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

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CHRISTIAN OCCULTISM, OR ESOTERIC CHRISTIANITY.

BY GEORGE WYLD, ESQ., M.D., EDR.

THE central doctrine taught in this paper is that by His transfiguration on the Mount, Christ manifested Himself as the spiritual heavenly and angelic man, and that this manifestation was typical of that which is within the possibility of those elect few who, living truly the Divine life, can evoke in ecstatic prayer the hidden, Christ-like spiritual centre of the soul, and that this act has in many instances been demonstrated in the history of the Church.

We are told that man was created in the image of God. If so, then the Spirit of Man and the Spirit of God are of one essence, and the Spirit of Man is thus the *Son of God*, while Jesus of Nazareth, when he became the Christ, was emphatically the *well-beloved Son of God*. Jesus, as the *Son of Man*, taught the so-called practical or exoteric doctrine of love to God and love to man as the sum and substance of all religion and all morality; and Jesus, as the Christ, or *Son of God*, taught the esoteric or spiritual interpretation of this love to God and man. The simple doctrine of love to God and love to man is sufficient for the ultimate salvation of all those who sincerely attempt to live the life; but the esoteric or spiritual doctrine teaches how man, while on this earth, may *fully* live the life, and thus at one and the same time be actually an inhabitant of earth and of heaven.

I desire it to be understood that I have no more doubt of the historic Jesus Christ than I have of the historic Plato, St. Paul, or St. Augustine; but, at the same time, I believe that the word *Christ*, as used by Bible and early Christian writers, and by the mystics, signifies that divine, and miraculous spiritual man which we may all possibly become, and which Jesus of Nazareth permanently was.

The term occultism means the practice of that which is secret or hidden, and has been generally applied to the practice of the secret arts of magic; and by Christian occultism is meant the esoteric doctrines of the mystics.

It is believed by some that Jesus Christ revealed to His beloved disciples secrets regarding his nature and doctrine, which were not openly taught to the people; but, however that may be, we know that when Peter, in answer to the Master's question, "Whom say ye that I am?" replied, "Thou art the Christ, the son of the living God." Jesus exclaimed, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven;" and he charged His disciples that they should reveal unto no man that He was the Christ.

Again, when Jesus took Peter, and James, and John up into a high mountain, and was transfigured before them so that His face shone as the sun, and His garments became as light, so overwhelmingly splendid that Peter, James, and John fell on their faces to the earth, He again charged them that they should tell no man what they had seen till He had risen from the dead.

So also, in the first chapter of John's Gospel, the Logos, or word or wisdom of God, is used to signify the esoteric Christ in a mystical manner; and Origen, who lived at the end of the second and the beginning of the third century, says in his preface to John's Gospel: "To the literal-minded (or carnal) we teach the Gospel in the historic (or literal) way, preaching Jesus Christ and Him crucified, but to the proficients, fired with the love of Divine wisdom, we impart the Logos."

Thus it is that the nature of man and the method of his salvation, body and soul, by the invocation of the Christ, or the hidden light and spiritual life, which St. John says are within every man, is the subject of this paper.

It is maintained that the theory propounded is in strict accordance with the exoteric and esoteric teachings of Jesus of Nazareth and St. John and St. Paul, as recorded in the

gospels and epistles, and these records, notwithstanding many verbal variations, are accepted as genuine reflections of the life and doctrines of the founder of the Christian religion.

The miraculous narrative is also accepted, it being understood that a miracle is not a direct interference by the Creator with the order of nature, but is a substitution of the spiritual or god-like force in man for the secondary or lower forces in Nature.

That the spiritual man is in possession of this force is taken for granted as a fact known to whoever has truthfully and laboriously investigated the evidence; hence a belief in the miracles of Christ is a natural consequence of this knowledge, and marvellous it is that many thoughtful "ministers of Christ" actually doubt or deny the necessity of this belief, as if it were possible there could be a Christ without miracles; for Christ being "the Son of God with power," must, as a necessity of his nature, be a worker of miracles.

The esoteric idea of the Christ of the gospels and epistles is that the term Christ signifies the spiritual head or inner secret light of every man, and thus the salvation of man, soul and body, is not a mere phrase, but a transformation realised by this inner secret and hidden Christ, or light, or spirit coming to his temple and living and ruling there.

The spiritual man being thus known and acknowledged now becomes the true master of himself, and, as the highest, is thus ruler over all lower forms of matter; and not only so, but man being thus truly a son of God, is thus in heaven while on earth, even as "the Son of Man who is in heaven."

The spiritual man thus evoked is the image of God re-discovered, and constitutes man a son of God, *the divine and miraculous man*, the Christ-like man, the worker of miracles, the supreme lord over all forces and materials, the converter of water into wine, the giver of sight to the blind, hearing to the deaf, food to the hungry, health to the diseased, raising the dead, casting out devils, and thus demonstrating that the spiritual man is supreme over the laws of Nature and "solid matter itself," capable of transforming this vile body into the glorified body, the transformed spiritual body with angelic and heavenly associates.

In short, as God created man in his own image, so the Christ-born man, as a son of God, is supreme over all forms and forces lower than himself, and is thus saved body, soul, and spirit.

It is not meant to deny that many who pass the ordeal of what is popularly called "conversion" are not so far born again as to their outward lives and inward thoughts, and in so far are saved by the Christ; but it is maintained that this form of salvation is a mere shadow of the substance, and that it is not the true and absolute salvation of soul and body announced by Jesus Christ as "the way and the truth and the life" here and hereafter, inasmuch as they are not entirely Christ-like and the possessors of miraculous powers. "If any man be in Christ [or in spirit], he is a new creature; all old things have passed away, and all things have become new." Those thus saved are "one with Christ, as He is one with the Father;" and while on earth they are in heaven, even as "the Son of Man who is in heaven."

Let us contemplate the life, teachings, works, transfiguration, crucifixion, death, and resurrection of Jesus, the Christ of God, potentially and actually the Saviour of the world, morally, physically, and spiritually. This miraculous and Divine Being, born of a woman, but moulded in some mystical sense by the influence of the Holy Spirit of the Father while within the mystery of woman's hidden nature, appeared on earth about two thousand years ago.

A few years during the prime of human life were spent in communion with God, "being about His Father's business." When about the age of thirty, having fasted forty days and

forty nights, and overcome the devil, He from the mountain preached the Sermon on the Mount, an epitome of moral and spiritual perfection, and then immediately began to put His moral and spiritual precepts into action, *transmuting* spiritual truths into moral and physical facts by going about continually doing good, and curing all manner of diseases, and teaching that love to God and love to man were the sum and substance of all religion and all morality. He hated intensely all cruelty and all lying, but especially all hypocrisy and formalism and priestcraft. He opened the eyes of the blind; He caused the deaf to hear, the lame to walk, the leper to be cleansed, and the demoniac to be purified and in his right mind. He raised the dead to life, and was Himself, as an evidence of His spiritual nature, transfigured so that "His face shone as the sun and His raiment became as light." He taught the law of self-sacrifice, or the crucifixion of the flesh, as a pre-requisite to that spiritual regeneration which is eternal life. Himself "despised and rejected of men," abhorred by formalists, hated by the priests; He was persecuted, scourged, spit upon, and crucified as the result of His perfectly true, holy, and loving life.

To be fully possessed by the Divine power, beauty, majesty, and significance of this miraculous man, we must devour, as it were, the story of His life, His words and acts, His afflictions and crucifixion with the intense earnestness as of a new revelation, and in one unbroken effort.

If read thus the story comes out with a power, truth, beauty, majesty, and love which are overwhelming; and he who, whilst thus surveying the complete Christ—the manifestation of such love and holiness on one side, and such hideous wickedness on the other—is not torn with a tempest of grief and admiration, has not yet entered into the depths of a true emotion.

This Jesus Christ declares himself, and is declared by others, to be the only begotten and well-beloved Son of God, and the only way, and truth, and life by which we can go to our Father.

In order, if possible, to see how such claims can be true, how Christ, as the spirit, can be the Saviour of man, body and soul, let us attempt to discover the nature and capabilities of man, and his destination. No more profoundly interesting questions can be asked, and nowhere can we find so profound a solution as in the teachings and life of Jesus Christ, Himself the all-wise and divine man.

Man, according to St. Paul, and a true psychology, is a trinity of body, soul, and spirit.

The visible earthly body is not the man, but only the mechanism used by the *soul*, which is the man. The visible body is said to be composed of certain atoms called matter; which matter is only a series of forms assumed by certain forces.

Force being the *substance* of matter, there is no such thing as "solid" matter, and no two "atoms of matter" are actually in contact.

Matter being only certain forms assumed by certain forces can be dissolved and become invisible by the action of heat and other forces including spiritual force; and can be reformed by man, as a spiritual force, into its original, or any likeness desired by the spiritual force controlling the secondary forces.

Matter can thus be rendered as invisible as the soul and spirit of man now are.

Inhabiting the visible body is the soul or mental force of the man, and this is the man on this earth and in this world.

This soul wills, reasons, loves, hates, and moves its bodily machine according to its affections. It lives in a physical world, and accommodates itself to physical conditions. It marries and begets children; it digs the ground, and grows corn, and wine, and oil, and sheep, and oxen out of the ground. It moves the body to eat these and other forms of matter, in order that it may appropriate their forms and forces, and thus rebuild its ever decomposing body.

The soul does all this and many other things for about seventy years.

It clothes its body in garments of skin, or cotton, or wool, or silk, and lives in a hovel, a cottage, a mansion, or a palace, according to its powers of appropriation.

The man who is clothed in cotton and lives in a cottage, and "eats his bread by the sweat of his brow," is generally despised by the man who has a gorgeous house and furniture, and who is "clothed in purple and fine linen, and fares sumptuously every day;" and yet our earthly life is but as a grain of sand on the sea-shore.

In about seventy years at the furthest all this *formalism* comes to an end. The body first gets stiff, the eyes dim, the hearing dull, and the limbs unsteady; and ultimately the man is said to die!

But it is not so; the reality is not as the appearance; for even as no so-called matter can be annihilated neither can any force.

Matter is changed in form and position, according to the direction of the internal force; but the internal force of man, being his *reasoning* soul, remains a reasoning soul after the decay of his body, just as an electric force remains an electric force, although the jars, and tin-foil, and wire by which the electric force is held captive are broken and strewn on the ground.

The soul, thus being at the death of the body free to act on its own account, remains the living and reasoning soul of man, useful or mischievous, happy or miserable, according to the thoughts, words, and deeds done while in the flesh.

This is the doctrine of Christ and of all religious teachers, and it is in conformity with the wholesome instincts of the vast majority of human beings. It is also in harmony with man's highest happiness, and therefore we pronounce it true.

Those who will not or cannot believe this doctrine are abnormal human beings, the victims, it may be, of their own conceits; or, it may be, so organically constituted as to be incapable of apprehending the true nature of man—just as from an organic defect some are colour-blind, and cannot distinguish red from green.

But man is a trinity; and just as his bodily form is inhabited and animated by his soul-force, so his soul-force, being itself after the death of the body still in form as a man or woman, is on its departure from the body either a wandering, and, it may be, a visible soul or ghost, or it may be confined as a purgatorial creature, doomed for a certain time to purgation as by fire. Or it may be that the soul, while on earth, having lived a life of purity, love, and holiness, passes into paradise, and lives with the angels and "the spirits of the just made perfect."

If this result is gained, then that soul has found its spiritual head, or centre, or essence, the Christ within it, and has become truly a son of God.

Thus the man becomes a saved and angelic creature in heaven. But just as man, as Adam—who was made in the form of God, and was a true child of God—lost his immortal life *here*, so man, when he finds and regains the lost and hidden Christ within him, becomes an immortal and angelic being; the divine and miraculous man even while on this earth.

Even if the story of Adam be regarded as mythical, it none the less expresses the mystical truth that the true man is a son of God, a Christ-like, miracle-working man, "having dominion over the fowls of the air, the beasts of the field," and all subordinate creation.

Thus we can find an explanation of the words of the apostle: "If any man be in Christ (or in spirit), he is a new creature; old things are passed away, and all things have become new." Thus also are explained the words of Jesus when He says: "No man hath ascended up into heaven but He who came down from heaven, even the Son of Man who is in heaven." Thus also can be understood Paul's words when he said: "I knew a man in Christ, how he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

This is the hidden and esoteric doctrine taught by Jesus, "the secret of the Logos," as especially revealed by John, namely, The Gospel, the Good News, or the coming of the kingdom of heaven on this earth as demonstrated by the abolition of sin, disease, devils, and mortality, before the face of Christ, the Divine and Miraculous Man.

It may be asked, as by Nicodemus, "How can these things be?" and it may be replied, "Art thou a teacher in Israel, and knowest not these things?"

Jesus says: "Repent and believe the *Gospel*;" that is, believe in the *good news* of the coming of the kingdom of heaven, and let your prayer to the Father be, "Thy kingdom come on earth even as in heaven."

The evangelical sect teach that the Gospel is the belief that "the blood of Christ has been shed for the sins of the world." So indeed it is; but the blood of Christ is the life of Christ, for "the blood is the life," and thus it is that Christ, by his life, and teachings, and self-sacrifice, and transfiguration and death, and resurrection, if adopted by us, becomes "the way, the truth, and the life" whereby we are saved.

By this faith sin and disease disappeared before Him, and He thus became the Saviour of the body, and by this faith the soul is cleansed and then glorified. The Gospel, or good news, is thus no mere form of words, or sounding phrase, but the actual fact that the kingdom of heaven has come to all who believe, repent, and live the complete life of Christ.

The fruits of this salvation are "long-suffering, patience, love unfeigned, joy, peace," and its gifts are the powers of the Holy Spirit, the spiritual man, with his Christ-like power to "heal all manner of diseases, and cast out all devils."

These are not words, but facts. The spiritual man has not only "the life which now is, but that which is to come;" the original form in which he was created is re-discovered; and being in the form of God, a divine man on *earth*, he is supreme master of himself, and therefore of the external phenomenal world, because to the Divine Man is given the power to create, re-dissolve, and re-create externals by the force of his spiritual alchemy.

"Where two of ye shall agree as concerning anything ye shall ask it shall be done for them of my Father which is in heaven," and "Lo I am with you alway, even to the end of the world."

If this promise of Christ is true, and if we have not the promised proof that Christ is with us, then we may be good moral followers of Jesus; but we are not saved *here*, soul and body, by the blood and life of Christ's mystical power over all secondary laws, and therefore over matter.

It may be replied that this cannot be the true meaning of Christ's words, because since the days of the apostles no such powers have been possessed by mortal man.

But it is replied not so, for in no age of the world has "God left Himself without a witness," and to those who have been initiated this statement is known to be true.

Pre-eminently to re-create his vile body into a new and glorious body, and thus to "glorify God with our souls and *bodies* which are His," has been practically accomplished in all ages of the world, and divine and miraculous men and women have never ceased from the face of the earth.

Moses was an illustration of this when descending from Mount Sinai, where he for forty days communed with God, and his face shone so that the people dared not approach him; and thus also Stephen, the first Christian martyr, whose face the people saw "as it had been the face of an angel;" and like events have happened in modern times, and in all times. The lives of the saints, as in the instances of St. Ignatius, St. Teresa, and Savonarola, are an unanswerable evidence of this assertion, and the history of the Church of Christ affords a continuous succession of examples of holy men and women while in ecstatic prayer becoming, as St. Teresa expresses it, married mystically to the Divine Son, and thus *actually* becoming *one with God*, as Christ said He was one with God.

Those who ascended to this spiritual eminence became elevated from the ground, while their faces shone with an effulgence, and their chambers became filled with light—exact counterparts of the transfigured Christ.

This statement will not be received by the uninitiated, but it is not the less true, as those who have been initiated know.

Those who have watched the beauty of the Sleeping Child whose angel is beholding the face of God, or who have hung over the "rapture of repose" in the face of the dead, whose spirit has just taken its last embrace on departing, may conceive of the beauty of those "born of the spirit," and with such it will not "seem a thing impossible" that God should raise the "dead soul" to the manifestation of the effulgent Spirit.

If it be now asked, as in the days of Christ, "Are there few that be thus saved?" it may be replied, as by Christ, "Strive ye to enter in at the strait gate, for many will seek to enter in and shall not be able," "for many be called, but few chosen," and "strait is the gate that leadeth unto life, and few there be that find it."

If matter be merely a form assumed by certain forces, then each man's form is the form of his soul force; and if so, it can readily be understood that when the soul is purified by a life of holiness, and when "forsaking the husks which the swine do eat," it says, "I will arise and go to my father," that the Christ or spirit "coming suddenly to its temple," the entire man becomes transformed into a resemblance of the transfigured Jesus.

And as the spiritual man is "in the form of God," he becomes God-like in act, as well as thought. He becomes a worker of miracles; and being a forgiver of sin, or a healer of the diseased, he can transform into his own likeness the bodies of those who believe.

The souls of these men and women have found their Christ or Spiritual Light, and are at one with the Father.

As the humble chrysalis is by the transforming power of the sun's heat converted into the glorious butterfly, so the careworn and travel-toiled Jesus by the force of his spiritual prayer was transfigured, "when His face shone as the sun and his raiment became as light," and Peter, and James, and John fell on their faces to the earth before Him.

Thus it is that the spiritual man not only commands his own body, but can transform all lower forms, and the miraculous becomes his normal condition.

As "God visits the sins of the fathers upon the children to the third generation," we can thus easily see why the spiritual regeneration of soul and body is a rare and exceptional event, and all but unattainable, except among the "few who are chosen."

But if the sins are visited to the third generation, so also are the virtues; and we can see how it may come to pass that if the children were only begotten and reared in perfect love, those of the third generation might become actually sons of God.

To attain this end we might well afford to "sell all which we have and follow Christ;" and we can appreciate the wisdom of that man who "bartered all that he had, and purchased the one field in which was hidden the sacred treasure."

For thousands of years in the East, and by fits and starts in the West, this hidden light has been from time to time found and acted upon, and men and women who, having "crucified the flesh with its affections and lusts, which war against the soul," have lived the Christ-like life, and been gifted with the miraculous power of healing and prophecy.

The moral teachings and beneficent life of Jesus are sufficient for the great majority of human beings; but the esoteric teachings of Christ are revealed only to the few, and it is with the esoteric only that "the spirit maketh intercessions with our spirits with groanings which cannot be uttered." The simple good ones of the earth have "the promise of the life to come," but those esoterically saved by the Christ within them coming to his temple are, while on earth, also in heaven, and are already "children of the resurrection."

Jesus taught the law of love, which, if followed, *leads* to the kingdom of heaven, and thus the young man who had kept this law from his youth was told that he was *not far* from the kingdom of heaven, but although not far from it, he was not within that kingdom.

The water, in his case, had not been converted into wine; the *moral* man was not the *divine* man; he was a lover, but not the bridegroom; he was not, in the miraculous sense, one with God as Christ and his chosen are.

To be "Christ-like," then, is the sum of the idea herein propounded.

This is a commonplace phrase, but those who use it generally only realise half its signification. The meaning usually attached to it is that of one who lives a loving, peaceful, true, and religious life; who daily is a peacemaker, easily forgives his enemies, and doing daily all the good he can, makes continual self-sacrifices.

This, indeed, is much, and few there be who attain to it; but this is only the moral or exoteric side of Christ's life.

When, in answer to the Master, the disciple replied, "Thou art the Christ, the Son of the living God," Jesus replied, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven;" and He charged his disciples that they should reveal the secret to no man.

Again, when Jesus was transfigured, when "His face shone as the sun and His raiment as light," and Moses and Elias were with Him, being on the same plane of spirit or heaven, He again charged His disciples that they should tell no man until He was risen from the dead.

Thus secretly was revealed the *secret* or esoteric life of Christ, "the secret of the Logos;" and thus Jesus, while on earth, was at the same time the Christ in heaven, "even the Son of Man *who is in heaven*," and thus one with the Father. To be Christ-like, therefore, is "to be one with Him [and with God], as He was one with the Father." It is to be a divine and miraculous man on earth and in heaven at one and the same time while on this side the grave.

But we live in a physical world, ruled by physical laws, and while here the command is given to "increase and multiply and replenish the earth, and subdue it."

It is not, then, orderly that the human race should be over-spiritualised on this earth, for were it so, there being then neither "marrying nor giving in marriage," the earth would become a desolation.

There must be always hewers of wood and drawers of water, and the supreme men must be few and far between.

Although, then, it has been given only in rare and exceptional cases, and as illustrations of the possibilities of man to be truly Christ-like, yet we may all, more or less, be like Christ in the second degree, and this is practically what we must all strive after.

There is one grand law: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength; and thou shalt love thy neighbour as thyself." "This do, and thou shalt live," for this is the sum and substance of all religion and all morality.

The love of one's neighbour as one's self renders all immorality impossible, for with this love we could not steal, nor bear false witness, nor envy or decry, or slander, nor hate nor kill, nor commit fornication or adultery, but love and honour all men and women.

We could pardon our enemies, and "pray for those who despitefully use us and persecute us," "returning blessing for cursing," "enduring all things, hoping all things, believing all things."

As aids to this life, we must live simply, purely, lovingly, prayerfully, and contentedly, rejoicing always in the Lord.

It is good at stated periods to partake of the bread and wine of the altar, but it is better always to "eat our food with gladness and singleness of heart, giving God thanks." Hence that grace before food which has degenerated into a mere form, and of which most men seem ashamed, should be a sincere prayer to God, so to "give us our daily bread," that this bread may be by the spirit transformed into the body and blood of Christ in us. Who shall place limits to the power of thankfulness, and love, and gratitude, thus to transform the food for soul and body?

In food thus taken the water may become converted into wine, and the loaves and fishes into miraculous nourishment, and we may become nourished as the "angels who excel in strength." The exhalations of the body may become as fragrance, and the "odour of sanctity" be a realised blessing.

Further, "cleanliness is next to godliness," and our sleep should be as that which the beloved receive, a time of stillness, and holiness, and nearness to God, when our old men shall see visions, and our young men shall dream dreams, and probably when, as it is with children, our "angels may behold the face of our Father in heaven," and supping with these angels, return at morning tide to our renewed and invigorated selves.

This body, being thus cleansed, should not be injured or maligned by foolish, grotesque, vulgar, unwholesome, or indelicate dress. How hideous that this soul and body, which are the Lord's, should be by man sold for houses or lands, or

the upper seats in the synagogues, or to be called Rabbi; and by women for the vulgarity and indecency of dress, in place of being clothed with humility and a meek and quiet spirit."

But "the flesh lusteth against the spirit and the spirit against the flesh," and "the carnal mind is enmity against God;" therefore, our whole life must be a constant desire and prayer to be kept from all evil, and led into all truth; to be enabled to love God, to forgive our enemies, and to look for the kingdom of heaven.

The essential centre of all true, internal, esoteric, and spiritual religion is one and the same. It is a seeking after God, "if haply we may find Him." It is a cry after the hidden God within us. It is the *nervana* or God-ward rapture of *repose* and *knowledge* of the esoteric Brahman and Buddhist. It is the mystical participation of the body and blood, the life of Christ in the Eucharist; it is the longing desire for our inner Lord, the Lord of the temple, the Lord of heaven and earth. It is signified by the wisdom of the Book of Solomon, by the divine Sophia, with whom the soul of Jacob Boehme danced with divine delight, by the Logos of the Alexandrian Greeks, or the operative wisdom of God in the world, "the word" of St. John, "the mystery kept secret since the world began," "God manifest in the flesh," the Christ, the hidden "light of every man that cometh into the world," "the light shining in darkness and the darkness comprehending it not," "the bread of life which cometh down from heaven, and of which, if a man eat, he will hunger no more."

True religion thus interpreted renders all sectarianism an impossibility, for its one law is love—love to God and love to man—and its result must be ultimately to fill the earth with the glory of God, as the waters cover the channel of the sea.

When the whole earth was given over to wickedness, and the love of God, which is an *expanding* force, had been entirely driven out of the world, the natural and scientific consequence was a collapse of the earth, and its consequent submergence. Out of this catastrophe the earth had so far recovered, until at the time of the coming of Christ wickedness had again become ascendent with its hideous cruelties, and inconceivable moral putrescency. Then the Saviour of the earth, and of man, body and soul, appeared, and by his law of self-sacrifice and love, which has grown ever since, and has in these days of seeking after truth grown rapidly, the earth and man have been saved from a second cataclysm. And the expanding force of the love of God is destined thus to change this globe into "a new heaven and a new earth, wherein dwelleth righteousness," when, "by faith mountains shall be removed, and rough places made plain," and when "none shall say 'Know the Lord, for all shall know Him from the least even to the greatest.'"

But as "Christ [crucified] was to the Jews a stumbling-block, and to the Greeks foolishness," so spiritual religion is to the Pharisee or formalist hateful, and to the materialist abhorrent; because the formalist, or carnal or material mind, are at enmity against the spiritual, as "such can only be spiritually discerned."

The man of mere words or forms, whether the words are the empty shibboleth of the sectarian, or the pedantic nomenclature of the scientist, cannot understand or know spiritual things.

If we offer the Esquimaux the fragrant fruits of the earth, he rejects them with disgust; but if we offer him a lump of reeking blubber, he will devour it with gratitude.

So, also, if we offer the dogmatic religionist the simple "beauty of holiness" as the essence of religion, he will spurn it, and if he had the power would, as of old, burn him who offers it, with his teachings, in the fire; but offer him an incomprehensible series of phrases as true religion, and he will embrace you as a brother.

And so, again, if you can prove to the scientist any insignificant physiological fact extorted by a cruel vivisection, he will extol you and enrol your name in the annals of a royal society. But offer to demonstrate to him that man is a trinity of body, soul, and spirit, and that his visible body is a mere machine used by his soul, and that when in trance you may cut this body to pieces, with the owner's entire indifference; and that the internal soul can see without

visible eyes, and hear without visible ears, and handle without visible hands, and see and know equally the near and the far, the present, the past, and the future: attempt to demonstrate the truth of this to the materialist, and that religion is the highest science and philosophy, and proves that man's soul and spirit are supreme over all secondary laws, and over matter, and that the spiritual man being master of himself, is supreme master over matter, and can thus, as a spiritual force, pass through matter, which is a mere form of secondary force, as heat passes through iron, or light passes through glass; attempt to demonstrate such truths as these, and he will desire either to place you in a madhouse, or will hale you before the magistrate in the attempt to cast you into outer darkness with stripes and imprisonment.

True religion, nevertheless, is the highest of all the sciences and of all philosophies, because the salvation of our bodies and souls can thereby be demonstrated to be *physiological and psychological facts*, and those who begin to live the life will begin to perceive that the doctrine is true, and those who fully live the life will *know* that it is true.

The fact that magical powers may be possessed by men of a low moral nature, and used for foolish or vile purposes, is no objection to the fact of the *divine and miraculous man*, any more than the fact that the greatest mental genius is sometimes associated with the most degrading vice is an objection to mental genius.

Should, however, any man attain to the spiritual supremacy over matter, he is not only in a position of the greatest responsibility, but of imminent danger unless he gives himself entirely to unselfishness; and indeed "it were better for that man that a millstone were hanged about his neck, and he were cast into the depths of the sea," than that he should use these powers for any purpose antagonistic to the glory of God and the good of the human race, or to the coming of the *external and internal* kingdom of heaven, the salvation of the *bodies and souls* of men and women.

THE MEDIUMSHIP OF THE LEADER OF BRAHMOISM.

The Indian Daily News (Calcutta, January 27th), received by last overland mail, states that Baboo Keshub Chunder Sen, the leader of Brahmoism, gave his annual address at the Town Hall, Calcutta, a few days previously. The text of his lecture was—"Am I an inspired prophet?" About 1,200 natives, and a small number of Europeans, conspicuous among whom were several missionaries, were present. The speaker engaged the attendance of his large audience for over an hour and a half. The following is a portion of his address:—

Fellow-Countrymen and Friends,—Again and again has India asked me, "Art thou an inspired prophet?" Dictated in the first instance by a purely captious spirit, and directed exclusively against the character of an individual, the question appeared unworthy of serious attention, and hopes were entertained that, like all passing questions of the hour, it would set itself at rest in the course of time. But unfortunately the question gathers force year after year. . . . I am no sentimentalist. I am not given to fancy or imaginary. I have never had a religious dream in my life. It is all reality. I see with my own eyes the roots of all vices in my heart. I am conscious of them. They are not imaginary, but actual vices that I see. Shall I name them? They are pride, vanity, jealousy, envy, ingratitude, anger, resentment. Shall I say more? Lying, perjury, forgery; yea, even manslaughter. The roots of all these vices I see in me as clearly as I see you here. I see them in the depths of my heart. Whenever I go to my God to pray, I see that there is something terribly foul in me which must be cleansed. Actually I may not have committed all these sins. But what of that? A sinner is judged not by his actual performance of sinful deeds, but by his sinful propensities. He is judged not by what he has actually done, but by what he is capable of doing, and what he is susceptible of. The Lord judges not from outward actions, but from capabilities and susceptibilities. The seat of corruption is not in the hand, but in the heart. Not what is actual, but what is potential, shows

our real character. I take into account not only what I am to-day, but what I may be to-morrow. I see the roots of all vices and iniquities in my mind. Tell me not, then, I am amongst you as a prophet that can by his own holiness redeem wicked India. That is not my destiny; that is not my mission. I would rather go and humbly say to the holy prophets of ancient and modern times, Come and help me and fellow-sinners in India; and I would ask my God to send to me the help of all His chosen prophets. Surely, then, I am not worthy of a place in the category of prophets. I tremble at the idea of being associated with those heavenly saints. Can I say I am not worthy to unloose the latchet of Jesus' shoes—will that sufficiently indicate my humble position? I would not. It would rather be a great honour to be able to say so. For did not John the Baptist use this language with reference to Christ Jesus, and would I not be claiming the Baptist's honours? Will it, then, do for me to say I am unworthy to unloose the latchets of John the Baptist's shoes? That, too, would be an honour for which I am unfit. Can I apply these words in any relation to Luther, to John Knox, to Gooroo Nanuk of the Punjab, to Kabir, to Tueccaram? Verily, I am unworthy to touch the shoes of the least of the world's prophets. Here, then, am I. Judge me and my character. I have said the plain truth, and now the phantom of India's prophet passes into thin air. It is a dream and illusion. The so-called prophet of Bengal going forth to save Bombay and Madras is a pure fiction, and it at once vanishes into nothingness.

Then, what am I? If I am not a prophet, I am a singular man. I am not as ordinary men are, and I say this deliberately. I say this candidly. I am conscious of marked peculiarities in my faith and character. My singularity began when I was fourteen years of age. I then abstained from animal food. That was, no doubt, a small thing considered in itself. But it was a momentous change considered in the light of what followed. My life was destined for asceticism and abstinence, for the simplicities of faith and life. I was to be debarred from the luxuries of the world. That event, at least, showed which way the wind was blowing. I was constrained by the Spirit of God. Within a few years I felt more and more this constraining influence. What was it that made me so singular in the earlier years of my life? Providence brought me into the presence of three very singular persons in those days. They were among my earliest acquaintances. As I was walking along the paths of my life, I met three stately figures, heavenly, majestic, and full of divine radiance; and who were these? A wild-looking man, John the Baptist, was seen going about, not exactly in the midst of the gloom of night, but in the morning twilight—in the wilderness of India, saying, "Repent ye, for the kingdom of Heaven is at hand." I felt he was speaking to me as I am speaking to you here. I confronted his spirit. I heard his voice. It was real; it was clear—"Repent ye, for the kingdom of Heaven is at hand." Those words stirred me. The man's raiment was of camel's hair, and his meat was locusts and wild honey. I fell down and learnt contrition and repentance at the feet of John the Baptist. Why came he to me? Did he really come to me? Yes, he did come to me—he whose voice was heard in Judea several centuries ago. And he came to me because God sent him to me for my benefit, and I heard his words, and profited greatly. He passed away, and then came another prophet far greater than he, the prophet of Nazareth. Standing on a high hill, he addressed to me these solemn words—words which were even more thrilling than those said to me by John the Baptist—"Take no thought, said He, for your life, what ye shall eat, or what ye shall drink, or what ye shall put on. Take no thought for the morrow." These words of Jesus found a lasting lodgment in my heart, and have ever since continued to influence me. Hardly had Jesus finished His words, when came another prophet, and that was the travelled ambassador of Christ, the strong, heroic, and valiant Apostle Paul. And what did he say to me? He gave me but one lesson, and that was enough. He said to me—"Let them that have wives be as though they had none;" and these words came upon me like burning fire at a most critical period of my life. I was then about to marry, or had just got married. It was my impression at the time that

marriage was the gate to worldliness, and I was glad to find a response in Paul's Epistles. Verily, verily, as Paul says, those that have wives try to please them. They think of the things of this world, and not of the things of Heaven. They are worldly-minded men. Therefore, those that have wives ought to be like those who have none; in other words, they should discharge their household duties, but should love the Lord above all things; they should not be immersed in carnality and worldliness. I entered the world with ascetic ideas, and my honeymoon was spent amid austerities in the house of the Lord. From that time I was determined never to sink into worldliness. The temptations and allurements of the world were hateful to me, and I said—Heaven save me from these treacherous snares! Paul's words flashed like lightning across my whole heart and soul, and I began to realise my destiny more vividly from that hour. I was to live in the midst of the world, and do my work, and fulfil my mission there, but I was not to be gathered amongst worldly-minded men. I was destined to be a man of faith. I was destined and commissioned by God to be a spiritually-minded and not a worldly-minded man. Having thus spoken to me through these eminent prophets, and taught me self-denial and asceticism, the Lord took me away from the world altogether, and gathered me into His fold and into His church in the spirit world. And He said unto me—"I am thy church and doctrine, I am thy creed and thy immortality, thy earth, thy heaven; I am thy family and thy habitation, thy food and thy raiment, thy treasure here and in heaven. Believe in Me." This "I am" was a strange God to me in those days—for I was not accustomed to such teachings, to such direct inspiration. You all believe in the one true God, and I, too, believe in Him. But I say unto you I believed in a singularly jealous divinity in those days, and I still cling to a singular Theism. For if you have faith in God, you have faith also in a distinct heaven, in a distinct and elaborate creed, and you have also a distinct system of ethics to go by. But all these, you should remember, were taken away by me. The Lord said I was to have no heaven, but life in Himself; no doctrine, no creed, but a perennial and perpetual inspiration from heaven. Thus the freedom of my reason was completely overcome, and I lost my self-will. At three places had I to sell my freedom. I had to sell my freedom to my country, and then to my church, and all that was left—the residue of my independence was swallowed up by the all-conquering and all-absorbing grace of God. Thus was I sold for ever. I had no life of my own to lead, no doctrine of my own to teach; I had no right to feel, think, or do as other independent minds did. When the Lord said, "No independence," He used no qualifying terms; there was no reservation; I had to make an unconditional surrender of myself, and become a bondsman. I was bound, chained, and fettered at the feet of the Lord. My doctrines were taken away; my church and my house were taken away, and myself was destroyed. I was a slave, a prisoner beneath the throne of heaven. For days and months together there was no smile on my face. It was all solemn, all dark. The Lord had caught me by the hairs of the head, and had thrown me headlong into the valley of sorrow and tribulation. There was none to advise me, or show me the right path; there was none to say to me, "Read this or that." There was no one to say "Go to Jesus"—"Go to Paul." I was left to myself. Single-handed, I was to work against tremendous odds, to conquer my weaknesses and sins. Prayer was my only shield and buckler, and faith the only key which I had in my hand to open the portals of heaven. If I was sorry, I had only to go to my God and say—"Lord, shall I continue to weep?" If I was burdened with iniquity, I had only to say, to cry unto the merciful Father day after day, and month after month. But the Lord's merey, which cometh to all, came to me also, and promised all things. He said unto me that He would give unto me not only the truths and joys of heaven, but also all earthly necessities. Seek the kingdom of God in the first instance, and all other things shall be added unto you. I wanted nothing else but the kingdom of heaven, but I soon found I had got everything necessary for my temporal as well as spiritual welfare. This singular faith in a singularly jealous God of heaven brought me day and day nearer to Him, and further and

further from worldliness. Months and years rolled away, and I found that the dark places of my life were being illuminated, and the joys of heaven had taken those places which had been given up to sorrows, cares, and anxieties. I was no longer a child of sorrow, and burning in the midst of tribulation. The benignant face of my Father shone forth in my face, and His loving kindness wiped off the tears from my cheeks, and I was happy. My days were pleasant. My nights were no longer nights of unrest and trouble, but nights of serenity, peace, and joy. My Divinity, the Theist's Divinity, I disentangled altogether from the meshes of theology and metaphysics, and placed Him before the eye of faith as a plain real fact for my daily guidance. All my prayers were addressed to Him, and all my knowledge was derived from Him and not from books. Some think I am wise, but they are mistaken. Some think I am rich; they, too, are mistaken. They are surely and decidedly misinformed. I am not rich, I am not learned, and, I have already told you, I am not holy. None of these three things have I. My poverty, and also my learning, is concealed in the midst of the comforts and luxuries and honours of this world. These do not appertain to me, or rather they hide my true self. My cottage is in the midst of a splendid habitation, though I may have to live from hand to mouth. My appearance is that of one of the wealthiest and richest men in the world. I am sure to break down hopelessly if I attempt to speak when my feelings are not properly roused. I am all impulse. When I am once excited, you will hear burning words. I shall speak with power, and I shall certainly crush into atoms the most impregnable strongholds of error. My true self must not be identified with outward appearances, which are only the result of shifting circumstances. Whatever the Lord gives to me I am bound to accept. Be it riches or penury, I must submit to all the ordinances and dispensations of God. If fortune and friends desert me, and leave me ragged and penniless, I must bear my lot with patience. If it be His pleasure that thousands of his valiant soldiers should gather around me, I shall joyfully lead them on as their captain, in spite of the flash of cannons, to achieve victories in the cause of truth and righteousness. What the Lord wills, that shall be done. I care not whether I am poor or rich. I am neither poor nor rich. I am not a wise man. How can he who scarcely reads two books in three hundred and sixty-five days be reckoned a wise or a learned man? Yet am I studious. It is true I study not the books of the West, nor the books of the East; but a volume far more edifying and valuable than all the books of the world is ever before me—the volume of human nature itself. It is a most profitable and agreeable study. Chapter after chapter have I read, but the inexhaustible work of God is not finished yet, and is as replete with interest as ever. I still go on pondering over the chapters of the sacred volume, and the Lord of Heaven, my Master and Teacher, who is with me every day, explains word after word, phrase after phrase, word after word, syllable after syllable. Therefore am I wise. Yet I am not wise. Am I eloquent? I never learnt elocution. I have a wild uncultured sort of eloquence which means only emotion. If I am excited, I can speak. If I am not, there is neither grammar nor sense in what I say, and you will be struck with the poverty of language. Because it is not my force, my power, which then makes me speak, but the Lord's. If the burning words of truth I speak are words of mine, I am an impostor. If the Lord chooses to speak through my tongue, to Him must I give all honour and glory. Then I am all fire, and I can speak not only eloquently, but I can speak the words of pure wisdom and truth. Leave me to myself and my own resources, and in a moment the scene changes. Left to myself this man can speak words of falsehood, lying, and all that is abominable. This man two minutes ago was speaking the words of God with power and authority. But now he is weak, heartless, and miserable—he is dumb and speechless. Believe me, so it is. I tell you the truth. Nothing but the truth. I am speaking, and yet I am not speaking. I am nothing. When I am not in my element, I falter even when I am indulging in conversation with friends. I cannot even write my letters with ease. But give unto me the light and inspiration of Heaven, and I shall

Speak with power which this world cannot conquer. What is concealed from the wise is revealed unto a babe. Therefore would I trust Him and resign myself to Him with child-like simplicity, and I would be wise in His wisdom. I am not holy, I am not rich, I am not learned. Yet have I the one thing needful. I have faith. And what sort of faith? That which can be converted into bread and water—into philosophy, wisdom, and joy. Before the wisdom of faith, the wisest of men would hide their faces in very shame. It is such faith as this which sees God everywhere, and evolves truth and purity even in this world of impurity. How this Town Hall is illuminated just now. Yet in each of those lights, one may trace the resplendent presence of the Lord. It was only because we close our eyes that we see not this light. Faith can see the Lord immanent in all things and pervading the whole universe. Am I a Pantheist? I am in spirit a pantheist, though I hate the doctrines of pantheism. I wish to encourage this spirit of pantheism in India. I wish to see all men and women in this country learn to perceive God everywhere and in all objects. Did not Prahlad, that child of devotion, say, pointing to a pillar—"My Living God dwelleth in this, and as the sword cut the pillar into two, the Almighty, it is said, came out of the pillar." This is mythology, but this is theology, too. For verily the Lord dwelleth in every object. If He dwelleth not in all space, then we live in vain in this world. Of what good is religion if it does not teach us to believe in a Deity ever near to us? If God is, I should like to see Him just here. No joke, no dream, no sophistry will help us. The true God of Heaven and earth Himself must be seen as a present reality. If He is not found here, then the down-trodden sinner perishes at once, lost in sin. Shall I go to the clouds and search my God there? Shall I go to the height of the Himalayas to understand and find Him? It is impossible for a poor sinner to achieve these impracticable feats. My God must Himself come in to the sinner's cottage and save him. He goes forth not only to save but to seek and save the sinner. The Omnipresent Lord is here and everywhere, and I have faith in that fact, and therefore I must not only believe, but I must use my God. Am I not justified in using an Omnipresent Deity.

(To be concluded.)

THE HYDESVILLE MANIFESTATIONS.

To the Editor of the "Spiritualist."

SIR,—I notice in your journal of 28th February the following remark: "Perhaps Mrs. Jencken is not aware of the existence of evidence we are about to quote, or knows something to vitiate its trustworthiness." In answer, all I have to say is, that I was fully aware of the evidence cited by you when I wrote my letter. Not only have I most of these printed statements in my possession, but this question was one much discussed by my dear parents and elder sisters and brother at the time, and if called upon, they would unhesitatingly support my statements.

Hannah Weekman never mentioned the facts she gives in her statement until after the phenomena had become publicly known, though a constant visitor. The story was at the time simply discredited. Miss Lucretia Pulver was a servant woman in the employment of my brother, Mr. David Fox, and at the time of the happening of these events, never breathed a word of any prior knowledge of these manifestations. The impression at the time at Hydesville and Rochester was that these stories were set afloat, either from over-excitement and the natural tendency to exaggerate to gain attention, or prompted by the bookmakers, who, of course, wanted something sensational added to enable them to sell their wares.

This matter has been so often discussed, and inquired into at a later period, with all the advantages of direct communication with the witnesses, that I cannot but feel surprised that these long-forgotten stories should be exhumed at this late day. In conclusion, I repeat that the statements made by the witnesses adduced by you have been refuted over and over again.—Sincerely yours,

KATE FOX-JENCKEN.

March 3rd, 1879.

THE ANCIENT AND UNIVERSAL BELIEF IN SPIRITS.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

In the history of the world there is found evidence of the universal belief in the spirits of the dead, and the phenomena bear a remarkable resemblance throughout. The philosophers of the Pagan world, who had all derived their religion and knowledge from the theology of the Egyptian and Eastern nations, and the Romans, who borrowed theirs from the Greeks, were all firmly persuaded that the souls of the dead appeared sometimes to the living, and sometimes gave notice of future events. However, the most ancient of all the Greek writers, and the greatest Grecian divine, relates several cases of apparitions, not only of good, but also of bad men.

In the Odyssey he introduces Ulysses consulting Tyresius, in order to call up the souls of deceased persons to tell future events. Lucan, in the sixth book of his *Pharsalia*, introduces Pompey consulting a sorceress, and requiring her to call up a departed soul that he might learn his future fortune. Retiring upwards, and nearing more modern times, we find a similar opinion received among the Northern nations. It was a prevailing persuasion among them that apparitions were the souls of persons lately deceased, and the way to prevent their appearing any more was either to behead or burn the body, as was still the custom in the North of Europe, where belief in vampirism was the prevailing opinion.

It is the common opinion of the Turks and Russians that, near the close of life, many persons have some sort of extraordinary revelation of the event. Even the most ancient of their writings prove this. Herbelot, in his *Oriental Library* relates that the Sultan Moctandi Benvilla, as he rose one day from table, said to one of his wives, who was present, "Who are these people that have come in here without leave?" Upon looking round she could see no one, but observed that he grew pale, and he immediately fell down dead. The Mahometan writings are full of stories, which show that the doctrine of spirits has, from the earliest times, prevailed amongst them.

Then comes the question of the poet. The following is from Blair's poem of *The Grave*:—

"Tell us, ye dead, if ye in pity can,
Beyond this sphere what is the future plan?
Some courteous ghost, if any such there be,
Tell us, in after life, what things ye see;
For some of you, we know, in days of old,
The fatal story to mankind have told;
Forewarning them of death—oh then comply,
And tell, in charity, what 'tis to die:
But you're withheld, no matter, death must call,
The curtain drop, and time will clear up all."

Now, considering all history, and after so many years and all said and done in modern Spiritualism, the question occurs whether any "courteous ghost" has yet afforded the information desired with anything like the clearness and fulness with which we should inform the ghosts, were we to visit the other world, for the purpose of telling them about this earth and the lives we lead here. The reply, I think, must be in the negative. Yet we always suppose that spirits freed from the grosser element must advance, and be more intelligent than ourselves, and in a great measure be clairvoyants, as indeed it seems they are. It is most important to know frankly what can be said on this matter, for I must candidly confess that after reading all that has been written on the subject, I can form no definite conception of the state of things in the other world, and should be quite unable to furnish the poet with any satisfactory reply to his question as to "what 'tis to die," with a clear account of the next world and of the existence here.

Boulogne-sur-Mer.

An American newspaper, speaking about true marriages of affection, says:—"The attraction and repulsion which finer natures experience, and which are remorselessly sacrificed to convenience or interest, are the surest guides in the formation of proper unions; and the health, beauty, and development of offspring are directly related to their satisfaction and balance."

Correspondence.

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

EXPLANATIONS.

SIR,—I am sorry that some references to me by Mr. Harrison in the correspondence published in your paper this week makes it necessary for me to say something in explanation.

In his letter to Mr. Bennett, Mr. Harrison says that I told the committee that some members of Council did not understand the general terms of the reference to cover the question that had been raised. I could not, however, tell the committee this, because I had no knowledge of what members of Council, except myself, did or did not understand and intend. I could only argue upon what was apparent and probable.

Mr. Harrison's letter seems to imply that in his opinion the committee were guilty of something worse than a mere error of judgment in deciding against my contention. By "the committee," Mr. Harrison apparently means the majority, or rather some of the majority, for one of them agreed with me in considering that the question could only be entertained, if at all, as one of economy. In fact, if an amendment had been moved to this effect, instead of taking a division on the question generally, the majority would have been exactly reversed. But, in any case, to impute bad faith to the committee, as such, would, it seems to me, be as absurd as to impute bad faith to the Council which affirmed its decision.

I do not understand Mr. Harrison to mean this, but most certainly I do not. What I did complain of in respect of fair play, procedure, and policy, sufficiently appears from my letter to the Council, and to that I have nothing to add, nor of it anything to retract or to modify. But we learn now from Mr. Bennett that the general words of reference were advisedly employed by "some members of the Council at least" "as a courteous way" of raising the question. I have heard of courtesy disarming opposition, but I never knew another occasion on which this charming quality was so completely effectual for that purpose.

In his letter to Mr. Calder, Mr. Harrison speaks of my having brought charges. I am not aware that I have brought any charges. In my letter to the Council I simply stated facts. I had nothing to do with people's motives, but only with the effects of their actions; and I asked the Council to infer that on the previous occasion its members had not been properly informed, nor the question brought before the committee in accordance with the principles which ought to regulate the proceedings of public bodies on controverted matters.

It may, no doubt, be impossible to state facts without suggesting charges, until the facts are explained. We now have the explanation; and, of course, if all was intended simply in "courtesy," nothing has been done in bad faith. Unfortunately, acts, unlike words, have objective effects, which cannot be effaced by recourse to the "Pickwickian sense." The tenderness of feeling which shrinks from wounding opponents by open avowals of hostile intentions is also singularly well adapted to the success of an ambush. Injurious as they may seem to an innocent conscience, it is only too natural that cruel and odious misconstructions should arise under the circumstances. But I have steered clear of them myself in those representations of mine to which Mr. Harrison refers.

It would be impertinent in me to offer any one unasked advice as to the policy of demanding or the obligation of conceding apologies. All I can say to Mr. Harrison on the subject is that if he waits to apologise until I have set him the example, I fear the displeasure of the Council or of its president must remain unappeased, except by such other measures as in their wisdom and power they may adopt.

C. C. MASSEY.

Temple, 1st March.

ASTROLOGY.

SIR,—The numerous responses I have received to my application for astrological data oblige me to have recourse to your columns for acknowledgment, as it is impossible for me to answer them all individually without some delay. To each of my kind assistants who gives an address I hope, however, soon to write.

I cannot have too many accurate data for my purpose, and hope that the supply may continue to come in. When, however, the birth is in a foreign country, the trouble of calculating for a latitude for which I do not possess a "Table of Houses" is more than it is worth while to bestow upon individual instances for the purpose in view. Moreover, some of my correspondents are apparently more desirous to test my skill than to afford me the means of testing astrology. I will ask such to remember that I am only a student and experimentalist, making no pretensions to be an expert.

C. C. MASSEY.

Temple, March 2nd, 1879.

A SEANCE IN NEWCASTLE AND THOUGHTS THEREUPON.

IN view of the interesting discussion on the religious aspects of Spiritualism, which I find is still being carried on in *The Spiritualist*, I propose giving an account of a *séance* I attended on Sunday, 9th February, to discover, if possible, if there be any moral element in such physical facts as I then witnessed, and thereby to refute the statement of Dr. Carter Blake, who affirms that they have no moral bearing whatever. This we are bound to accept as not only his sincere but matured opinion.

At 10.30 a.m. ten persons seated themselves in semicircular form around Miss Wood, who was robed in a white jacket (provided by the Spiritual Evidence Society), and seated in an arm chair on the outer side of the green baize curtains. These were hanging across a corner

of the room where there are neither cupboards, closets, windows, nor recesses of any kind which the use of the word "cabinet" suggests. She was in continuous view of the observers throughout the entire sitting of about two and a quarter hours duration. Miss Wood sat facing the curtains, therefore with her back to the sitters, except those at either end of the circle, who had a side view of the medium's face. On Miss Wood's left hand, and close to the wall, a chair was placed with a bell; also a piece of flooring deal twenty inches long, six inches wide, and five-eighths of an inch thick, and an ordinary hand-saw. These things were so placed by arrangement made at a previous sitting, when very violent manifestations of physical energy were displayed, without answering to any purpose or desire of those present, and it was suggested that the force so displaying itself should be supplied with a piece of wood and a saw, and that it should manifest its presence at a subsequent sitting by sawing the wood asunder.

We had not sat long before the chair, along with the articles enumerated, was drawn into the inner side of the curtains, and after those present had joined in singing for a few minutes, we heard the saw working its way—feebly at first—into the wood. But as it continued, it appeared, judging by the increasing sound, to acquire greater power. The power was not continuously manifested, as at the end of about each minute and a half there was a pause for about ten or fifteen seconds, then the saw resumed its work. The medium was observed to be sitting quite still; but to make assurance doubly sure, permission was asked to feel the medium while the saw was working, to ascertain if there were any motion on her part to account for the motion of the saw, but the sense of feeling, as declared to by Mr. Norris, was as incapable as the sight of the other observers to detect the slightest movement on the part of Miss Wood, who should (which Mr. Norris felt for as well) have been bathed in perspiration during such display of physical energy had she been the active agent in the manifestation.

Mr. Norris resumed his seat, and, after listening a few minutes longer to the working of the saw, a further vigorous display of force was heard, as if some one were trying to break something by dashing it against the chair. This was followed immediately by a piece of the wood being thrown from the inner side of the curtains towards the sitters. After a pause of about ten minutes in the manifestations the remainder of the wood was thrown out, and almost simultaneously a columnar mass of drapery appeared at the aperture of the curtains and stood there for a couple of minutes. At the urgent request of some of the sitters the shroud came a little farther out, and moved to a distance of about two feet from the right of the medium, where it stood apparently perfectly motionless for about a minute, then retired to the inner side of the curtains, and reappeared three times. On the third occasion of its appearance it moved towards the mantelpiece to the right of the medium, and at a distance of about eighteen inches from Miss Wood, and, while standing there apparently motionless, the bell was ringing on the inner side of the curtains, and the chair was being moved about and used to answer, by signals in the usual way, the questions put by the sitters. The medium, in apparently an entranced condition, was speaking, and sitting perfectly still.

The columnar mass of drapery then withdrew to the inner side of the curtains, when the bell-ringing ceased, and the sitting terminated.

The medium, still in an apparent trance, was requested to remain seated until the sitters, after the full light was turned on, had examined the room on both sides of the curtains, with which she readily complied. After what we had seen we should, ordinarily speaking, have found the piece of deal flooring uncut, and we should also have found some white drapery on the inner side of the curtain, as unquestionably it retired thither. There was not, however, a vestige of anything like a white substance to be found, though we searched carefully, and the piece of deal flooring—which was recognised as the piece we provided—was found to be sawn asunder; it had been sawn four inches transversely, and the rest sawn asunder at right angles to the transverse cutting. The light was sufficient to allow three of the sitters to ascertain the time of day by their watches, and this was verified by comparing notes at the time.

I know that however deeply rooted the belief or conviction of any individual may be, it can never be any guarantee of infallibility; but as the expression of opinions which have been carefully formed, and are sincerely maintained, does somewhat assist to a greater certainty of knowledge, I unhesitatingly affirm, after a persistent investigation of nearly six years—which means attendance, on an average, of two sittings weekly, at nearly six hundred *séances*—that the statements I have just made are, in my judgment, statements of facts, however antecedently improbable they may appear. Accepting the facts, therefore, as established, we must primarily ascertain, if possible, the nature of the force producing the facts before we can well determine their value, morally or mechanically; and whatever theory we adopt to explain the phenomena we witnessed in the *séance*, I think it will be admitted that there is nothing in common between an ordinary hand-saw and a piece of timber, which would enable them to place themselves in such juxtaposition as to result in the saw making a cutting such as I have described. Unless they were otherwise moved, I suppose it would be in accordance with exact scientific thought to say that they would be likely to lie where they were placed, until the timber rotted and the saw rushed away into the molecules which formed them. It will be further admitted that self motion does not inhere in the common saw any more than in the glorious sun, and that to effect a cutting it must have been guided by an intelligence; and furthermore, as we deliberately and of aforethought sat for the experiment described, and assuming that the saw was endowed with power to move of itself, the fulfilment of the experiment implies consciousness on the part of the saw to cognise our desires, and to respond to them, a dilemma which the acceptance of the facts thrusts us into, if we repudiate the intelligence guiding the unseen hand. If we discard the idea of a saw possessing consciousness, we are, by the logic of facts, forced to admit that it was some intelligence

which complied with our requests, because, however subtly Nature may work in some of her departments, her teaching is plain and unmistakable in the fact that mind only can respond to mind, and that the intelligent factor in the phenomenon is either the intelligence of the medium working under abnormal conditions, or the intelligence of disembodied human beings, or the intelligence of a race of beings, at any rate akin to us, though whether higher or lower in the scale of being may be left an open question.

The physical facts therefore possess a moral value of transcendent importance, inasmuch as they unfold the action of intelligence, whether it be that of the medium or of a disembodied human being—it does not matter just now which theory we incline to—in a manner we are little familiar with at present; and as intelligence is as often used and applied unwisely, notwithstanding its capacity for infinite expansion and development for useful purposes, the investigator fails in his duty if he restricts his methods of investigation to the exclusion of the intelligent factor in the phenomena.

Assuming the phenomena to be produced by the soul of the medium making a *sortie* out of its dark cottage, the fact of action at a distance is the unfolding of a possibility making a future life at least more conceivable, and to that extent is a light, and therefore more likely to influence our ideas on a future life than if we had no light at all.

But, as all know, Spiritualism is not confined to physical phenomena. The facts of clairvoyance, as they are termed, when analysed equally unfold intelligence at bottom, and superior in degree to that of the medium; and though it may, *after the fact has been established*, be ascribed to ecstasy or exaltation of the medium's faculties, we cannot exclude intelligence operating in the ecstasy except on the hypothesis that the universe is a self-adjusting machine, and that men and women are merely automata.

In conclusion, I would commend to scientific observers of the facts of Spiritualism the words of Professor Huxley:—"Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind."

JOHN MOULD.

12, St. Thomas-crescent, Newcastle-on-Tyne, 17th February, 1879.

MEDICO-PSYCHOLOGICAL OBSERVATIONS.*

BY W. HITCHMAN, M.R.C.S.

AFTER some forty years' dissection of the human brain, from my first experience in Fairford Lunatic Asylum, Gloucestershire (where I spent a happy pupilage of five years), to my last medico-psychological observations in the University of Erlanger (*Alma Mater Hahnemannii*), I venture to assert that if there be any morbid anatomy of the cerebral organ in numerous cases of unsound mind, it consists of some *τὰ μερὰ τὰ φυσικὰ* of so ethereal or spiritual a nature as to be altogether invisible on examination after death, even with the aid of our best microscopes or other philosophical instruments. Indeed, Dr. Ziemssen did not controvert my position, though he may question vitalistic principles. According to reports annually published by the Medical Officers of Hospitals for the Insane throughout the civilised world, a very common cause of death in mad patients is chronic disease of the thoracic and abdominal viscera, tuberculous or fungoid, especially of the organs of respiration, with loss of nervous tone or paralysis, morbid conditions of the blood, and often "some change which we cannot detect." Shade of St. Patrick! And the record is equally true whether the sufferer laboured under illusions, hallucinations, delusions, or saw and held converse with subjective or objective beings. In fact, one man without physical disorder of any kind, apparently, may be essaying to transform beautiful clouds into the angels of heaven, and sounding the last trumpet of old mortality; whilst another poor wretch is busy in devising all sorts of plans to escape from the grip of Satan, or the most odious and appalling of reptiles; and yet a third I have seen in the same Continental establishment skilfully assuming a pugilistic attitude to box an adjacent steeple, which he mistakes for some gigantic Bavarian, or, perhaps, the champion of England in days of yore. Nevertheless, this last patient assured me confidentially that his two companions were "such fools as to believe that they were joined together by nature like the Siamese twins." May it not be that such lunatics have broken spiritual rather than physical laws of our being? I think it untenable to maintain with exclusive materialists that from the standpoint of molecular physics insane persons may have *fatal* disease of the brain, or membranes, without leaving any structural change. Truly mental aberration may accompany depressed vitality, which manifests itself with specific force on the hemispherical ganglia, or nervous masses of cerebral organisation, and causes that loss of static equilibrium without whose energetic influence there is neither healthy tone nor manly vigour. But is this interior process wholly physical throughout? Of course it is not impossible that insanity may co-exist with some form of interstitial change, wherein the active cerebral molecules suffer temporary diminution, and inert materials being deposited, the substance of the brain, the white matter of the tubes, or the minute grey vesicles may be insufficiently nourished. If brain were the sole *fons et origo* of soul and spirit, as strongly enforced by fascinating professors upon fashionable assemblages in these days, there ought not to be so many fatal cases of mental aberration without some decisive proofs of disintegration. One might rationally expect such autopsies to disclose to the dissector, more frequently, certain evidences of increased weight, actual shrinking of cerebrum, cerebellum, pons and crura, or medulla oblongata, and, scarcely less, overlaid blood vessels, augmented serous effusions, opaque or thickened membranes, depositions of coagulable lymph, unnatural adhesions, abscesses, partial or

general paralysis, and the like. Not illogically, I think, if there be no mind without brain, acute and chronic insanity ought never to exist in the absence of morbid alterations of the cranium or its contents. Yet it is now an established truth, doubted by no psychological physician I ever met with in Europe, that in a very considerable number of cases of insanity, and in every known variety of madness, anatomical examination by expert alienists, however minutely or scientifically conducted, only reveals a healthy brain, spinal cord, and nerves, despite organic disease elsewhere.

If it is said that mental derangement is often due to invisible nervous irritation, or imperceptible changes in molecular nutrition, the cerebral hypotheses in question may sound plausible to disbelievers in the possibility of immaterial causes, the men who teach our rank and fashion—"modern society"—that they are mere automata, human machines, without free-will or future life; but the impartial medico-psychological observer may be excused for supposing that certain mysterious phenomena he witnesses in the relations of body and soul are just as explicable (to say the least) on the metaphysical or spiritual theory of insanity, as by the materialistic exegesis of unseen and unknown disorders of brain, implicating tubular or medullary matter, bundles of fine areolar tissue, nervous loops and plexuses, neurilemma, dura mater, arachnoid membrane and pia mater, not leaving a particular or physical wreck in the general crush of psychic or intellectual functions, the moral sense being evolved from atoms, and never *involved* in The Mind of Nature, or otherwise.

Are not spiritual causes adequate to account for moral insanity, to wit, apart from the acknowledged nullities of pathological anatomy? Here we have downright perversion of the natural feelings, affections, temper, habits, and moral dispositions, with disorder of the intellect proper, in thousands of instances. Eccentricity of conduct merges into madness; and these numerous lunatics, with no known physical ailment whatever before or after death, are forcibly impelled, as if by the resistless coercion of a fiend, to commit the most loathsome abominations, inflict senseless mutilations, or perpetrate unutterable crimes—a very shocking example of which occurred in Liverpool quite recently. In short, each Assize Calendar furnishes sad examples of the operation of some direful propensity, which effectually overcomes the feeble, unsound will, and every species of mischief is committed, morally, socially, and physically. Or is the remnant of the lower animal not yet eliminated from the mind and matter of man? The anatomist, of all "scientists" (odious word!), does not ignore the vestiges of her bivora and carnivora, which he finds in his own genus as supra-condyloid processes, deviations of median nerve and humeral artery, or appendix cœci vermiformis, and other indelible stamps of his lowly origin, physically. Not seldom, indeed, those male and female lunatics, to whom I previously adverted, having sound animal bodies,* but, alas, very unholy souls, assume a *sudden* and violent destructive tendency. They steal, murder, lie, set houses on fire, and cruelly assault the innocent and the helpless, as though such were diabolically emphasised into prominence. Who shall decide from restrictive knowledge of the brain and nervous system, peripheral and central, or mental phenomena, treated only as physiological and psychological aspects of anatomical substrata, and their molecular correlations, what is really the whole truth? What invisible agent metamorphoses the cerebral cortex, or basis cranii, in an instant? What potency of matter has altered the fatty acid, in combination with soda, albumen, phosphorus, salts, and water, to such an extent as to change the very *character* of man, spiritually and abruptly, without obvious reason, from sobriety, candour, and probity, to dipsomania, unfairness, and vice? Moreover, what exclusive physicist can draw a line of demarcation between higher states of somnambulism and lower analogous conditions of unsound mind? In the former mental phenomena there is a temporary increase of normal talent—often prodigious in sensitive souls—a complete transformation of morals and manners, a duality of existence, indeed, even in flesh and blood—*Leib und Seele*—with a marvellous clear-sightedness, or spiritual vision of the distant future, as well as esoteric knowledge of present things, exoteric and remote, together with commensurate powers of rhetoric, and elegant, refined expressions, in language foreign to the speaker's habit of thought and education. I have seen other examples of intellectual and moral somnambulism, evidently allied to ethical and mental abnormalities, but without discoverable disease after death. Are all such mortals seized bodily, *ab extra*? Do angels or demons besiege or obsess them? Professor Delitzsch, of Erlangen, I remember, affirmed this doctrine in his numerous theological works, professorial lectures in the University, and erudite Biblical psychology. We know that many illustrious men have been subject to kindred spiritual impressions once considered wholly false, yet scientific inquiry has since proved them more or less true, substantially. The list comprises Socrates, Dante, Ariosto, Luther, Cromwell, Milton, Johnson, Pascal, Goethe, Swedenborg, Cellini, Shelley, Brougham, and a host of angelic souls. I hold it to be a sufficient answer to prejudiced "scientists" (though neither a bigoted materialist nor exclusive Spiritualist), on the part of a truthful catholic investigator of Nature, when he can point incontrovertibly to the *actual* performance of intellectual or spiritual functions, with the nervous communication broken inwards from the organs of sense and outwards from the muscles, and fairly inquire of them (without reference to well-authenticated cases of sabre wounds of skulls, in which the brain of each soldier was deeply sliced and the mind left sound) by virtue of *what* prerogative, brain-tissue, in these circumstances, remains the centre of sole intelligence and sole action to which all sensations are alone referred, and from which all volitions only emanate. The *ex-parte* archæology, or neurology, now taught in ordinary schools of medicine, approves itself to scientific psychology in 1879, as demonstrated in the colleges of New York by such advanced philosophers

* Patients are often "happy" in advanced insanity. I have seen lunatics (belonging to every clime and every country, as well as colour) grow fat and strong without health of mind.

* Abstract of a paper read at a recent meeting of Liverpool Anthropological Society.

as Professors Wilder and Buchanan, much after the manner of John Wesley's "certain cures" for consumption, gout, and strangulated hernia. The poor victim of phthisis was ordered to lose six ounces of blood each day for a fortnight, "if he or she live so long" (*sic*)—the gentleman's malady being easily cured by the application of a raw, lean beefsteak; and for twisting of the bowels, with stricture and obstruction, three pounds of quicksilver in water were declared to be a never-failing infallible remedy. Alas! then hopeless anguish poured his groan.

Death broke at once the vital chain,
And freed his soul the nearest way.

Happily, the great Methodist preacher, who announced other unnatural methods of "curing" mortal complaints, did more good to the souls of his followers by spiritual advice than to their bodies by mercury and bleeding. Withal, the flesh of an ox might benefit an ass! Eminent persons have often quaint psychological notions, as well as queer physical habits. Hobbes drank cold water, like a "Leviathan," when he wished to induce great intellectual effort. Newton and Hahnemann, the giants of physical and medical sciences, smoked incessantly. Bonaparte took snuff readily (but not England). Byron sipped gin and water gaily. Lord Ashburton blistered his chest in order to evoke a speech from his heart. Lord Erskine took opium on the trial of Queen Caroline, and eventually dropped into the arms of Lord Stanhope with brilliant effect. Pitt, Fox, and Sheridan were heavy draughtsmen in the zenith of their oratorical splendour. Similar examples crowd on one's mind in the course of medico-psychological observations; but doubtless many such are equally familiar to your numerous and enlightened readers.

Mental disorders, I submit with confidence, are not always dependent on disease of brain and body in a material sense. What is the issue of this medical opinion? Simply this—*this* and nothing more! Their cure or relief is more often brought about by moral, mesmeric, dynamic, or spiritual remedies; in fact, DIETETICS OF THE SOUL. This art of healing involves no farriery or firing, nor yet poisonous drugs or chemicals. Rather it necessitates closer attention to hygienic principles and natural philosophy, by way of temperament, diathesis, idiosyncrasy, age, sex, race, climate, education, occupation, diet, air, light, water, and habits of body and mind, respectively. The best medicine of materia medica and therapeutics has proved in my medico-psychological practice one pilule, seldom repeated, and duly prepared from a high dilution of the required agent. This has *elective* affinities in the functions of vessels of extreme minuteness, influencing analogous morbid derangements, according to the law of scientific correspondence, subserving nutrition and repair, whilst changing the conditions of inflammation, irritation, and congestion of capillaries.

And this, too, whether homœopathic medicines are dynamised by the chemist proper (as I believe them to be), or owe their efficacy to the power of the soul over the body. The Editor of the *British Medical Journal* makes himself merry on the gratuitous assumption (p. 229) that homœopathy is synonymous with hope and emotion; globules and water, or "sugar," being equivalents. Be it so. What of bread pills and mixtures of mere colouring matter, or the same *aqua pura*? I can point him to various so-called illustrations of "successful treatment," in different orthodox medical periodicals, when and where the patients alluded to never took a drop or particle of such liquids or solids, though ordered by "the heads of the profession!" Old physic may yet excel in these felicities. But I must needs stop, for sake of space. To recapitulate, I will only add that I have observed insanity, after childbirth and otherwise, with epilepsy, paralysis, intellectual disorders, delirious ideas, anomalies of thought, sentiment, will, sensation, movement, suicidal tendencies, melancholia, maniacal excitement, profound dejection, hypochondriasis, stupor, exaltation, monomania, and dementia. And I say that in every form of madness, whether arising from psychical causes, mixed causes, or physical causes only, life is destroyed in a crowd of ruined minds, so far as visible elements are concerned, and no bodily abnormality can be found, which justifies belief in cerebral physiology and the materialistic "doctrines of soul." Let me not be egregiously misunderstood. I believe as firmly as do the editors of *Brain*, or the *Journal of Mental Science*, that inflammation of the grey substance, extending over a number of convolutions, acute œdema of the larger hemispheres, extensive meningitis of the convex surface, rapid bilateral atrophy, or deep alteration of the ventricular portion of the brain, may be sometimes observed with severe psychical disturbances; but my contention is briefly this, after forty years' dissection, there is no demonstrable *specific* lesion of the cerebral organ in cases of insanity; hence the anomalies of self-consciousness, and other invincible facts of psychology, tend to show that mind is not the exclusive offspring of matter, and that man has a rudimentary spiritual body. It is the eye of the soul, alone, which perceives the outlines of *conscious* permanence, all fluctuating eddies in the vortex of brain-protoplasm, notwithstanding. Infinite minuteness concerns one hardly less than infinite magnitude in nature. Lord Beaconsfield has declared himself "on the side of angels, as against the ape;" but after-dinner ridicule is no test of truth. Man is an animal, dependent upon psychological laws, however descended; and we know that the antiquity of the earth, not less than the antiquity of our race, was as much derided as is the theory of development in body, soul, and *spirit*. In brutes we see evidences of our own passions and other tendencies—vanity, gratitude, love, honour, duty, some of the higher and lower qualities of mind. Nature becomes more soothing as we grow more spiritual, and show ourselves worthier of loftier destiny.

Nur allein der Mensch
Vermag das Unmögliche.
Er unterscheidet, wählet und richtet,
Er kann dem Augenblick
Dauer verleihen.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

THE HEAVEN OF THE SPIRITUALIST.

MR. FLETCHER delivered an inspirational address at the Cavendish Rooms, London, last Sunday, at 7.45 p.m. Every available seat was taken.

The lecturer spoke as follows:—The question which has been asked in all ages, by every people, and in every clime, is, "Is there a Heaven?" Every class of men, however enlightened or unenlightened they may be, seems to instinctively feel that this earth is not our continual abiding place, but that there is another land where, after the diseased body has been shaken off, the weary soul may find rest. Each individual forms his own heaven, and it is intensely interesting to the historical student to mark the different pictures each mind creates of this future home of soul. The Indian feels that there is a happy hunting ground beyond the stars, which embodies all the pleasures of this life, and none of its pains, where the constant twittering of the song birds evidences that in that climate it is perpetual spring. He believes that the hunting ground will be all his own, and that the pale-faced intruder will be driven back by the natural law of repulsion. So he robes his dead in the brightly-coloured blanket, places his tomahawk and all implements of war at his side, and sends him out to the care of that great Manitou who lives somehow, somewhere, above the reach of earthly bribery and tyranny, and will, in some manner, deal kindly and justly with the dead warrior friend they are sending to his eternal home. To the more enlightened mind this idea of heaven, in many of its phases, seems absurd, and the most absurd part is to feel that these unlettered and barbarous savages should conceive that there was a heaven at all for them. They know of no Bibles; the crucifixion of Jesus took place before their race was spoken of historically. They detested priests and burned missionaries; so, with every idea in their minds anti-Christian, how could they expect that heaven was large enough to devote even a spot of its narrow circumference to their detested race? Consequently, these more enlightened people draw the area of heaven a square smaller, and their first Christian improvement was to leave out the happy hunting grounds of the Indian. Each theological sect has formed its own heaven according to the tenets of its particular creed, and the first Christian sect made heaven the exact size of their society, giving it only flexibility enough to admit the few noble ones who might thereafter become converted to their faith; and so far as people who martyred the foxes and kept alive the Spanish Inquisition were concerned, this heaven was large enough to satisfy even their most exalted demands. But, as civilisation advanced, churchiality died out, and real Christianity tried to assert itself; and, as the intellect of the people expanded, the inhabitable capacity of heaven enlarged with it. For we find the noble reformers of all ages saying—We need a heaven large enough, not only for ourselves, but for those who may differ from us in religious sentiments, and yet in heart be equally as good and true as are we. For years this sentiment was called liberal, and the masses were satisfied. But still the truth was steadily marching onward, and new souls brought new demands. As the Hindoo mother had questioned the propriety of throwing her babe into the Ganges, so the modern mother, recognising fully the limits of heaven, and the enormous capacity of that traditional place of punishment located just beneath the throne of God, questioned her right of tossing upon this Ganges of Life the tiny soul that was quite as likely to be swallowed up by the turbulent wave of misery as the pearl-crested billow of happiness. To-day we have reached a new era—a period when the tiny child questions, "If my bird is dead, where has he gone?" and in its infantile conception has found the solution of that deep puzzle of the ages. He finds that the lifeless bird retains everything but his song; the music only is gone out of him, and true to the law of attraction, the melody has rolled home. The new thought of the age is not "What shall I win?" but "What do I deserve?" The atheist, in studying the laws of nature, finds that all life is compensational. No flower draws life from the soil without returning a higher quality of life, as if it were instinctively moral, and were repaying its debt to nature with compound interest. The lily, as it draws pure life from the black soil, is sending through every fold of its waxen petals a perfumed tribute to the dusky-faced mother who gave it birth. And the infidel to religion, who watches the daily outpouring of individual life upon the earth and the flowers, and aspirationally upon the stars, feels that, although no theological heaven awaits such an one, all nature recognises the tribute man is paying to her bounty, and furnishes even upon this earth a sweeter heaven than the theologian in his highest flights of fancy has ever embodied within the limits of his churchianic creed. The Spiritualist goes one step further, and recognising that birds must have nests, the wild animals desert and forest, the parched throat water, and the aspirational soul fruition, finds his heaven bounded only by the number and capacity of the population not only of this world, but of all worlds. It finds the miser's heaven covered with the mesmeric firmament as yellow as the colour of his idolised gold. This world allows him to acquire and bury his treasure. God allows him to stand by the open grave until the yellow dross of selfishness and penury has changed under the pure sun of aspiration to the ethereal light of benevolence and truth. The little child has its heaven also, in its capacity for growth; but innocence is not always wisdom, and not until it has been cradled in the mother's arms, until earthly experiences shall have begotten spiritual wisdom, can it enter the joys of that new Jerusalem ready for the sanctified soul. Not until we have known the full value of the thorns will experience convert them into flowers, and not until we know the fulness of human souls can we even conceive the divinity of God, nor until we have tasted the dainties of this life can we sup upon the celestial delicacies of another. Exhaust the resources of this world, then the soul has a moral right to cry for the luxury of another; but so long as there is a duty left unfulfilled, a thorn unplucked, a kind word left unsaid, or a wrong unrequited, the arisen soul cannot hope to be released from the earthly tribute which nature exacts from

every individual in payment for the life-sweets plucked from her exhaustless store-house of love. Heaven, then, is just what we make it, and not until we learn to do right for right's sake, irrespective of the creeds of either Church or State, can we hope to have even a foretaste of the real heaven which awaits that spirit, which through death, and duty well performed, has been made absolutely free.

At the close of the lecture Mr. Fletcher gave a number of public tests, six in all, and which were responded to by those in the audience to whom the messages were addressed.

The subject for next Sunday evening is "Life in the Transition Sphere."

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MR. HARRISON says:—I have received the following letter:

1, Hereford-square, South Kensington, S.W., 3rd March, 1879.

DEAR SIR,—In reply to your letter of the 26th February, the charges to which I referred as being wholly unfounded are those of "trick and subterfuge," for it was in relation to them that I urged an apology.

To discuss the intentions of the Council (as to the measure of the power given to the committee) after such a decisive expression of its will, thirteen to two, appears to me superfluous. The question having passed from opinion to fact, that the Council abundantly identifies itself with the committee, leaves no room for any doubt or controversy.

If you are not satisfied with the vote, and believed there was something wrong, your obvious course was to give notice for a re-discussion of the question, rather than condescend to use language applicable to impostors, and which cannot surely be appreciated by any right-thinking person.

At all events, be so good as to notice that all expressions of respect for me sound harsh and unmeaning while you are so lavish of abuse towards a Council over which I have the honour to preside.—Yours faithfully,

ALEX. CALDER.

W. H. Harrison, Esq.

The following was my reply:—

March 5th, 1879.

Alexander Calder, Esq.

DEAR SIR,—I asked you to please quote any utterances of mine in full which you thought objectionable—not to separate words from the context. Readers would then see the merits of the case.

On reference, I find that after stating facts I said that all, taken together, amounted to a "trick"—"the whole thing from first to last—the putting two or three special people on an already good committee, resulting in four votes on one side of a division where otherwise there would have been but two, and the wording of the resolution to make it cover things which the Council never intended."

Two of those extra voters on the committee turned a minority into a majority, so their appointment has been the cause of widespread public inharmony.

Briefly, this is a summary of what took place, and you are aware that the following facts are truly stated, without exaggeration:—

1. That Miss Kislingsbury, having resigned, and left rooms empty, it became necessary to appoint a new secretary; also to decide what was to be done with her vacated apartments, and who was to control the house and the housekeeper.

2. Mr. Dawson Rogers moved, and Mr. Morell Theobald seconded—"That a committee be appointed to consider the question of the future secretaryship, and the general house arrangements, and to bring up their recommendations to the next meeting of the Council for consideration," &c.

3. That not one word was said by the mover or seconder, or anybody else, of the words "general household arrangements" being intended to deal with my tenancy.

4. That nobody uninformed by those who knew the intention would be likely to have guessed it, there being public questions involved which had previously occupied specially convened meetings of the whole Council, called together by printed circular. Nobody would, therefore, have guessed that the subject was actually being dealt with without notice, mention, or discussion; much less that the Council was then delegating a special-meeting-subject to a committee; much less, again, that it was delegating it without a word of direct instructions; much less, again, would it have been possible, without an amendment from me, for Mr. Dawson Rogers—who has, notoriously, long shown strong antagonism to me—to nominate special voters to go on an already efficient committee which had to do with my affairs.

5. There was a unanimous vote for the apparently routine resolution by the unsuspecting Council. Mr. Bennett has just published that several members of the Council "distinctly understood" that the resolution was intended to deal with my tenancy. You, sir, know that they all kept a dead silence about what they intended.

6. Messrs. Bennett and Rogers were those who subsequently specially forced the previously unmentioned subject on the committee, in spite of the protests of Mr. Massey and others. The voters on their side were Mr. Bennett, Mr. FitzGerald, Mr. Rogers, and Miss Withall—the two last being among the voters who had just been unnecessarily added to a previously efficient committee. By means of those two votes added to the other two, a majority of one was obtained.

The whole of these things together I stated to amount to a "trick." I withdrew the word out of personal respect to you, leaving the public to call it what they like. At all events, as the facts came under the disinterested direct observation of one of your vice-presidents, Mr. C. C. Massey, the barrister who fought in the Slado case, and publicly risked his reputation by siding with Spiritualism at the moment of its greatest unpopularity—these things had such an effect on his mind, that he has therefore abruptly quitted the Association altogether.

I think you are in error in assuming the word "trick" to be synonymous with "imposture," a meaning I never dreamt of conveying. There are tricks at cards, monkey tricks, and tricks which may otherwise be described as "dodges." When Columbus made the egg stand on end it was a trick, and a discreditable one too.

You ask why I did not move reconsideration of the matter. Because it is no affair of mine, any more than that of any other private member. I have left the Council, and repudiated the principles commonly put in force by the majority of the very few regularly working members. Although I have no personal interest in the matter, I think the Council has a strong interest in reconsidering its position as a body which has hastily endorsed the above manoeuvres, and in a few minutes laid down a precedent—laid down a code of honour—on which it and its committees are to work in the future.—Truly yours,

W. H. HARRISON.

P.S.—I think if you re-read this and my other letters, you will find they consist of calm statements of fact, not of "abuse." I am so dispassionate in the matter, that if you leave off corresponding with me, and can get Mr. Massey to say that I ought to do this, that, or the other, I will abide by his decision.

PRIVATE SEANCES.

LAST Wednesday night, at a *séance* at Mrs. Makdougall Gregory's 21, Green-street, Grosvenor-square, London, Mr. C. E. Williams was the medium. The guests sat, in the dark, round a table in the following order:—Mrs. Makdougall Gregory, Mrs. Wiseman, of 1, Orme-square, Bayswater; Mr. Williams, Lady X—(who does not wish her name to be published), Mr. Serjeant Cox, Mr. Harrison, Mr. Annesley Mayne, of the Junior Carlton Club; and Miss Houghton. Thus Mr. Williams, off his own premises, had his hands held all through the *séance* by two responsible witnesses, one on each side of him.

Many of the usual manifestations took place, but the chief features of the sitting were that one of the spirits materialised himself four or five times, and once or twice over the centre of the table, so that everybody present could see the form from head to waist; it was draped in white; and all saw that it was an active and living being, illuminating its face by a flashing phosphorescent-looking light held in its hands.

On the previous Wednesday, at Mrs. Gregory's circle with the same medium, nothing much took place, except that in faint gaslight, while Mr. Serjeant Cox could be seen holding one of the hands of Mr. Williams, and Mrs. Wiseman the other, a chair behind Mr. Williams took a run of about two feet to the side of his seat, and then the unseen spirits moving it tried to put it on the top of the table. It rose two or three times till its seat touched the edge of the table; then gave up the attempt. Nothing much took place afterwards, the spirits saying that they had exhausted the power in trying to give manifestations through Mr. Williams's mediumship in the light.

ALLEGED EFFECTS OF MESMERISM.

THE Paris correspondent of the *Boston (U.S.) Advertiser*, in a letter dated Dec. 30th, 1878, makes a statement about the effects of mesmerism upon the late Princess Louise, of Schleswig-Holstein, which we quote, but alter the word "magnetism," wherever used by the correspondent, to "mesmerism:—"

Thirteen years ago a singular case came before my notice. The Princess Louise of Schleswig-Holstein (since dead) had consulted a certain Dr. Thompson, in London, for a terrible protrusion of the eyeballs, upon which nothing seemed to take effect. He mesmerised her every day during several weeks, but to no purpose. Losing all faith in the efficacy of mesmerism in her special case she returned to Paris, where I saw her constantly. Sometimes in the midst of conversation, utterly foreign to Dr. Thompson or his science, she would become suddenly nervous and pale, and, the muscles of her face strangely contracted, she would say: "Oh! that dreadful Dr. Thompson is thinking of me. How I wish I had never seen the man!" On one occasion she said to me: "Never be mesmerised. The influence under which you will be all your life is something thoroughly disagreeable!" One day as we were sitting together, conversing on a personally interesting subject, she suddenly sprang to her feet and said: "Dr. Thompson is on his way to Paris. He is thinking of me." I tried to laugh her out of the idea, but presently she continued: "He has reached the station and I shall see him to-day." The facts were in conformity with her words, and when, on meeting Dr. Thompson that afternoon, she begged him to remove the mesmeric current which so annoyed her, he frankly admitted that he *could not*. All that lay in his power to do was to think of her as little as possible, and never exercise his will. With time the effects would wear off.

Statements of scientific importance of this kind would be valuable if authenticated by the name and address of the writer.

A WORKING MAJORITY.—If the members of the National Association of Spiritualists reconstruct the Council, by reducing its members to a reasonable number—say to fifteen persons—all will be peace and harmony, because then they can select well-known public workers, and not be obliged, as at present, to elect some individuals, of whom they know little or nothing, to fill up. About three-fourths the "working" members—some ten or twelve people only—belong to the latter category, but they govern the whole Association; the other fourth of the workers consist of known public men among Spiritualists who have done something for the good of the movement, but these few are always liable to be outvoted. Four-fifths of the present enormous Council consist of a considerable proportion of good and efficient members, but they are absentees, with the exception of some who attend irregularly. If the three-fourths of the workers—those who now govern everything—are strongly desired to hold their positions on the Council by the members at large, they have an excellent chance of publicly proving it by inaugurating an election which will result in the appointment of a Council of but fifteen members. When they come out at the top of the poll, and their opponents are nowhere how satisfactorily they could point to the untrustworthiness of these remarks! They are not likely to try it, though.

THE DEAD FEAST OF THE KOL-FOLK.

CHOTA NAGPOOR.

We have opened the door,
Once, twice, thrice!
We have swept the floor,
We have boiled the rice.
Come hither, come hither,
Come from the far lands,
Come from the star lands,
Come as before!
We lived long together,
We loved one another;
Come back to our life.
Come father, come mother,
Come sister and brother,
Child, husband, and wife,
For you we are sighing.
Come, take your old places,
Come look in our faces,
The dead on the dying,
Come home!

We have opened the door,
Once, twice, thrice!
We have kindled the coals,
And we boil the rice
For the feast of souls.
Come hither, come hither!
Think not we fear you,
Whose hearts are so near you.
Come tenderly thought on,
Come all unforgotten,
Come from the shadow-lands,
From the dim meadow-lands
Where the pale grasses bend
Low to our sighing.
Come father, come mother,
Come sister and brother,
Come husband and friend,
The dead to the dying,
Come home!

We have opened the door
You entered so oft;
For the feast of souls
We have kindled the coals,
And we boil the rice soft.
Come you who are dearest
To us who are nearest.
Come hither, come hither,
From out the wild weather;
The storm-clouds are flying,
The peepul is sighing,
Come in from the rain.
Come father, come mother,
Come sister and brother,
Come husband and lover,
Beneath our roof-cover
Look on us again,
The dead on the dying,
Come home!

We have opened the door!
For the feast of souls
We have kindled the coals
We may kindle no more!
Snake, fever, and famine,
The curse of the Brahmin;
The sun and the dew,
They burn us, they bite us,
They waste us and smite us;
Our days are but few!
In strange lands far yonder
To wonder and wander
We hasten to you.

List then to our sighing,
While yet we are here:
Nor seeing nor hearing,

We wait without fearing,
To feel you draw near.
Oh dead to the dying
Come home!

—John Greenleaf Whittier in *Atlantic Monthly*.

SPIRITUALISM AND LUNACY.—Mr. Ashcroft, of Hartlepool, writes to us:—"Will you kindly state in next Saturday's edition of your valuable journal, if you possess the information, what number of inmates there are in the lunatic asylums of the United States of America, and what proportion are caused by Spiritualism?" The question is one of some interest, and was at one time much discussed in society and in professional circles. Very wild statements have been made in point on the subject; and one medical gentleman, writing as an alienist, assuming to have authority, published a little monograph on the subject, in which, if we remember aright, he stated that the inmates of American asylums whose insanity was to be traced to Spiritualism numbered thousands, if not tens of thousands. Of course, if that had been even approximately true, it would have been important to ascertain how many of these thousands had become insane by reason of their addiction to Spiritualism, and how many had become Spiritualists by reason of their insane tendencies. It is, however, a wise preliminary to all such inquiries to obtain, as far as possible, a basis of fact. In response, therefore, to the inquiry of our correspondent, we have been at the pains to turn over a file of last year's reports of American State Asylums. In these reports appear the tables of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are three in Virginia—East, West, and Coloured; Wisconsin; New York; Pennsylvania and Taunton for Massachusetts. The two latter include causes of insanity over a series of years during which the asylums have been open. The only cases in this list attributed to Spiritualism are four cases reported from the lunatic hospital for the State of Pennsylvania.—*British Medical Journal*, Feb. 15, 1879.

TO CORRESPONDENTS.

F., BATH.—We do not know when the work you mention is coming out.
A., ST. PETERSBURG.—Posted to you on March 5th.

MR. HARRISON, 38, Great Russell-street, London, is in urgent want of information where to find records of the experiments incidentally referred to in Mrs. Crowe's *Night Side of Nature*, in which Auguste Muller, of Karlsruhe, is said when mesmerised to have several times appeared spiritually at a distant place. Professor Keiser is said to have described the phenomena. Certificates of any similar experimental results with other mesmerised sensitives are wished for without delay.

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"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited."—Morning Advertiser.

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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 tiltings 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.
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