

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## THE RELIGION OF SPIRITUALISM.

BY ISABEL DE STEIGER.

No. III.—(Conclusion.)

WHEN we look philosophically and historically upon all the gods who have had their time upon this grain of sand which we call the world—when we see glimpses of other divine ideas in the millions of worlds round the suns of the universe, we arrive at the idea that the supreme God sends to all points in infinity Ambassadors to symbolise His sovereignty. In one place the Ambassador is called Vishnu, to speak to the Indians; Zeus, with all his splendid court, to speak to the Greeks; Mahomet, to speak to the Turks; Jesus, Son of God, the gentlest, the wisest, the greatest of all God's Ambassadors, to reveal God in man.

"Thanks to Jesus, man has reformed his greatness through his humility." This is according to Arsène Houssaye, in his book *Des Destinées de l'Âme*; and I do not think it will be difficult to find minds who fully endorse his sentiments. This book is one of the features of the present times—it is a protest for the existence of the soul against materialism.

I think it is now the time, before I end this paper, for me to explain what I mean by my expressions "Christianity" and "orthodoxy," and, lastly, what I mean by a "Spiritualist."

By my term Christianity it is needless to say that I am referring to the ordinary Christianity as taught by the churches—Roman, Greek, or Protestant—since the death of Christ. It is extraordinarily different from that taught by "the Ambassador from God," to use Houssaye's expression. The literal following of Christ's words would have, however, brought about quite an altered state of things to those which now exist. An absolutely literal imitation of Christ's life is an impossibility. What we are concerned in chiefly are the teachings and actions of Christ. Now, it is perfectly clear that we have almost lost the esoteric side of this teaching, and it is equally clear that we do not follow the exoteric side. The Christianity which has been spread through Christendom is not purely Christ-taught; it is chiefly men-taught, and has descended into theological systems, which, if anything, drag us down from Christ, rather than help us to rise to Him. Were it not that multitudes of persons have risen beyond and above the religion of the day, and that the progress of mankind has always steadily gone on in a certain sense, the records of Christianity would present some very black pages in the world's history; and I conceive it is the work of Spiritualism to bring back the wandering soul of Christianity. So anxious have Christians been to glorify the character of their master, Christ—an unnecessary work for man to do—that they have done what Christ never did; that is, they have limited the power of One whom Christ called His Master and Father, and they would put all soul out of the universe now that Christ is not bodily in it. This has been the "materialising theology" that Christianity has induced, and it does not come from Christ, but comes from men.

It has been taught by theological writers that revelation has ceased, and the logical following of this teaching has been naturally the materialism of the present day. No doubt this process has been required in the wisdom of Infinity for some perfecting of our powers. We cannot say—but we do know one thing, and that is that this materialised Christianity is not enough for us; and as a proof we point to the want of vitality in religion, and the dissatisfied and unsatisfactory state of humanity when, in spite of the teaching of Christ to “love our neighbours as ourselves,” we are almost as far as ever from it practically. It is true that over a great portion of the face of the globe there is a wider spirit of toleration in religious matters. This is a phase in the world’s history, and does not belong to Christianity alone. By Christianity I mean, therefore, the religion practised by all who use the name of Christ as their head, and naturally in using the word “orthodox” I mean the party dominant by a majority of numbers or power in any church in Christendom. The unorthodox must always be the minority, and the term does not necessarily decide that one or other is right or wrong, and may apply to all forms of Christian worship, whether Roman or Protestant. The people who dissent from generally-received views are naturally those people who take the things of religion so much to heart that they have a distinct courage of their own to declare their persuasions, if they are not those entertained by their leaders. The mass follow their leaders; the few think for themselves. The orthodox may be right, or the unorthodox may be right. *Who can really know? Only God can decide.* So we must rest in charity with each other on that account, but we must have terms, nevertheless, of some kind. The unorthodox, *i.e.*, those who are not content with the Christianity of the day, are those who will welcome the revival of spirit, and who will see through the vista of Spiritualism the light they are seeking for shedding its rays on the cold religion of the day—the religion which, unless reformed by an influx of a spiritual nature, must surely die, killed by our own hands. It will not, however, die—no religion perishes; it only becomes superseded by a fresh revelation of God’s power, when the power of the previous emanation is exhausted. This power is now exhausted—not, however, because the source is dry; but because we cease to go to the Fountain.

The materialising process has reached the point at which it is not at all good for us to halt, and yet we are idly waiting and speculating this way and that way, instead of working for, and with, and through the powers of our souls. The time will come, if we leave our souls alone, and if we let them vapourise into our bodies, that even the spiritless form of Christianity which we have now amongst us will fall away. As it is, we are all undecided and divided, and because of our very indecision and division we let things alone, and call it “religious toleration,” whereas it is, in fact, religious indifference.

From time to time, however, there are always to be traced the footsteps on “the sands of time” of people who have not lived in vain, or who are still living and not in vain. These, whether through the beauty of their lives, through their love of God, and of humanity as proceeding from God, leave precious records of their saintly lives; or whether through their noble deeds and works, whether exemplified through science, philosophy, or art, all those whose lives are marked out from the mass of mankind I place on one side. Under whatever religious dispensation they might be born, these minds would always have been as white stones raised up to build the altar to Divinity. Their characters and circumstances must necessarily, however, have been

acted upon by Christianity, *cetera va sans dire*; but these people I do not include. When speaking of the influence of Christianity in Christendom, I refer to the mass of so-called Christian humanity; and certainly this mass is still at so low a spiritual level as to fully justify the feeling which so many have at the present time, that unless we have some vivifying element introduced into the Christian religions of to-day, theology is becoming powerless to stem the progress of materialism and scepticism, or to affect the actions of man as it professes to do. If that day should come when religion sinks under the government of materialism, it will be accompanied by the utter decline of Christendom as a power in the history of the world.

Without spirit we should descend to the level of matter; and matter without spirit, if there could be such a thing, would be a mass of inert atoms. Of course, this is pursuing the image to a logical but ultimate goal far away in the distance.

This, of course, is not the wish nor desire of all who love this world, as the place in which we are placed by God’s will; and as active husbandmen of His garden it is our duty to work to avert such a calamity.

A Spiritualist is, I conceive, one who thoroughly believes in the spirit world being in constant relation with this; who does not believe that revelation is ended; one who is cordially opposed to materialism and to many theological doctrines, both of to-day and of the last few centuries; one who sees in the studies of theosophy and kindred sciences avenues heavenward. But I shrink from describing what all spiritually inclined people know full well; in any case, a Spiritualist should be a term used *only* in the widest sense at present.

It is, of course, one thing to *profess* and another thing to *be*. To profess Christianity and to follow Christ are two mightily different things. To profess Spiritualism and to be a Spiritualist are equally different. They are broad terms, Spiritualism and Spiritualist, but useful, nevertheless, for in both can we include members of any religion. The future will bring a little more order and arrangement in the present chaos.

Supposing that some observing Jews had taken the trouble to save the wine that we are told was made from water by Christ—supposing that they had taken the trouble to have it analysed, according to the science of the time, and it was proved that it was veritably wine, and that, on the other hand, responsible persons could swear that it was previous to the miracle unadulterated water; supposing all this was put upon record. Supposing, also, that the doctors of the day positively swore to the previous blindness of the beggar and his subsequent cure. No doubt it would have caused great sensation, and would have been the subject of great discussion; but can we suppose that these facts alone, unaccompanied by the loving, enlightening words of Jesus, and His touching words to His disciples, promising them His Spirit, would have had much effect in spreading Christianity? None at all. Without the contact of spirit with spirit no new birth and spiritual illumination can come forth.

So it is now. There is quite sufficient evidence to prove the fact of supernatural power and of the reality of most of the so-called spiritual phenomena; but the cognisance of these truths will not spread Spiritualism, and, alone, will not in reality make one pure, true Spiritualist.

What must be is that coincident with our acceptance of the a b c of Spiritualism, as exemplified in our ordinary and most crude *séances*, shall come the conviction in men’s and women’s souls of what is called, commonly speaking, the supernatural—the conviction of the

link between heaven and earth; and, consequently, the uplifting of the soul to the Source of Light with such a confident belief in the spiritual world that the answer infallibly comes. A Spiritualist is one who takes Christ's promise of spiritual gifts as one literally to be fulfilled. A Spiritualist is one who recognises the divinity of the soul; therefore, its right to aspire to God. He or she is one who truly understands that the body is the temple of the Holy Spirit, and that, therefore, this temple has a right to the fullest understanding of its requirements to protect its divine inmate by keeping it in perfect order, using and not abusing it.

A Spiritualist in the true sense of the word—and of such only am I speaking—will, in course of time, find it a far greater pleasure to enjoy the culture of the soul than any bodily sensations: by soul I mean the spark of divinity in us, not alone the Intelligence which recognises the Divinity. This is, of course, the Spiritualism of the future. We have to work for it. At present it is the bubbling and heaving of the well before the fountain springs forth; but if we wait, and pray, and work, and don't get disgusted, or have not sufficient courage or faith because there is so much of the earth earthy about the profession of Spiritualism, the angel will surely come and heal our sores and our bruises, and give us strength to go home. It is extremely easy to find fault with the present result of Spiritualism; just as easy as it was for the learned Jews, who only saw a small sect of comparatively ignorant and rather "common people," to look upon the Christians of the day, and say they did not see, as far as present results, any such wonderful signs of the superiority of the new ideas. They had Moses and the prophets, and did not see the need of more; and the Christians did not by any means at all times, then as now, bear out the weight of their aspirations or spiritual claims. Nor does the movement in humanity, called to-day the Spiritualist movement, by any means always justify its claims either. Those, however, who see the Spirit of God through it all, and who try to follow the clue now given, are Spiritualists; it matters not what theological school they have or do profess (most people, as a rule, simply adopt the one their fathers and mothers taught them).

From little things we must go to greater, and the "John King" *séances* of to-day may be, who can tell, the humble means of inaugurating real Spiritualism in to-day's history. Ridicule has potent powers in exterminating feeling; but it cannot exterminate truth.

It rests upon us, however, whether we are capable of bearing the truth, whether we open our minds to the influx of spiritual life now waiting for us, or whether we are content to be as we are, and live upon what we have got.

If we do so, can we promise ourselves, and be very sure of the fact, that we shall have spiritual prosperity, and that Christianity, as exemplified by the few, will be the Christianity of all; and that materialism (I won't say atheism—it is too incredible a thing to believe in) will take to its wings and fly, and that men will be full of love and peace with one another, and the earth full of love to God and man? Are these the state of things towards which the signs of the times point? I think not. Do we not see that as our intellectuality and force of reason increase, our faith, as a mere extra as it were, must perish, and that if we deny the power of spirit now we must end by denying it in the past? We must establish the power and truth of the so-called miraculous now, or the results will surely be that as faith without reason is certainly dying out, each generation will take us farther away from God; the mystery of life and the tragedy of death will neither be solved nor changed.

Now is our opportunity; and again I venture to say, if we will fearlessly and thankfully press on with our intellects in full working order, and our hearts thankful for all spiritual blessing, we shall ere long arrive at that haven which Christianity is leading us to, when religion will not be only faith in the past, but knowledge for the present and a certainty of the future.

#### THE MIDDLE AGE VIEW OF MIRACLES.

It is a sad history of misplaced faith and misdirected energy. There had been propagated throughout Christendom one pattern of sanctity for the three preceding centuries. The life of each saint reproduced with slight variations the austerities and miracles of his predecessors. Miracles were expected as the endowments of a life of austerity as naturally as the ordinary actions of other men. What men expect they can generally find, or persuade themselves they have found; and the stories which reach the recluse himself, of strange influences which have gone forth from him, quickly persuade him that he is not as other men, but one of the sacred band on whose bidding angels wait. But, indeed, in that age fasting was regarded as a dynamic in the spiritual world, potent to effect almost any object. It is noted of Adamnan that he had been fasting immersed in a river, against a certain potentate who had wronged him, but there was no result, for his adversary protected himself by fasting also. The saint at last prevailed by throwing the sinner off his guard, so that his own unresisted fast could work out its full effect against him. How much of the Gospel of Christ infused its healing power amidst this mass of rank superstition it is not easy to say. We can only call to mind the word which assures us that when the "wood, hay, and stubble" of man's addition shall be consumed by the fire of God's presence, the foundation will remain, and the silver and gold and precious marbles built upon it shall endure. So may it be with many a poor, self-torturing soul, which, after all, with however much doubtfulness, was really resting on Christ.

It is difficult for an Englishman of the nineteenth century to form an accurate judgment of the condition of his forefathers twelve centuries ago. Probably no race now living on the earth is precisely in the same stage of civilisation as they were then. The advanced races have risen higher in the scale, the degraded have dropped lower and lower in savageness. We can, therefore, only ask, without attempting too close a parallel, what would be the ordinary developments of the Christianity of New Zealand or Madagascar apart from trained and educated European influence? And how far would the traces of old superstitions linger among them? And, in fact, with what amount of completeness and with what freedom from relapse, are idolatrous ideas now extirpated in the most successful missions? Such considerations of experience as these ought to be in our minds when we attempt to form a judgment on the condition of English Christianity in the seventh century.—*Boulbee's History of the Church of England.*

"DR. E. LOEWENTHAL, of Rue Roiheihouart 36, Paris," writes that he wishes to establish a central office in Europe, to prosecute research and collect statistics in relation to thaumatology, and that he intends to take steps to convoke a Council to draw up a constitution for the *Alliance Spiritualiste Universelle*. He will be glad to receive communications on the subject from the readers of *The Spiritualist*. What experience has Dr. Loewenthal had in Spiritualism, and what special facilities can he give for the furtherance of his object?

## PRESS OPINIONS OF SPIRITUAL LITERATURE.

(From "The Graphic" of last week.)

UNDER the title of *Comment se font les Miracles en dehors de l'Eglise* (M. Dreyfous : Paris), M. Wilfrid de Fonvielle, who in an earlier work had treated of miracle-mongers patronised by the Church, invites us now to examine from a common-sense point of view workers of wonders, on whom the Church looks askance, mesmerists and table-turners, fasting girls, and performers of strange cures, mediums endowed with psychic force, untiers of sealed knots, &c., till, passing through the intermediate stages of those who proclaim that space has four dimensions, and that there is a geometry unknown to Euclid, we reach again the solid ground of useful invention in the more real wonders of the microphone and the telephone—wonders, by the way, received at first by the *Académie des Sciences* with far greater suspicion than had been displayed in the case of Mesmer and the magnetisers. M. de Fonvielle, who has added to the attainments of the man of science considerable acquaintance with the *technique* of the modern conjurer, can tell us much of the way in which these marvels are performed, and of the adventures of the chief practitioners, from Mr. Home to the village schoolmaster, whom the credulous adored under the *nom de guerre* of Allan Kardec. His little volume is a welcome addition to the ever-amounting literature of popular delusions.

From quaint old Glanvil's *Sadducismus Triumphatus* to the *Psychic Studies* of Madame Sophie Aksakof, there is no book about apparitions but seems welcome to the robust faith of Mr. W. H. Harrison, of whose *Spirits Before Our Eyes* (W. H. Harrison), Vol. I., on "Apparitions of the Living or the Dying"—Vol. II. on "Scientifically Evolved" apparitions of "the So-called Dead" must be waited for a little longer—now lies before us in its bright blue cover. As a collection of ghost stories it is fairly interesting, though not unfrequently the apparition and its presumed motive seem hardly of sufficient importance for reasonable men to "make a note of." It is also neatly bound and neatly printed.

While Mr. W. H. Harrison, in his love of the marvellous, scarcely requires stronger proof of the genuineness of a ghostly visitor than would have seemed desirable even to the credulity of an Aubrey or a Glanvil, Mr. Serjeant Cox, of whose *Mechanism of Man* (Longman and Co.) we have now Vol. II., on "The Mechanism in Action," declares, on the other hand, that of all the stories of apparitions he has known—and these we may easily guess cannot have been few—not one would have borne the test of judicial investigation. Yet Mr. Cox, as he leads us on from the examination of our state in sleep and dreams to problems of artificial somnambulism and psychic force, lays even harder trial on our faith. One point at least—the constant assertion that the witnesses of these latter wonders were "practical and experienced," "honest and truthful men," and that the experiments were made in the houses of personal friends, where "collusion, confederacy, mechanism, &c., were impossible"—might, we think, be less insisted on. It is scarcely fair to the reader, and we doubt if it would be legal evidence. At all events it suggests the retort that such phenomena of "levitation" as those in which a "stout baronet" was lifted by invisible agency, "chair and all," upon a high table, and a "heavy oak dining-room chair brought from the other side of the room and placed upon the table at which we were seated," while "a hand-bell circled round my head ringing furiously," &c., would be much more satisfactory if they occurred, not at a friend's house, but—shall we say? at the Middlesex Sessions—the "levitated" being, of course, the criminal, and the assistants, bewildered by jangling

bells rung without hands, the deputy-judge, and the policemen.

Contributions towards a "religion of the future" are almost invariably unpleasant, and very rarely profitable reading. In *Jesus*, by Mr. William Renton (W. Renton : Keswick), the ethics and the policy (as a popular reformer) of the "man, by some surnamed the Christ"—for to the Divine nature of the Founder of our faith Mr. Renton thus alludes *en passant*, deeming it apparently quite beneath any serious discussion—are examined in a spirit half captious and half patronising. Very good for Orientals, the author seems to say, but not quite the ethics and the reasoning which will pass with a certain writer of books in Cumberland. But while thus attacking Christianity on what is generally esteemed its strongest side, Mr. Renton does not consider himself bound to put us in some better way. "The reformation of the world and its real work are only," he tells us, "just beginning;" but to this work his volume contributes, so far as we have examined it, very little, unless it be an obscure hint that the truest Messiahs we have seen as yet—if we may still use the old-fashioned word—are Joseph Mallord Turner and Richard Wagner. Something more than a flippant cleverness is needed to commend such an essay to the general public.

Gentler in tone, if scarcely from the Church's point of view more orthodox, is the *Forecast of the Religion of the Future*, presented to us by W. W. Clark (Trübner and Co.). No inconvenient dogmas of "the Atonement," or "the Fall," but a religion of love, in which gifted mediums and spirit influences will lead us to a clearer knowledge of the Deity seems, roughly speaking, Mr. Clark's ideal. Unfortunately, while throwing overboard so much which the "natural man" finds difficult of acceptance, he retains, and even makes the basis of his system, that which is hardest to believe of all.

(From the "Banner of Light," July 12th.)

*Spirits before Our Eyes* is the title of a new work from the pen of Wm. H. Harrison, editor of the *London Spiritualist*, the first volume of which is now ready. The second and concluding volume is to appear in the autumn. It is a handsome book of 220 pages, got up in the neat and uniform style of *Psychography* and *Spirit Identity*, but having double the number of pages. In this first volume, which might have been not inappropriately called "Spirits Without a Medium" (one of the titles thought of), the author has classified and co-ordinated many of the best-authenticated narratives of apparitions of the living and of the dying. The second volume will deal chiefly with the apparitions of the so-called "dead," showing that there is no break of continuity in the phenomena of apparitions in consequence of the death of the body.

Mr. Harrison's editorial position has given him rare opportunities for collecting appropriate matter for a work like this, and he has done it skilfully and with excellent judgment. Most of the narratives are now for the first time collected, and he has confined himself to such as are remarkably well attested, fresh, and interesting. His own comments are judicious, and carry weight from his familiarity with the materialisation phenomena so well authenticated by Messrs. Varley, Crookes, and others. There is little of modern Spiritualism in this first volume. The phenomena, while independent of it and of all conscious mediumship, confirm, however, its fundamental truths. We bespeak attention to this valuable and carefully-arranged work. It is an excellent introductory work for investigators to study, who would acquaint themselves with the basis of modern Spiritualism and its connection with independent supersensual facts.

## THE SLEEP.

Of all the thoughts of God that are  
Borne inward unto souls afar,

Along the Psalmist's music deep,  
Now tell me if that any is,  
For gift or grace, surpassing this—  
"He giveth His beloved sleep?"

What would we give to our beloved?  
The hero's heart, to be unmoved,  
The poet's star-tuned harp, to sweep,  
The patriot's voice, to teach and rouse,  
The monarch's crown, to light the brows?—  
"He giveth His beloved sleep."

What do we give to our beloved?  
A little faith all undisproved,  
A little dust to overweep,  
And bitter memories to make  
The whole earth blasted for our sake.  
"He giveth His beloved sleep."

"Sleep, soft beloved!" we sometimes say,  
But have no tune to charm away  
Sad dreams that through the eyelids creep;  
But never doleful dream again  
Shall break the happy slumber when  
"He giveth His beloved sleep."

O earth, so full of dreary noises!  
O men, with wailing in your voices!  
O delved gold, the wailers' heap!  
O strife, O curse, that o'er it fall!  
God strikes a silence through you all,  
And "giveth His beloved sleep."

His dews drop mutely on the hill,  
His cloud above it saileth still,  
Though on its slope men sow and reap,  
More softly than the dew is shed,  
Or cloud is floated overhead,  
"He giveth His beloved sleep."

Yea, men may wonder when they scan  
A living, thinking, feeling man,  
Confirmed in such a rest to keep;  
But angels say—and through the word  
I think their happy smile is heard—  
"He giveth His beloved sleep."

For me, my heart, that erst did go  
Most like a tired child at a show,  
That sees, through tears, the juggler's leap,  
Would now its wearied vision close,  
Would childlike on His love repose,  
Who "giveth His beloved sleep."

And friends, dear friends, when it shall be  
That this low breath is gone from me,  
And round my bier ye come to weep,  
Let one, most loving of you all,  
Say, "Not a tear must o'er her fall:  
He giveth His beloved sleep."

MRS. BARRETT BROWNING.

## CORPSE CANDLES.

In many parts of Wales there once existed a belief in what the peasants called "corpse candles," or "dead men's lights." Some one was sure to be called away prematurely, it was said, when these mysterious lights were seen to hover and flicker. Richard Baxter thoroughly believed in these alleged phenomena, and he has inserted, as most true and authentic, a story about them in his *Certainty of the World of Spirits*, which, he says, "was written for the confusion and conviction of all Atheists and Sadducees." "Being about the age of fifteen," says Baxter, "dwelling at Lanlyar, late at night some neighbours saw one of these candles hovering up and down along the river bank until they were weary in beholding. At last they left it so and went to bed. A few weeks after came a damsel from Montgomeryshire to see her friends, who dwelt on the other side of the River Ystinik, and thought to ford the river at the very place where the light was seen. But being dissuaded by some of the lookers-on to adventure on the water, which was high by reason of the flood, she walked up and down the river bank even as the aforesaid candle did, waiting for the falling of the water, which at last she took, but too soon for her, for she was drowned therein." It might have been a Will-o'-the-wisp, and the subsequent death merely a coincidence, but Will-o'-the-wisps are more frequently seen over marshy pools than running streams.

## THE TRAVELLING OF THE SPIRIT DURING BODILY PROSTRATION.

MR. LYMAN C. HOWE, of Binghampton, N.Y., writes to the *Religio-Philosophical Journal* (Chicago, July 12th):—

Some twelve or fourteen years ago, Alice Morgan, of Randolph, N.Y., became clairvoyant, and had frequent interviews with her sister Julia, in spirit-life, giving many tests of identity. Finally Libbie Woodruff, one of Julia's former playmates, lay at the point of death. This fact was known to the clairvoyant. One day, while communing with Julia, she exclaimed, "Libbie Woodruff is here!" Her mother, Mrs. Morgan, replied, "No! Libbie Woodruff is not dead." "But she is here," replied the seer. "Then ask her if she is dead." She replied, "I do not know whether I be dead or not, but I am here with Julia." A messenger was despatched to learn the facts. On his return he said Libbie Woodruff was still alive, but very low.

The next day the same experience was repeated. The sick girl was half a mile or more from the medium. For several successive days this experience was repeated, the spirit insisting that she was Libbie Woodruff, and was "certainly there with Julia," but could not tell whether she had died or not. She said she could see and talk with Julia, but added each time, "Julia says there are lots of flowers and doll babies here, but I cannot see them, but I can see Julia." After several days of such testimony, and the sick girl still in the flesh, each time insisting that she was with Julia, but could not see the flowers and toys which Julia described to her, and that she did not know whether she was dead or not, she appeared to the seer, and said, "Now, Mrs. Morgan, I know I am dead, for now I can see all the flowers and dollies and pretty things which Julia sees." A messenger was despatched to the home of the little sufferer, and lo! about thirty minutes before his arrival, Libbie Woodruff had breathed her last.

These facts I had from Dr. Harvey Morgan and wife, the parents of the seer, and of the spirit Julia, who then resided in Randolph, Cataraugus Co., N.Y., and whose testimony I regarded as trustworthy and scrupulously exact. Facts are the corner-stones of philosophy.

SOME of the American spiritual and general newspapers have called attention to the good work done by Mr. James Campbell, in fearlessly and publicly introducing Spiritualism into the university with which he was connected, and establishing the Cambridge University Society for Psychological Investigation.

THE *Holborn Guardian*, in making painful efforts to be funny, says:—"I see that the *spirits* have taken a holiday at 61, Lamb's Conduit-street. I hope they have not gone into Whalley's cellar. I like to have a *little proof* with my *spirits*. Mr. Whalley's warm you; but 'John King's' give one the *ague* (Hague). Do you see it?"

## NOVEL PHYSICAL PHENOMENA.

FOR some years past, in connection with the manifestations obtained in the presence of most of the chief physical mediums in London, there has been a lack of almost anything tending to prove that departed friends and relatives of the sitters were among the spirits producing the phenomena. There has been a great want in London of mediums who could give evidence or approximate evidence of spirit-identity, and that demand is gradually being met.

Last Saturday night some friends assembled at the rooms of Mrs. Louie M. Lowe, to witness the manifestations produced through her mediumship. The company consisted of Mr. George C. Joad, Mrs. Makdougall Gregory, Mr. Hensleigh Wedgwood, Miss Ottley, Mr. Lowe, Captain John James, Miss Emmet, Mr. Harrison, and a few others who do not wish their names to be published. Mrs. Lowe sat with her back to the fireplace, and the visitors were seated in chairs round the other three sides of the room. There was no table or superfluous furniture in the room. The lights were put out, and some of the usual manifestations took place, in the shape of touches by spirit hands, and musical instruments playing as they floated about the room. It is within our knowledge that Mrs. Lowe was unaware until about two hours before the *séance* that three of the ladies present were coming to it, and she had never met them before. To one of these ladies a direct spirit voice said, "I am your little sister, Sissy." Another was addressed by her somewhat unusual Christian name, and told that she had refined and unusual medial powers. The third had a message written on a card which she held in her hand, signed "Ellen." The first of these ladies once had a sister, called "Sissy" by the family; the second has remarkable powers of seeing visions in crystals; and the third had a departed sister named Ellen. One visitor was told that his mother, and another that his daughter, was present; both of them had such relatives in the spirit world, and no mistake was made throughout the evening in giving anybody a spirit relative still living on the earth. No leading questions or remarks led up to those of the results which have been herein selected for notice. Some remarkable singing was given by direct spirit voices, including one song from a precocious and lively child named Daisy. Several times during the evening messages were written with great velocity on cards held in the hands of the sitters. A spirit voice said to Mrs. Makdougall Gregory—"Tell Sir Jocelyn I was glad to be able to lay down so small a thing as my life in support of my country's rights." The speaker stated himself to be Lieutenant Coghill. One relative and several personal friends of Sir Jocelyn Coghill were at the *séance*, but there is no reason for supposing that the medium was aware of the circumstance. She had arrived from America three weeks previously, and the visitors present were not of her own selection, yet the majority received evidence that the spirits were aware of some of their private family affairs.

MR. DAVID H. WILSON, M.A., LL.M. (Cantab), will deliver a discourse at the Rev. T. A. Briggs's Chapel, Adrian-street, Dover, on Sunday evening next, the 3rd of August. Subject: "Teachers and Tempters." Service at 6.30 p.m.

IN helping to catalogue the books in the library of the National Association of Spiritualists, Dr. Carter Blake recently worked for four or five hours daily for about two months. In the delicate and not always easy work of taking charge of the *séances* for inquirers he worked hard, and was always on good terms with the sitters and mediums. The Association is under a heavy debt of gratitude to him.

## "THE MOORISH PRINCESS."

THE clergyman who sent us last week the information about "The Moorish Princess" in Warrington, Lancashire, has just forwarded us the following article from one of the Warrington newspapers, the name of which he does not give:—

A great sensation has been created in the town during the last few days by the advent of a very remarkable woman, whose powers, in the direction in which she exercises them, seem to be almost unlimited. Her visit was not heralded by any startling announcement, but she came quietly into the town and began operations, the result being that in a very short time people were flocking in thousands to see her. Whether she calls herself a doctor, a surgeon dentist, or what, we are unable to say; but her chief business seems to consist of dentistry, though she does not confine herself to that. The lady is, of course, a foreigner, and, in fact, can speak hardly any English. She is said to have come from all the countries of Europe almost, but, according to her own statement, she hails from Brussels. She is staying at the Lion Hotel, where she sees patients in private; but the thing that has caused her fame to spread so far and wide with such wonderful rapidity is her public exhibition of her abilities in the fair ground. About two o'clock each afternoon she leaves her hotel in a gilded chariot, drawn by three spanking horses decked with nodding plumes, which she drives herself, and accompanied by a brass band of seven performers. She drives through the town, preceded and followed by a crowd, which grows larger every day, to the fair-ground, where she makes a stand, and where, in a few minutes, she is surrounded by an immense concourse of people, who completely block up the streets all round. As soon as she is ready for work, the people begin, one at a time, to step up into her carriage; she draws a tooth in a little less than no time, and the patient passes down on the other side. However stubborn the stump that has to be drawn, out it comes under her magic touch; and as the six jolly Dutch-looking musicians bray forth their brazen music all the time, it seems almost like some scene from a fairy tale, especially as the lady herself, who, by the way, is of rather comely appearance, is gorgeously arrayed in an Oriental costume of gold and spangles. The dexterity and speed with which she extracts the teeth are really marvellous, and can only be the result of an enormous amount of practice, allied with natural defthandedness and strength of mind. All the time she smiles so pleasantly that one cannot help seeing that she thoroughly enjoys it. The most extravagant stories are, of course, current with respect to the marvels she performs; but there is no doubt she has on several occasions drawn at the rate of nearly 200 an hour; and under her gentle manipulation, with the musical accompaniment, patients seem positively to enjoy getting rid of their grinders. But drawing teeth is not the only accomplishment of this remarkable doctress. She also, with equal skill and with almost the same lightning speed, cures deafness, removes tumours, gets rid of rheumatism; in fact, deals successfully with nearly every ill that poor weak flesh is heir to, however many years the patient has been suffering. And last, but not least, in all her public performances "There's nothing to pay." But, after all, this wonderful gilded chariot, these seven stalwart Dutchmen, these three prancing horses, and the heaven-sent healer herself cannot live solely by doing good work—for nothing; and after a few thousands of stumps have been uprooted, execution is stayed while the lady offers for sale a small phial containing a green liquid and



a small oval box of pink powder, with a book of directions, for the very reasonable sum of two shillings. As these priceless treasures will cure everything, they are bought up like wildfire by the excited crowd; and this is how the lady procures the wherewithal to carry on her business. Some idea may be formed of the number of bottles sold when we state, from our own observation, that she has sometimes taken close on £40 in an hour. Altogether the amount of money she is said to have taken during the short time she has been here is something fabulous. She is said to be going to stay a month; but if she continues operations at her normal speed, there will hardly be teeth enough left in the town to keep her going so long. So enormous is the execution already done, that we hear the Corporation contemplate paving one of the new streets with the heaps of confiscated teeth now to be had. What is to become of our local dentists and of our surgeons, too, is a matter really too serious to be thought of. We were almost omitting to state that the doctress communicates with her patients and the public through an interpreter. Yesterday (Friday) afternoon additional mystery was imparted to the proceedings by the fact that the interpreter, through excess of business, or some other unexplained cause, was so hoarse that he could hardly speak, and could not make himself heard two yards off. The services of the town crier were therefore called into requisition, and he, with his bald head uncovered, and fully impressed with the dignity of his position, solemnly interpreted the interpreter's inaudible remarks. As this arrangement was not very satisfactory, the suggestion naturally suggested itself—Why did the doctress not cure her servant's hoarseness? This, one would think, ought to be a simple matter to one possessed of almost supernatural powers. But perhaps she never thought of it.

#### A REMARKABLE SEANCE.

BY HENSLEIGH WEDGWOOD, J.P.

I HAVE just had a sitting with Mrs. Lowe, who gave me a series of the most striking tests I have ever received; although much of what was most convincing to me arose in an incidental way it is impossible to reproduce. When I had first called on Mrs. Lowe, for the purpose of arranging a sitting, she had suddenly fallen under control, when she asserted that John King was there, wishing to put me in mind of his meeting me at a *séance* I had had with Mr. Williams, at the house of Mrs. Volckman, when Mr. Massey and Florence Marryat were present, and the medium was "finely spread." Owing to a misapprehension of mine (thinking of a different sitting) I denied stoutly that Mr. Massey had been there; but John was positive, and said he was sure I should remember if I reflected. When the misapprehension was removed, I clearly remembered the meeting as described, when the body of Mr. Williams was "spread" out over the knees of Mr. Massey and me at the same time that John King showed himself by his lamp. At my sitting with Mrs. Lowe to-day John King immediately took possession of her hand, and wrote—"I want to say that I *did* meet you with Mr. Massey at Mrs. Volckman's, where we so triumphantly vindicated our chosen medium Williams." I was glad to be able now to assent to the assertion. It must be observed that the sitting in question took place many months ago, when Mrs. Lowe was in America.

By Mrs. Lowe's direction I now wrote half a dozen names on different pieces of paper, each of which I folded up alike, and mixed together, so that I could not tell what name was written on any given paper. One of these was the name of a sister of mine, Mary L——, who

died of asthma, and another that of her son Edward. Mrs. Lowe took a pencil and prepared to write. She said, "I see a lady of such and such description. She says Edward is with her." Then, after a little, she asked me whether the lady had died of consumption, "because there is such an oppression of the breath (herself catching her breath), such a worn-out feeling, complete exhaustion." She then took the pencil, and addressed me by name as her brother, signing it with her full name, Mary L——. When she stopped, Mrs. Lowe picked out the pellet on which I had written her name, and gave it me.

The next name was a connection of mine, Walter Smith, who had jumped overboard on his way from America. Mrs. Lowe said, "I see a man who seems to have left this life suddenly; his life cut off before it ought to have been; does not seem to have been quite an accident. I see the letter W. in the middle of a wreath." In one of the other writings she gave the full name Walter Smith. Each of the writers wrote in a perfectly distinct hand, kept up throughout, but not like that of the person in life. One of the writers entered upon a number of details of what took place fifty years ago that I am sure were known to nobody but ourselves. The whole of the names given on the half-dozen pellets were rendered correctly.

31, Queen Anne-street, Cavendish-square, London.

#### MRS. LOUIE LOWE'S MEDIUMSHIP.

Mrs. LOUIE M. LOWE, through whose mediumship such remarkable manifestations are now being obtained in London, has favoured us with the following outline of the development of her powers:—

I was born in Iowa in 1848, a few months after the first Rochester rappings were obtained. From my earliest childhood I have been clairvoyant and clairaudient, and was in the habit of talking to my spirit sister, or, as my parents thought, inveterately talking to myself, so they punished me accordingly. At school I studied little, but was thought quick in learning; sometimes, when questions were asked me by the masters, I saw the answers written before me in letters of light. The spirits seem so solid to me that at first I cannot tell them from mortals; I can often feel them; they feel to me solid to the touch. When I concentrate my mind and vision upon them, I can see through them, the objects behind them then coming into view; the forms gradually disappear by a kind of mist appearing to rise between us. I see them just the same, whether my eyes be shut or open. When spirits have controlled me and shut my eyes they conduct me safely across the streets, and in shops I have distinguished the most delicate colours, and selected desired articles with ease from among the smallest objects, to the surprise of the shopkeepers. I have a pair of slippers which were delicately worked in colours while I was entranced by spirits, with my eyes firmly closed. When I am clairaudient it seems as if somebody were calling from a distance with considerable effort, but the voices are so distinct that I am surprised other people present do not hear them.

When I grew old enough to realise that I possessed the exceptional power of seeing spirits my grandfather died, and true to a promise he had previously made to my mother, he soon appeared to me, and has continued with my band of spirits ever since. From the day after his death the most remarkable physical manifestations, raps and movements of solid objects, sounds of heavy footsteps on the stairs, and various noises occurred in my father's house—mostly when I was present, sometimes when I was absent. These manifestations have followed me, more or less, ever since: sometimes to my annoyance.

When I was about seventeen years of age, or four years

after I first saw my grandfather, I first heard of the modern spiritual manifestations, and attended a regular *séance* for the first time. About ten minutes after the sitting began I, for the first time in my life, passed into an unconscious trance, and through my lips gave tests of spirit identity to several persons in the circle. This was at the house of Dr. Lester, Moline, Illinois. Since then I have commonly passed into the trance state, and given similar tests. All new manifestations through my mediumship have come unexpectedly, without desire on my part, or previous promises on the part of the spirits.

With these powers about me my house was thronged, and for about seven years people were constantly calling to witness the manifestations; they took up most of my time, and rendered me unable to attend to household duties, until at last my spirit grandfather said: "Ministers are paid for preaching the Gospel, why should you not be paid for preaching a greater truth?" I adopted the advice, but reserved two days in each week for gratuitous *séances* to the deserving poor, and continued them until so much sitting became too trying for my health.

The spirits who entranced me to speak to their friends, invariably at their first coming reproduced in my organism the pains felt and symptoms displayed by them when dying.\* The return of several persons who had died of consumption caused me to have hemorrhage of the lungs, which continued for two or three years, but which, thanks to the spirit world, was cured during my visit to London in 1875, in one treatment by their instrument Dr. Mack, in whose house I and my husband are now staying. When the same spirit returns several times the distressing symptoms already mentioned gradually cease; the spirits say that, by some law which they cannot explain, they are obliged to take up earthly life where they left it off, when they return through a medium. As my trance sittings thus injured my health, I asked the spirits to give me some other convincing phase of mediumship, if they wished me to work for them as a test medium; whereupon they told me to place paper and pencil in the *séance* room. I did so, and at the first trial obtained automatic spirit writing, through my own hand, with my eyes closed. I can always feel the spirit hand guiding mine, and tell whether it is that of a man, woman, or child. While they are thus working I am totally unconscious what they are writing; I am in my normal state, and can go on talking on any subject with ease.

This writing I obtain quite as well before public audiences as in private *séances*. In public the custom is to ask the audience to appoint a judge who preferably is a stranger to me, and not a Spiritualist, to sit beside me on the platform. Slips of blank paper, of uniform size, are supplied to the persons present, on which each is requested to write the names of some of his spirit friends, and then to fold the slip tightly over and over, as many times as they like. I do not allow any outside marks on any of the ballots, as that might make people think that somebody in the audience was in collusion with me. These papers are collected in a hat, and thrown upon the table, after the judge has taken his seat. I then touch them momentarily with a pencil one by one; when a spirit asked for on a touched slip is present, he signifies it by three raps. The designated ballot is then taken by the judge, who holds it unopened while the message is automatically written through my hand by the spirit, who signs his name, which name is invariably the same as that on the ballot. Sometimes, when initials only are on the ballot paper, full names are given by the spirits. Sometimes the messages are full of generalities; at other times

they show distinct knowledge of the private affairs of their friends in the audience, and give striking evidence of their personal identity. *Fac simile* signatures are of frequent occurrence, especially when I am in good health, and occasionally whole messages are written in what is undoubtedly the handwriting of the spirit. These public *séances* I have given in many of the principal cities of the United States, including Washington, New York, Brooklyn, Boston, and San Francisco. The audiences have always been interested and apparently pleased; moreover, the daily papers have always spoken well of these *séances*, and given fair reports. If facilities are volunteered by London Spiritualists, I shall be glad to give one of these *séances* in the Cavendish Rooms some Sunday evening. During a brief visit to London four years ago, I gave two of these public *séances* at Doughty Hall, which some of the Spiritualists in the metropolis may remember.

At these *séances* other messages are given than those by means of the ballot, and the manifestation has frequently occurred of red letters appearing and disappearing upon my arms, fresh letters again growing upon the same spot under the gaze of the observers. They are always the initials—or may be the full names—of spirit friends of persons present, and are frequently tested by the folded ballots in the manner already described.

I have on several occasions diagnosed on the platform the diseases of persons who were utter strangers to me; skilled physicians, who had purposely brought their own patients with them, have expressed their great surprise when, without one word or indication uttered by them or their patients, I have never failed to tell them correctly the symptoms and ailments, and their causes, while not unfrequently I have pointed out the proper remedies to be used. This I am enabled to do by the aid of a spirit physician, one of my band, who has on some special and important occasions examined patients for me who were thousands of miles off, whom I had never seen, and not even heard of, until that day when he would diagnose and report to me. I have never known him to make a mistake, and I invariably follow his advice in my own case. So, when in 1877 symptoms of cancer began to manifest themselves on my breast and arm, and a professional "cancer" physician of Brooklyn (where I was then living) advised a certain mode of treatment, I followed the advice of my spirit doctor, who told me that mesmerism alone would cure me, but that my husband, although a mesmeric healer, could not perfect the cure, as our psychical influences had become so much assimilated by constant blending. The spirit doctor felt quite sure that if I would go to Boston, where Dr. Mack then was, he would be able in a very short time to cure me. I followed his advice, and was treated thrice for about fifteen minutes each time by Dr. Mack. During the third treatment a well-defined cancer was drawn from my arm; the doctor then told me that further *personal* treatment was needless; that I might return home and apply daily to my arm and breast specially mesmerised paper, with which he provided me. I did so, and in two weeks all traces of my ailment had disappeared.

During a cessation of two years in 1875—77 from my public professional mediumship, I held a *séance* once a day with Mr. Lowe for his medial development, when the spirits would frequently show us what they could do when conditions were favourable, such as speaking in a loud voice at noon in a sunny well-lighted room; bringing articles from locked trunks in other rooms, and even from other houses, and dropping them apparently from some indefinite point in the ceiling before our eyes. They would sometimes drop things before us in the street while we were walking. Spirits ma-

\* This phenomenon has been observed in connection with several different mediums, and there is no question as to the reality of the fact.—ED.

terialised and dematerialised in a dimly-lighted room, and when we turned the light still further down, hands would pat us all over, and flowers be brought in at an opening in the window. About this time the spirits requested us to hold our first dark circle, and told us whom to invite. We darkened the room thoroughly, locked the doors, shut and bolted the windows, closed the opening of the fireplace, and formed a circle of twelve persons (myself in the middle), each joining hands with those on either side. The spirits then told us to express our wishes, either verbally or mentally, for any kind of flower we might desire, but which was then growing near the city (San Francisco). We complied with the request—generally by mental wish—sang "Sweet By-and-by," and before we had finished the three verses, each one in the circle had had his or her wish literally fulfilled—the requested flowers being put on our laps or in our hands (and that without any groping or mistakes) by the spirits in the dark room. The flowers brought on that occasion would have filled a bushel measure. We have since had flowers materialised from living plants, which plants had been brought into the circle room in a flower pot only a few minutes before.

This manifestation took place notably in the presence of the Honourable J. L. O'Sullivan (formerly Minister to Portugal from the United States), Mr. D. Lyman, and others. The room was utterly dark, and immediately the door was shut and everybody seated, we could hear as if the plant were being crunched or torn; this peculiar noise went on for say five minutes—not more—the spirits speaking during the operation; they then told us to open the door, Mr. Lyman and Mr. O'Sullivan each held in his hand a beautiful well-formed Calla lily, which had been put there by the spirits a few moments before. These flowers are now preserved in wax, and are in the possession of Mr. O'Sullivan. They were produced by the special aid of Mahala, an ancient Indian fakir, who has long been one of my husband's guides. We found the stems of the lily in the flower-pot torn and gutted, apparently sapless, and looking as if they had been dead for days.

Since my return to public mediumship in 1877, I have made dark circles a speciality. At the commencement physical manifestations were the most prominent features in these circles; musical instruments—sometimes half a dozen at a time—would be flying about and playing in different parts of the circle; hands would tap or quietly grasp the hands of the sitters; and voices would whisper to others, giving messages to their friends, by which the identity of each spirit speaking was fully proved. Hair-pins, rings, and earrings would be taken off one person in the circle and put on somebody else, the fingers always going straight to the mark, without any groping or mistake. While this went on, I was enveloped completely in a bag made of mosquito netting, tied above my head and the knot frequently sealed.

On many occasions the sitters would contribute each one or more articles, which would be collected by one of themselves, and the proprietorship of each special article unknown to me or my husband; the collection would be laid on my lap inside the bag before it was tied over me. Shortly after extinguishing the light, one person would exclaim, "Well! here are my keys;" another, "I've got my knife," and so on. Frequently, when half-dollars of different dates were put in, the spirits never failed to discriminate the ownership and return the money to its original possessor. But the most puzzling question was, How did they get the articles through the sealed bag? On one occasion a lady put in a bracelet made of silver, and set with Scotch Cairngorm stones. One of the stones had been

lost in an omnibus a few days before because of a loose setting. What was her surprise to find, after they returned it to her from the bag, that the missing stone had been found and reset with the skill of a practical jeweller. On several occasions spirits have cut locks from their hair while they were materialised in these dark circles, and handed them to their friends, who sometimes were utter strangers to me. Two of these materialised curls were said to match exactly; the hair had been cut twenty-one years before in one instance, and two years in the other.

The manifestations in my dark circles have now developed somewhat different characteristics, amongst which the independent voices are prominent. The spirit James Nolan has sometimes spoken uninterruptedly for half an hour and more, in a full sonorous voice of remarkable power, and proved his identity in ways and by tests innumerable (apart from the tone of his voice and general bearing) to many persons—ladies and gentlemen of culture and discrimination—who had had frequent *séances* with his own special medium in the city of Washington, before they had even heard of me. Many other spirits evince an equal power of speech, and show themselves to be accomplished singers, attaining and sustaining high notes which some professional vocalists would be glad to be able to imitate. During the intervals between these manifestations our infant spirit daughter "Daisy" is busy giving names and tests. A tin trumpet is placed in the circle for the benefit of any spirit who may wish to speak to friends, and with whom the independent voice is still a matter of experiment, but it is *never* used by any of our own band, and is generally placed on the lap of some one in the circle to show that it is not in use, although the clear ringing voices of the spirits, especially when singing, not unfrequently deceive one into the belief that the trumpet is being used. One remarkable feature of my mediumship, frequently noticed by old investigators, is the retentive and accurate memory shown by spirits when manifesting through me. They are able to tell when and where they have met the sitters on former occasions, to say through what medium they have manifested, and relate what took place at such *séances*. I say it is remarkable, because I have been quite despoiled of my own memory since engaging actively in mediumship, and I notice the same failing in Mr. Lowe, who, before sitting for development, had a minutely exact memory, but now seems unable to recollect the most ordinary conversation after a lapse of twenty-four hours.

## Correspondence.

### THE RELIGION OF SPIRITUALISTS.

SIR,—Having lectured on the above subject at home or abroad for many years, I am not unnaturally interested in the discussion now proceeding with reference to the able papers of your talented contributor, Madame de Steiger, with whose views from *Our House Built on the Rock*, p. 28, I have much sympathy of heart, and true communism of soul. If religion be understood as embracing *any* system or mode of faith and worship-involving spirituality of life and purity of character, then I submit that, as a matter of fact, "the purposes of Christianity," as a form of religious mythology, have failed (Matt. xix. 12, 21), ending in self-aggrandisement rather than self-sacrifice; whereas practical piety, the recognition of love, duty, obedience to order, the whole relation of man toward man, truth, justice, temperance, benevolence, friendship, humility, spiritual and bodily chastity, angelic communion, in a word godliness, are being devoutly illustrated in England and Germany by men and women of genius and culture who have ceased to accept a body of truths and falsehoods as the infallible revelations of a Supreme Being, or "His only-

begotten Son," although such Hebrew and Greek records are authorised to be read in Latin and English by the representatives of kingcraft and priestcraft as the "only" correct requirements of Divine Law, belief or disbelief in which ensures deathless reward or punishment. Besides, are we to be told by so excellent a brother as Dr. George Wyld that St. Francis, Pascal, Fénelon, Maurice, Tennyson, Martineau, Robertson, Swedenborg, Savonarola, St. Teresa, and "hundreds of others" are all equally, or "truly and profoundly Christian?" If so, then I affirm that Christianity may signify anything or nothing, in orthodoxy and heterodoxy; in short, everything! Yes; as the learned and worthy ("that once familiar name") Dr. Carter Blake dearly loves definitions, I assert, with sincere respect for himself personally, that his "eight words and phrases" may all and singular be accurately defined as pertaining to a Protean Christian, who is earnestly, but not without prejudice of bigotry, devoted to his special form of versatile Christianity, albeit readily changing its different shapes from generation to generation, as well as its utilitarian influence on politics, theology, and morals. Surely, sir, your valuable journal has done some-what better for us, its readers and subscribers, than merely giving one a weekly supply of "doctrines of abomination," "John King chaff," "imbecile namby-pamby verbiage," together with a full and correct account of "angels from the seventh heavens thrust out of dark cabinets in bundles of muslin, amid the sobs of weeping women." In the names of all the gods and goddesses at once, "for shame!" Is there any distinction in logic and metaphysics, between analogy and induction? Supposing the highest principles of human knowledge to be the result of the older light of ancient Spiritualism, would this in any way affect the validity or limit the application of those principles when seen in the newer and brighter light of modern Spiritualism? Can we alter the natural agency or principles of causality, and the very meaning of experience according to Pagan and Jewish or Christian names? What of Goethe, Humboldt, Voltaire, Laplace, and the rest? "Public Spiritualism is chiefly darkness," we are assured by Dr. Wyld this day. Nevertheless, I protest that having been chairman again and again for some of the best mediums in Europe and America, of either sex, whose prose and verse have been applauded to the echo by thousands of intelligent, well-educated persons in each assembly, I have never heard a single utterance, sentence, or theological opinion that was not strictly in harmony with the teaching attributed to Peter in a trance or out of it. "He that worketh righteousness is accepted by God in every nation under heaven" (Griesbach). Spiritualism, therefore, in the sense of observed natural truth, is its *own* scientific and philosophical justification, even whether man's conception of Deity be true or false; and in despite of religious mythology, or the dreams, the reveries, the illusions of dogmatic Christians, and all the diverse *niceteria* of emotional, inharmonious, yet ceromatic religionists, it is the highest achievement of modern progress throughout the world, the most splendid triumph in the history of moral and mental sciences, the only soul-satisfying and sweetly harmonious of all the many systems of nature, or plans of Divine government hitherto evolved in the religion of being good or doing good now and for ever.

WILLIAM HITCHMAN, M.D.

Liverpool, July 18th, 1879.

SIR,—Is Spiritualism the fullest and most instructive of all revelations? Is it the worst, the most degraded and degrading? Is it a religion? Can anything like a religion be evolved from it? What is religion, and how is Spiritualism related to it?

All the air about us palpitates with these questions, and with the "jarring yea and nay" which are supposed to answer them.

Not long ago religion was defined by Mr. Abbott, editor of *The Index*, as "the effort of man to perfect himself." Mr. Campbell, in his recent communication to *The Spiritualist*, supposes that "every one understands" it to be "one binding link with the father of spirits," but does not enlighten us as to the exact character of the link. Madame de Steiger's very suggestive papers dwell much upon the lack and the urgent need of enthusiasm in these days. It seems to me that she strikes the key-note of the matter, and supplies almost all that is wanting in Mr. Abbott's cold formula to raise it to the dignity of a true definition. Mr. Campbell's view is, however, if I rightly understand it, the more popular. We speak of "religions," including even the worship of idols, and generally mean

any recognition of a mysterious Power, to which we owe the allegiance either of love or of fear. The element of personal terror, which cowers before the wrath of an angry Deity, enters largely, not only into primitive forms of worship, but also into those of Christendom at the present day. This fear of God is simply the fear of being hurt. But the love of God—what is that? If it be anything worthy of the name, it is an enthusiastic adoration of goodness; a most interior recognition of that supreme beauty of holiness before which angels bow down, and archangels veil their faces; a panting thirst after the water-brooks of truth; a worship of purity for its own sake; a love of charity, because it is in itself the highest good.

We are not under some spell which compels us to sink in the magic mirror of a creed for the dimmed reflection of these things; for they are indeed "nearer than hands and feet," they are engraved upon our very souls. So far, however, from universal acceptance has been this central truth, that a Christian Church has found it possible to denounce as "filthy rags" the effort of man to perfect himself, howsoever intense and humble that effort might be. "Lay your deadly doing down," saith the preacher. But those who recognise an enthusiastic striving after the right, in all its forms of varied loveliness, as the corner-stone of religion, will accord the palm of superior excellence to any revelation which most vividly, directly, and constantly impresses upon us the vital importance of spiritual self-culture; and I will venture to say that none which the world has ever received compares with Spiritualism in that respect. No teaching has ever placed before man with the same startling force the uncompromising laws of retributive justice. Every communication we receive, from the highest to the lowest, alike impresses upon us the tremendous fact that there is no escape from the results of our own actions, and that not only shall every idle word be required of us, but that every train of thought which we encourage, every emotion that finds a resting-place in our hearts, every impulse that guides us on our way, awakens an endless echo.

Upon this rock, as it appears to me, must the religion of Spiritualism be builded. E. G. J.

SIR,—I am thankful that you have warned off "sectarians" \* from this discussion, and more thankful that such prohibition does not, I hope, apply to me.

I shall carefully abstain from offering argument in favour of any particular theological system, as such a course is not necessary for my present purpose. I merely wish to show that before Spiritualists are in a position to save other denominations "from drowning," they should exhibit some solidity in their own limbs. If Lurline had not "materialised" a leg or two to stand upon, her arms would not have had the power to draw Sir Roland under the water. If some proposal of a common point of agreement had been made, we should have been spared the excellent analysis of what some Spiritualists do believe, and some Spiritualists do not believe, which appeared a few weeks ago in the letters signed "A Spiritualist." (2)

Every religious sect has some positive or negative characters which differentiate it from all others. The "Bounding Brethren of Barnabas" (I speak with respect of the tenets and practices of all the members of this religious denomination, and I trust none, even of the sisters, will be offended by my remarks) either believe something or practice something which other sects do not, or else they deny certain doctrines and neglect certain uses which other sects consider of vital importance. They have, therefore, a definite creed. Have Spiritualists the like? Is there a certain definite point on which all are agreed? Even beliefs like that in a future state, in the immortality of the soul, in the existence of conditions of reward and punishment after death are capable of denial, and have been absolutely denied, by persons who have the most thorough belief in the truth of the phenomena occasionally presented in the presence of certain psychics. Is there any *consensus* of agreement between the "John Kings" of various places and times? Some, of course, imagine that what they themselves believe is the canon of truth, and that what others believe is in all cases either fraud or folly. The Prokto-phantsmist on the road to the Blocksberg is an example of these, and we are told by Goethe of his fate. We find that after all his speeches—

\* Not sectarians, but essays going into the details of the dogmas of sects.—ED. of S.

*“ Er wird sich gleich in eine Pfütze setzen,  
Das ist die Art, wie er sich soulagirt,  
Und wenn Bluteigel sich an seinem Steiss ergetzen,  
Ist er von Geistern und von Geist eurirt.”*

Many persons, of whom I am one, have been accustomed to be alternately styled both “fools” and “knaves” for a few hundred years past. Unfortunately, as Newman has put it, they cannot be both at the same time, and the accusations get mixed.

It is not, however, my present duty to inquire what degree of “intelligence” is possessed by a large body of educated men, or whether or why the President of the Royal Society has a gold mace borne before him, while an antique cocked-hat is placed on the table before the President of the Society of Antiquaries. I would rather discuss Spiritualism; and, as Lord Chelmsford found it more convenient to fight at Ulundi than at Pietermaritzburg, I will ask Spiritualists if they do not agree among themselves on any definite universal belief, at least to give me some affirmative or negative answers on the following points. Of course I have no doubt that the trumpet will give no uncertain sound in the case of many, and it must always be borne in mind that I am merely asking for information, which I shall gladly receive at the hands of those representative persons who are entitled to pronounce with authority not only what others do believe, but what others ought to believe. At present everyone seems to give his own opinion, which is as good, or as bad, as those of his neighbours.

*Quot homines, tot sententiae;*

which sentiment of Terence has been well translated, “different people have different opinions; some like leeks, and some like onions.”

A. On what common beliefs are Spiritualists agreed?

B. What definition is placed on the word “Spiritualism” by a majority, if not by all? I call myself a Spiritualist because I do not believe in the existence of “matter,” and do believe that certain phenomena are genuine. But such a definition might include Professors Huxley and Tyndall, neither of whom can logically be termed “Materialists;” and might exclude those persons who believe that “matter” and “substance” are identical, and who might or might not believe in “ghosts.”

C. What is the authoritative teaching current among Spiritualists respecting the destiny of the soul after death? Is this word “soul” understood as psyche or as *pneuma*, and what definition is placed on each? If any other equivalent is given, perhaps some charitable person will inform me what it is, or, at least, tell me what is the currency in common circulation. When this is known, the base coin will of course be nailed to the counter, and the good coin passed into “the treasury of accepted truths.” There are far more persons who are “astride the fence” than the Rev. W. Miall (whose excellent paper, for obvious reasons sufficiently discussed in your pages, I could not criticise at the time) and myself.

D. Considering the manner in which “emotional” Spiritualism (*i.e.*, that of the affections) has failed to secure recognition on the part of outsiders, and that solid experimental researches like those of Crookes, Wallace, and Stainton Moses are at least read by those who are unacquainted with the facts, it behoves some of us to ask, Is there any good in continuing to fatigue the external world by the recitation of facts which some of us may believe and some may deny, but of which not all of us are quite certain as to the interpretation? Mr. Blackburn’s machine, in the safe hands in which it will soon be, will, doubtless, produce good work; but it may be foreseen that scores of such apparatus will be ultimately necessary, and it will be advisable that a very large series of experiments be entered into, before any hypotheses are evolved. Mr. Harrison’s accurate speculations are certainly the foundation of some important theories; but on this topic anything like precipitate action should be deprecated. Now that the investigation initiated by Mr. Blackburn’s generosity is in the right hands, I may say that I never knew a period when the prospects of the safe and sure Spiritualism I have always advocated were so bright.

Apologising for the length of this letter, which has been entirely called forth by your leading article, and regretting that I have not space to express my thorough concurrence in, and admiration for, much that my friend, Mr. J. A. Campbell, has said, I remain, &c.,  
C. CARTER BLAKE.

THE ARYA SAMAJ.

SIR,—I observe that in the July 18th number you quote without comment a paragraph which appeared in *The Times* on July 12th,

describing one of Dr. Carter Blake’s British Museum lectures. That paragraph contains an inaccuracy which it may be important to some of your readers to point out. It is there stated that the President of the Arya Samaj was present. This is impossible, as the President of the Arya Samaj is in India. Reference is doubtless made to a Hindoo named Hurreyund Chintamon, who, it is true, was formerly an official of the Arya Samaj, but who quitted his post and the society with some abruptness. I am surprised that either he or his friends care to recall the circumstance.  
ZETA.

SYNCHRONOUS VISION.

SIR,—It may, perhaps, be a matter of interest to you to have a short account of a vision seen by a lady of my acquaintance on Wednesday last, July the 23rd.

The attention of my friend was drawn, on the evening of the above-named day, to what seemed to her to be a very fine star, which, as she looked, increased in size and came nearer. Within this star-like form she saw most clearly a cross, and on this cross a human figure. The members of her family, with her at the time, all saw the same appearance without an exception.

I may add the lady is no Spiritualist; rather, I should say, is opposed to it, and is, I believe, a member of the English Church.

A. M. T. PERY.

23, Delamere-crescent, Paddington, W.

A FINAL WORD.

SIR,—There is an undercurrent of suggestion in Mr. Stainton Moses’s temperate and forbearing letter which calls for another word from me.

I certainly am utterly ignorant of any undisclosed facts which are, in my judgment, at all explanatory of the treatment of Dr. Carter Blake by the Council of the Association. Nor can I surmise what assertions, or whose, with reference to that matter are open to contradiction, or for what reason, in that case, they remain uncontradicted. To my mind, as I have already observed, the only relevant statement is that of Dr. Blake of the infrequency of his visits since his resignation.

I do not need to be assured that Mr. Stainton Moses is incapable of intentional discourtesy towards myself, but I accept with gratification his withdrawal of an expression which I thought unfortunate.

C. C. MASSEY.

Wells, Somerset, July 26th.

PSYCHOLOGY IN HACKNEY.

SIR,—A few earnest investigators into psychical phenomena can be admitted to our Monday and Tuesday evening *séances*. We have two sensitives clairvoyant, and who obtain physical phenomena.

We are not “Inquirers into Spiritualism,” but inquirers into phenomena common to mesmeric sensitives, and it is simply our desire to satisfy ourselves and others that “these signs and wonders” do take place, and are no respecters of belief.

We wish also, if possible, to discover whether any other intelligence takes part in their production than that of the sensitive and sitters.

Our theological tenets are of the most diverse description, but that does not disturb the harmony of our proceedings any more than if we were studying geology, botany, or any of the sciences.

C. R. WILLIAMS,

*Hon. Sec. Hackney Spiritual Evidence Society.*

6, Field View-terrace, London Fields, E.,  
July 29th, 1879.

MR. JAS. COATES, having recovered from a recent severe indisposition, will resume his Sunday morning lectures at the rooms of the Glasgow Association of Spiritualists, at 11 a.m., August 3rd. Messrs. Duguid, Morse, Wallis, and Coates will occupy in succession the platform of the society during the month of August.

MRS. WELDON’s musical evenings at Tavistock House, Tavistock-square, are well-attended and highly popular. Mr. J. W. Fletcher will give trance addresses there on Tuesday evenings during the month of August. Last Tuesday night Mrs. Weldon gave a lecture to the Marylebone Association of Inquirers into Spiritualism, and told how narrowly she escaped the madhouse-keepers sent to seize her, although those who had seen most of her immediately before and after the attempt knew that she was sane. Her address was warmly received, and at the close she made a collection for the benefit of the Association.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM.

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

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

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

## HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

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

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.
8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

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