christ's death and resurrection they were raised from that state. From the moment Jesus expired (and remember your Father was in that body of Jesus), and from the moment He shed the last drop of His blood, He condemned the law of nature and sin in Himself and destroyed it. He could say, "I am the sword that slew everything evil. I am the Son of the living God. I am God manifested in the flesh to destroy sin in the flesh. I slew in Me in the life I lived, and in the work I did all the pride, all the strife, all the sin of man, &c. Father, I thank Thee that Thou hast hid these things from the wise and prudent, and revealed them unto babes." He was but a babe. I wish to be such a babe.

(Singing, solo and chorus, soft and gentle, now intervened.)

After having suffered all the temptations common to man—not half of it, but all—yet without sin, Satan came and found nothing in Him. Why was He tempted, yet without sin? People used to teach me that to have temptation was to sin; but it is not so. Thoughts are not sin. Can you help them? No. What you see you think about. Can you help it? No. You see green; well, you cannot help seeing it is green. Temptation is not sin. "He cometh and findeth nothing in Me." No sooner was the last enemy slain in the body of Jesus, through God within the human body Jesus could say, "I have slain sin within men." Christ fulfilled all and slew all evil. Yet the priests have not been willing to give up and receive Him, but have kept Moses and let Christ go. Jesus consented to be destroyed, to be suspended between heaven and earth, that He might prove to you and me that He had the power to give life and put down evil; to give life and take it up, and put it down; to put it down and take it again.

Did He look anything like the Son of God when He hung there on the cross, when in humiliation and weakness He suffered? Yet was He truly the Son of God; yea, God Himself. He lay down the life of the body, and took it again. He slew then everything which had destroyed. It is the will of God to restore. It is the will of God to

glorify these forms, these bodies. God made you and your forms. Everything is beautiful; but then it requires the beautiful to see the beautiful. It requires purity to see purity. He had in it His mind to glorify these temples. It was in His mind to raise that veritable body which He laid down.

Christ rose triumphant over death. It was the self-same body, bones, sinews, which lay down in the tomb. Only this difference—put to death in the flesh and quickened by the spirit. The very self-same spirit may be in you in power. If the spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. What is mortal? Animated material, like my body. He raised up the body of Jesus complete as it was. Did it appear to any one? Yes, to many.

There is the word of God everywhere, proving that God had power to restore everything as at the first—not only restore the soul, but the body. There was, and is, an agony for the redemption of the body, and until that body is restored to its proper position and honour, God's work is not done.

Did it ever strike you that your bodies are the temple of God? What do you build houses for—to look at, or to dwell in? What did God build those bodies for? Those bodies of yours are formed for the habitation of the spirit, which temples are holy. May God the Father, who was in Jesus, impress upon every one of your heart's memories that your bodies are temples, which temples are holy.

The blood of your Father which was in Jesus made you free whether you acknowledge it or not. Man's way of putting it is, *Sins may be forgiven*. God's way is, *They are forgiven*. "Free from the law of sin." Cast thyself upon the works and merits of another; upon the blood of Christ. Every true Christian will do that when he comes to die. How much more reasonable to do it now. There is no merit required. Claim freedom. Say, "I am free." That is the way to God. Say, "I am free by the sacrifice of the Father in the Son." That very thing being freedom to you. "Do you believe that you are my son?" says a father to a son. The son replies, "I know only by your word." It is so with God the Father, who asks you, "Do you believe you are my son?"

If I am freed from the curse, why do I not avail myself of the freedom? God says to you, "You are My son, by nature." We are His by offspring. We are all God's offspring. But He says more—"I will make you My son by the Spirit"—by the blood and by spirit. Whose house is this? You say, Mr. Johnson's. He built it; he paid for it; it is his. What did he build it for, but that he might dwell in it? Your body, your temple, is God's house. Will you let God come and dwell in it? You are an animated being, and have power to say yes. A house has not. You have power to acknowledge that you are God's own temple. If you do acknowledge it, you will ask Him to fill the temple with Himself. That is what He has been waiting for for six thousand years. He has been waiting to restore man to all his rights and privileges.

You must acknowledge these things at death; you must do it at death; you must give in then, when grim death comes. Why not now? Let me honestly and lovingly say, do acknowledge that the whole body is the temple of God. "Sanctify them by Thy truth." The words I say to you are truth; your bodies are His temple. No one ought to occupy those temples but your Father. "I will walk in them and dwell in them." What is it, if God walks in my temple and your temple, how near are we related to each other: God to God, brother to brother.

Let me ask you young people especially to present your bodies as living sacrifices, that you may be filled, that you may be saved from suffering, from disease, from death. Give your bodies to God while young, as temples of God, while they have no weakness, no grey hairs. Say, young people—"Take my body, take my soul; fill this young temple, and let it be Thy temple for ever; that suffering, decay, and death may be abolished for ever."

[All now sang a hymn, with hallelujah chorus. During the singing one of the young women began to whirl and dance, with face uplifted, and eyes looking right up under her eyelids. The dance was a kind of slow, wavy, whirling, gliding motion; the hands were held upward. The sight was not pleasant, and several ladies left the hall, rather nervous.] Mrs. Girling then said:—

I solemnly declare that that (pointing to the dancing girl) is nothing but God in the body. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." It is not mesmerism. It is not an evil spirit. If you ask for the Holy Spirit, will He give you the devil? That is a witness of an outward and visible sign of an eternal power. The dispensation which is now announced is the beginning of an order of things in which the Spirit of God will take full possession of the body. Those who consecrate their bodies may have that. The body and soul cannot be separated; the spirit and the body may, but not the soul and the body. The soul is the five senses. . . .

Everything in the body is to be possessed by God; the tongue, for instance. Speak evil of no man, of no woman, not even of me. I will not of you. The tongue is to be possessed and purified, and all the members and senses. The pure in heart see God. If God dwells in your temple and mine, the first thing He does is to purify everything within. It is easy for God to see God. If God is in your temple there is clearness of vision. I know no nearer place for God to be to me than for Him to be here *in me*. "He is not far from every one of us. We are his offspring."

No man can purify himself. God will purge out every particle of evil, but He must have the whole temple. Nothing must be kept back. He must have every particle of the body. It is impossible that there should be procreation and regeneration at the same time.

(The central point of her teaching begins to appear here.)

(Another hymn is sung by the community.)

(The girl has continued all this time moving about in her peculiar dance.)

The body must be given up entirely. The time is being ushered in, and is close upon us, when there will be the coming of the Lord to receive such temples to be glorified. The time is ushering in when the tabernacle of God must be in men. The dispensation is approaching. I do not prophesy. I only testify what God speaks to me by His Spirit. Prophecy fails. I speak of that which takes place in me. Nothing now but God for the body, God for the soul, God for the whole being. That is soon to come. It is foreshadowed. There is the shadow in the morning, but no shadow at midday. The return of the self-same Jesus is at hand, the very same Jesus. Why should the glorification of the body be a disputed fact? It is true. There are two witnesses. The Almighty has declared it. *Enoch* was the witness under the first dispensation. He never passed through dying. When Christ died, all nature died in the Spirit and in His form. In the second dispensation another witness was given, *Elijah*, who did not pass through death. To-day, the despised handmaid who stands before you is a witness. There will be no other witness before His coming. I am the last.

Who will surrender themselves that their bodies shall be raised beyond the law of death? There is a promise that this should be so. Why should it not be so now? The triumph over death commenced with the glorification of Christ. It will be completed in the same way.

How is Christ coming? The only true way of declaring this is by testimony. When the Lord Jesus shall come He shall be glorified in His saints and admired in them that believe. Paul knew there would be a glorification of the body, and he spoke of looking for His appearing. And when you look for a thing do you look with your face toward it or away from it? In what way are you to look for this appearing of the Lord Jesus Christ and the glorification of the body? You are not to look into the grave; you are not to look to die. *Life* is real, God is real, and you are real. To-day is the day when the Lord is about to be revealed to those who look for His appearing; to those who look for His appearing, to those who have wholly given up their bodies as His temples to Him. *No one will see Him without holiness.*

God is about to draw the curtain. He is about to say, "I cannot look upon any longer the race so hard-hearted, so cruel, so impure, so war-loving, slaying one another." God can bear it no longer. He is about to say, "I must turn My back, lest I become a pillar of fire."

Christ is in every one of you except ye be reprobates. How is He coming? Will you believe me if I tell you? Whether you believe me or not I testify.

Years ago I knew that God was my Father—my own Father as near as ever I could have a Father—that my sins were forgiven. But after that He came to me and changed me. He changed every bone in my body; I felt I was no longer the same; I was in ecstasy, and I was filled with love. It seemed as though I were no longer material. When that blessed and immortal and divine Spirit came down into this inner form I felt as though I had never had a bone in my body; and from that moment I have never felt the same being as before. From head to foot and in my very centre He enabled me to consecrate myself entirely to Him. After that He gave me that internal, immortal realisation that He had destroyed the seeds of disease and death within me. Since that time I have had no disease, no suffering, except for others.

Some time after that He revealed Himself to me in the form of Jesus. No flesh can see God. He revealed Himself to me in the body of His Son Jesus Christ; He changed me so that I could see Him and talk to Him face to face. This was the demonstration of the spirit and power.

(Interruption and questions.)

I am no favoured person. I saw Him. He unveiled Himself to me. His words were, "Tell the Church and the world the full, free, complete, perfect salvation of body and soul is about to take place; tell them that the temple of the body is Mine." I have the distinct recollection that I must suffer if I accepted this mission, but He said to me, "My child, suffering grace shall be thine." He also said, "I have purposed to restore all things. I am coming in your day." But He is coming at first not in judgment. On their not accepting this message and salvation He will come in judgment. He revealed to me all passages from Genesis to Revelation relating to the redemption of the body, and He gave me the key to read them. One word of His would flash all these things through you.

In answer to a question, she said, You ask me where it was. It was in my own room. It was not a trance, it was a transformation. I know I have seen Him. He revealed Himself to me distinctly; three times distinctly. He revealed Himself to me a fourth time distinctly—a fifth time. The way in which He would come, mind, is not in judgment at first. There are *conditions*. The last time He appeared to me I acknowledge I shrank back from the mission. I had a rebellious disposition for the time, and I said, "No, I can't go." Mark. In one moment He changed the visage of His form in such an ineffable overwhelming way that it thrilled me, and He said, Don't you love Me enough to go? It thrilled me, and my rebellion ceased.

A good deal of questioning and disturbance rose towards this point. She was asked how she knew that it was Jesus, and not some one in the spirit world who was personating Jesus Christ? She was told that others professed to have received a revelation from Jesus Christ; that a person in America specially said that Jesus Christ and His bride, *Lady Yessa*, had appeared to him, and given him a commission, which did not exactly agree with hers. When there were various voices, and various testimonies, which were to be believed? She said she knew it was the Lord Jesus Christ. It was said to her that she had stated some very important truths; but most of what she said as about to take place was believed by many as the final result of the work and power of the Lord;

but it did not need a personal appearance of the Lord Jesus Christ to say what was in the Bible already.

In an interview afterwards, she stated privately that she had never been ill since this change had taken place in her body. She had had no pain, no disease, no sickness, no suffering except on account of others. I said to her I believed in the redemption of the body, and that it was evidently indicated in the Word that there would be all that she had stated in God's own time and manner. But I expected much more. I expected that when this change really took place, and the quickening and the glorification of the body came about, that it would be much more wonderful than what I saw before me. It would not be the mere absence of pain and sickness, and disease and suffering, but that I should have no grey hairs, no unsound teeth. There would be beauty and strength and great glory visible in the body. It would be the presence of the glory of the body in its fullness. The appearance of Mrs. *Girling* is not specially fascinating. She appears worn and weakened by age. Her hair is turning grey, her eyes are sunken, and her cheek-bones are rather prominent. She is not glorified in appearance.

I asked, "Suppose such a thing should happen that your body were to die; would that disprove your testimony?" "No; it would be because of some violation." "Have any of your community passed through the same change?" "Yes." "How many?" "Several." "More than a dozen?" "Yes, more than a dozen." She said, "I could not speak fully of one part of my testimony in public; they are not in a state to hear it; they would turn and rend me."

Privately she stated, "I am not at liberty to say how soon the Lord will come." She intimated that she knew. "But," she said, "it will be soon, very soon. I may tell you that there will be no other witness before He comes. I am the last."

"Will He come to all at once," I asked, "or will He come individually to each as there is a preparedness?" As far as I can remember she said, "To individuals as they are ready; then He will gather all His own together and dwell with them. He will appear and not appear. He will not be seen by those who are not prepared by faith and surrender. There will be a time when He will come and appear to all. Every eye shall see Him. The heavens shall part and roll together as a scroll. I know what it is like; I have seen it all. Then will appear the sign of the Son of Man in the Heavens."

"What sort of appearance had the Lord when He appeared to you?" "He was most glorious; He was clothed with an ethereal garment, glistening. The colour of his hair I could not say, because the glory was so bright shining upon it. His eyes sparkled like the glittering of the moon on the ripples of the sea on a bright moonlight night. His face was most beautiful, and He was above the medium height." "Had He any marks?" "Yes; He opened His garment and showed me the wound in His side, which seemed ready to start with blood when I showed a disposition not to believe, but dried up when I believed."

"But do you not violate the word of God—the word of Jesus Himself, who spoke against separation and divorce—by being separated from your husband, except for the one legitimate cause which Jesus Himself indicated? Can one word of the Lord be contradicted by another word which He afterwards speaks?"

She replied—"I could do no other. I loved my husband and my children. It was a great struggle for my heart to leave him; and I hesitated, and I was entirely prostrate for many weeks. You would have done no other if you had been in my case."

Whether she understood me or not, I objected on the principle that no plain word of God could be contradicted by any supposed vision or real vision.

S. B. B.

SPIRITUAL PHENOMENA IN CAPE TOWN.

BY BERKS T. HUTCHINSON.

ON Tuesday, the 9th December, my wife, mother, niece, and myself had a special sitting in my private *séance* room, commencing at 8 p.m. After being properly seated, without hands being joined, seven spirit forms showed themselves, three of which came right up to us, so that we could distinguish their features. *Abdullah* came within two feet of me, and as the gas was burning in a line with his head, close to him, I had a good opportunity of scrutinising his features. His nose was quite different to that of the medium, as well as those of the other spirit forms I have seen within six inches of my eyes. The latter had flattish noses, and were said to be Turks, and looked like them. The spirit, or psychic form (whatever you choose to call it) in question, came out, and went to the table in front of us, and a little on one side of the opening of the cabinet; it seemed to look for something, but not finding it, retired behind the curtains for a few moments, and returned; then, with a rapid and resolute step went, or more correctly speaking, glided up to the mantelpiece, some eight feet from the cabinet, hurriedly grasped some blank cards I had left there, then went back to the table, deliberately took a chair, moved it up to the table, sat down, looked at some paper, and then took one of the blank cards it had brought from the chimney-piece, and began writing something on it with a lead pencil we had left on the table.

We all saw the motion of the pencil and of the hand

guiding it, and I immediately remarked that the noise made by the pencil was exactly like the sound of a telegram being transmitted by the Morse telegraphic code. I knew this, as I was connected with the electric telegraph in America some fifteen or twenty years ago, and was, and am still, able to read messages by what is termed "sound," without the aid of a registering apparatus with paper. The form remained writing for about what I thought to be sixty or ninety seconds—a long time if one watches the minute hand of a watch—then quickly rose up from the chair, turned towards us, bowed, and then retired. After it had gone, one of Mr. Eglinton's guides remarked that we had just had a very high spirit, alluding to the one in question. This was said whilst the second spirit was in front of the cabinet, materialising himself in front of our eyes, and producing yards of some sort of whitish material from apparently nothing.

I must here remark that at one time Mr. Eglinton was led into the middle of the room, within two feet of me, by a spirit form, who left him sitting on a chair, and waited at the entrance of the cabinet till the medium returned, and then took him back. The spirit had white garments, whilst Mr. Eglinton had his ordinary dark-brown clothes on, and both being seen together, left us nothing more to desire in the shape of what people call a test.

After the *séance* had ended I went up to the table and looked at the card I had seen the form writing on, and to my great surprise I found it filled with characters which I at once recognised as those used in the Morse code of signals when I was in America. There was a cross underneath. It was to me, and read as follows:—

"To Berks Hutchinson, greeting: Tuesday.—May God bless and prosper your efforts in the propagation of the Divine principles of Spiritualism. I am a worker, but am one from the crystal spheres."
"† F."

In the centre of the original cross, on looking closely, I saw a miniature head. The cross is an ancient symbol, and is known in connection with phallic worship, and astronomical and masonic symbols as representing God, and from what I know of the subject of spirit communion, any spirit who makes that sign—I mean the cross—must be of "good report." Being able to send a telegram at any time, I thought I would time the transmission and compare it with the time the spirit did it in. With an improvised "key," at a moderate rate, I did it in 100 seconds; but if I manipulated quickly I could do it in less than 60; but it would be next to impossible for one without years of practice to do it under the conditions it was done. I know that the form was not Mr. Eglinton, and that he knows nothing about telegraphy. I heard the synchronous action of the sound of writing, and the motion of the pencil, and to prove that my sense of hearing and knowledge of telegraphy were not wrong, on getting the card there were the characters not in the code used to-day in England and here, but in that of my time, twenty years ago in America. What will the school of theosophists say? No submundane influences would produce such a result; and one thing I am certain of, viz., that the form was not that of the medium, but one possessed of attributes and functions that none but human beings possess. To me this is one of the most conclusive evidences of our theory that has ever been had, for to prove to our minds that it was no subjective image, it wrote a message which was done in symbols not known to any but myself, which proved to be a message from some form having a mind, and capable of giving expression to its ideas. Every fact that can be proved goes to swell the evidence we possess to prove the theory of spirit communion.

Cape Town, South Africa.

A GOOD WORKER.—One of the resignations of membership of the National Association of Spiritualists accepted at the Council meeting last Tuesday was that of Miss Kislbury, who, in the founding of the Association, and for some years subsequently until she became more interested in other subjects than Spiritualism, did a vast amount of good-work for the benefit of the organisation. Her excellent education and knowledge of several foreign languages, combined with practical ability, rendered her an excellent secretary, whose value was fully recognised, especially by the more refined people connected with the spiritual movement. In spare time she has made many valuable contributions to the literature of Spiritualism, through the pages of *The Spiritualist*.

SPONTANEOUS APPARITIONS.

THERE are striking coincidences in Spiritualism, even in apparent anomalies. In the extract quoted in *The Spiritualist* of March 28th, from the Rev. Charles Beecher's book on Spiritualism, in his account of the second sight of Dr. C. E. Stowe, a professor at Hartford, we read that two of the professor's nightly visitants as a boy, when residing at home, were the apparitions of an ancient player of the violin and his wife, and that on the day that young Stowe went to visit an uncle, these apparitions came there also, but only once; they seem to have been disconcerted at the new abode, and never returned. The most singular part, however, of the story is that of the seer beholding the actions of this elderly couple as he lay in bed, after they had passed the walls of the room. Dr. Stowe says, "I heard the old woman say, 'we can't stay here,' and immediately I saw them passing through the hall of the house. I saw after them as clearly as if the wall had dissolved and given my eyes a vision of all out-doors. They went to my grandfather's wood pile, and looked irresolutely round; finally, they mounted on the pile, and seemed to sink gradually through it and disappear." I would now recall to you a case of a like nature, that of a person still seeing the spirit after it had passed through the wall, contained in your journal of August 10th, 1877, and translated from the *Revue Spirite* of June of that year. Whatever the violin-player and his wife may have been, subjective or not, this other spirit was a very material one indeed. Moreover, he was seen, not only by the narrator, but by his wife. This spirit had first appeared to his friend, the narrator, and his wife some time previously, telling him that he was "just dead," which afterwards was proved to be true, and giving the most materialistic evidence of his presence that I, perhaps, ever read of. But it is on a subsequent visit that I find the coincidence which I desire to relate—that of the spirit being still seen after he had passed through the walls of the room. The narrator, who is referred to as an officer, and a man of acknowledged honour, then tells his tale:—

"Since then, my friend appeared once more, four months back. Again my wife awoke me, frightened at the noises that she heard in the house. After a short time we saw a human form walking about the chambers. I recognised V—. He was examining, with curiosity, everything that he came near to; he was rummaging the drawers and leaving nothing in its place. Finding a scent-bottle on the washstand, he turned towards me, smelling it, and said to me, 'Odours! that's pretty for an old trooper?'

"Afterwards he passed into other rooms of our apartments, and (I know not how to account for this) *spite of the walls that separated me from him, spite of the dim light that lighted him, I saw him distinctly from my bed, without losing one of his movements.* In the chamber where the servant slept, he stooped for an instant over the forehead of the girl and kissed it."

Besides the above coincidence of a ghost being seen first of all in a chamber where a person was in bed, and afterwards when it had passed through the walls, both by a Frenchman and by an American, there appear to me other incidents worth remarking on in these details. This French officer tells us that after the ghost had passed through the walls, "*spite of the dim light that lighted him, I saw him distinctly.*" By this we learn that the spirit carried a light, dim as it was, or that a light radiated from his form. Next that, notwithstanding the dimness of the light, the narrator saw the figure distinctly after it had passed through the wall. And by this it would appear that, at the time being at any rate, this officer, of whom there is no mention that he was ever before subject to second sight, was, like Professor Stowe, on this occasion endued with that abnormal faculty, which probably was not the case with his wife, since nothing is said of her seeing the spirit after it had passed through the walls, although she saw him plainly enough before, as she did again when he re-entered the room, and was again filled with terror. The first time this very materialised spirit appeared, when only just dead, there was a fire in the room, and the wife was the first to see him there.

And now to turn to another subject, suggested by your extracts from the *Religio-Philosophical Journal*, on *Presenti-*

ments of Death, in *The Spiritualist* of March 28th. Let me repeat what I heard from the lips of a university undergraduate last autumn. He said that there is a clergyman, the incumbent of a parish near where he lives, who always knows when a parishioner is going to die, for he sees his apparition passing through his churchyard some time before the decease. My friend, the undergraduate, added that this clergyman never disguises this fact, but tells it all round. My young friend added, alluding to himself and the neighbouring clergy—for he seems already to consider himself as all but one of them, and not among the least—"O, we chaff him so for it!" Thus we see what spiritual gifts have come to in the eyes of "spiritual persons." Alas, that it should be so! The young man went on to say, "I have a great mind to dress myself up as a ghost, and pass through his churchyard, and then shan't we have our laugh at him?" This was too much for a gentleman who was present, who quietly remarked, "If I saw you going through my churchyard dressed like a ghost, I would shoot you without compunction." At this my young friend, who is an amiable, right-thinking young man when not perverted, looked rather abashed, so his interlocutor somewhat reassured him by saying, "Any one, you know, may shoot a ghost, the ball passes right through him without hurting." Whether the interlocutor was quite right in this last remark I am inclined to doubt. I think, myself, that even a spontaneous haunting ghost does feel a sudden blow. As far as I can remember from my readings, it generally retires when it has been shot at. At any rate, it feels a bayonet, if the story is true, as told, I think, in one of your back numbers, on the testimony of a doctor on an unhealthy station near the west coast of Africa, when the ghost of another doctor, his predecessor, in attempting to pass a sentry, was run through by a bayonet. The story goes on to say that the ghost gibbered and turned away.

I do not feel at liberty to publish the neighbourhood of the clergyman who sees the doubles of his parishioners in the churchyard before their death, but I confide it to the editor of *The Spiritualist*.

SCRUTATOR.

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