

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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TOLERATION.

The author of an article entitled "A Voice from Outside Laodicea," published recently in these pages, said of Spiritualism:—"Where would be found the same tolerance for those who differ in religious thought, in our more ancient spiritual literature?" . . . "The youths of the present day have inherited, unwittingly, so much of a tolerant, kindly spirit, brought about by the unseen leaven of Spiritualism running through the whole present generation, that they sometimes write or think in the pure spiritualistic groove, even when they imagine that they are hurling sharp shafts against it." The scientific element in Spiritualism has had much to do with the establishment of this tolerant spirit. The man of science weighs both sides of every question which he takes seriously into consideration; he recognises it to be his bounden duty to put the objections of the opponents to his conclusions in their strongest light, and to justify himself by reference to the final court of appeal, the unalterable facts of nature. If his conclusions be in harmony with the facts, the arrows of his opponents fall harmlessly around him. The theologian angrily anathematises his opponents, and warns all those under his influence not to read their "dangerous" books. This fear of free inquiry arises from an innate consciousness of weakness.

Our friend, Mr. James Campbell, has stretched to the uttermost the spirit of toleration in Spiritualism in his memoir this week, in which he asserts that at "any" *séance* of devoted believers in Spiritualism, the spirits utter statements which "make the blood boil by their immorality, their absurdity, their blasphemy," and which statements are "accepted as though they were the very oracles of God." He tells us also that for similar utterances to some of those of the spirits, "an incarnated drunkard would have been kicked down the back stairs."

We have been present at nearly two thousand *séances*, but never at one answering the above description.

Spirit messages may conveniently be divided

into two classes, namely, those given through physical manifestations, and those given through mental phenomena. We cannot now call to mind any messages given through the physical manifestations worth remembering on their intellectual or religious merits, except a few published recently by M. Nus. The messages by this channel usually express the opinions of the medium, and exhibit neither more nor less knowledge than he possesses, except when evidence of spirit identity is given. The messages through physical manifestations are neither particularly bad nor particularly good, but their common-place character is calculated to irritate an enthusiastic religious reformer. The utterances through mental mediumship are usually of a higher character, and are interesting to the class of people who find it necessary to "sit under" a preacher of some kind; but few even of these utterances are worth preserving in print, they are of no authority, and not usually equal to the productions of the best normal writers. Spirit messages of all kinds have little influence over the better-informed Spiritualists, who very rarely engage trance mediums to give *séances* in their homes, unless they can present evidence of spirit identity.

New inquirers sometimes put questions on abstruse subjects to the spirits who produce the physical manifestations, but they are not long in discovering that they can get little information of a useful nature.

Some horrors might be picked out in relation to exceptional *séances*, but taking a broad view of the whole field, there is about as much good and evil in Spiritualism as in any other great movement, and its worst features when compared with the worst features of orthodoxy leave little advantage to either side. A medium is better employed in promulgating, in however homely a fashion, the doctrine of eternal progression, than is a conventicle preacher in libelling the Almighty by attributing to Him the invention of Eternal Punishment, and there is less materialism in asserting the reality even of a spiritual body of refined matter, than in preaching the resurrection of the present body without any refinement of it at all. Altogether, the anathemas upon another page seem to come from a writer temporarily surrounded by a pea-soup fog of Scotch dogmas, but who will assume a happier tone when he again comes southwards into a freer and more genial spiritual atmosphere.

MR. AND MRS. W. TEBB are at Lake Como,

STATUVOLENCE AND ITS EFFECTS.

In the *Spiritualist* of April 2nd, I attempted to draw the distinction between Mesmerism and Statuvolence, and gave some account of the latter as taught and practised by Dr. Fahnestock, of Lancaster, Pennsylvania. I will now give a few special cases to illustrate the physiological and psychical effects of his method, and its application to trance mediumship.

STATUVOLENCE AS A CURATIVE AGENT.

Dr. Fahnestock says (*Statuvolism*, p. 266), "If a patient enters this state for the relief of disease, and while in it no allusion to his disease be made, or he does not think of it, or place his mind upon it of his own accord in a proper manner, no relief will be experienced when he awakes. . . . It is, therefore, highly necessary, when relief of any kind is desired by a subject, that his mind should be placed upon the disease, and before he awakes he should resolve to forget it, or that it shall cease to trouble him when he awakes. . . . The firmer the resolution made in this state that the disease or habit shall cease, the sooner and more permanent will be the relief experienced when he awakes."

The author ridicules the blind faith in the prescriptions and predictions of somnambulists as exhibited by the French mesmerist Teste, who says, "The clairvoyance of an idiot in a state of somnambulism would inspire me with more confidence if I were sick than the greatest geniuses which grace modern medicine," and Dr. Fahnestock refers the fulfilment of the prophecies of subjects respecting themselves to the fact that "Whatever they conceive, determine upon, or say of themselves while in this state will happen to them when awake, because their minds have been so directed, or improperly allowed to wander," instead of being at once directed to the cure of the disease by a firm effort of the will.

The author reports in his book many interesting cures by simple resolutions formed in the statuvolic state, including cases of epilepsy, St. Vitus' dance, fevers, dyspepsia, rheumatism, hysteria, etc. I will make a few extracts from his reports.

The following case of intermittent fever, I quote from page 290:

"Mr. S. P. B. — was subject to ague every third day for six months. He entered this state but imperfectly upon the first sitting, without any relief. On the second sitting he entered it more perfectly, about half-an-hour before the chill was expected. He remained

in this state about two hours, during which time his mind was diverted by directing him to cast it to distant places, and to see clairvoyantly what was there going on. At the end of that time, no chill or fever appearing, he was requested to awake, after making a resolution that he would forget his disease. I met him five months afterwards, when he declared that he had felt nothing of the ague since he had been in the sleep."

In reference to a lady who was afflicted with chronic rheumatism in the head, back and limbs, the doctor says, (p. 295,) "She entered the state upon the first sitting, and was an excellent clairvoyant. One sitting relieved her entirely." He adds, "I have never yet seen a case of rheumatism that was not relieved by entering this state."

Love-lorn damsels need no longer pine away and die—the remedy "is but a sleep and a forgetting."

"Miss —— had been melancholy and desponding for several years. She was induced to try somnambulism for her relief. She entered the state perfectly at the first trial, in less than ten minutes; and, after she had been in it for some time, I asked her . . . whether she did not think that it was better for her to forget an attachment which could not be returned. She said, 'yes, I believe it would.' I then asked her whether she was perfectly satisfied to do so, and to become lively and happy hereafter. She said, 'yes; and I am resolved that it shall be so.' . . . I have since been frequently informed that she has banished the circumstance from her mind entirely, and has been lively, contented, and happy ever since."

On page 300 is reported an interesting case of scarlet fever. When Dr. Fahnestock arrived, the patient was "laboring under a high fever, attended with considerable pain and soreness of the throat, and a scarlet blush over the whole body. . . . She had often been in the state before, at first out of curiosity, and afterwards for the purpose of having several teeth extracted. . . . She threw herself into the condition in a few seconds, and when asked respecting her throat, she declared that the pain was entirely gone. She remained in the state about an hour. At the end of that time the fever had abated, and when she awoke she was entirely relieved of all unpleasant symptoms, and had no return of her complaint whatever, after that time."

I have seen a copy of the *Boston Medical and Surgical Journal*, for October, 1876, in

which Dr. Fahnestock reported the case of a lady, who was delivered of a child while in a state of artificial somnambulism, without feeling any pain whatever.

In a recent letter to *Mind and Matter*, (a Spiritualistic paper, published in Philadelphia) the author claims that "in this state the will of the patient has perfect control of the nervous system, so that feeling, or even sensation, can be entirely suspended for an indefinite period. Consequently, all diseases of a nervous, spasmodic, inflammatory or painful nature, can be arrested at once, and if the affected parts are kept in an insensible condition (by the same power of the will) until the inflammation has subsided, the cure will be effected independently of the will."

PSYCHICAL PHENOMENA.—CLAIRVOYANT REVELATIONS.

Dr. Fahnestock complains that after his subjects are cured of their diseases and begin to develop the higher psychological phenomena, they or their friends almost invariably become alarmed, discover Satanic agencies at work, and bring investigations to a standstill. Some of his "orthodox" neighbours uphold him manfully, however, and one of his best clairvoyants is a Methodist minister. He has also been faithfully supported in his psychological experiments by the Herr family, who are very simple devout people, belonging, I believe, to the sect of Mennonites. I visited them last fall, in company with Dr. Fahnestock. The Editor of the *Lancaster Daily Intelligencer* was there a few days later, and I will borrow from his description, it being a correct account of the manifestations as I saw them myself.

The report begins:

"For many years, as most of our scientific readers at least know, Dr. Wm. B. Fahnestock, of this city, has been patiently and persistently studying the mysterious subjects of clairvoyance, somnambulism, polarity, electricity, and more especially the condition of body and mind which he calls statuvolism.

From time to time he has given to the public the result of his investigations into these unexplored realms, in the way of newspaper articles, scientific treatises, pamphlets and books. . . . In all this time his most useful and clearminded agent in these discoveries has been Susan Herr, the wife of Christian Herr, who now resides about three miles from Lancaster, to the right of the Willow Street turnpike, near where it crosses Mill Creek. Yesterday afternoon, on invitation of Dr. Fahnestock, three representatives of the *Intelligencer* drove out to Mr. Herr's,

to see and hear his patients, when in the statuvolic condition. Mrs. Herr is a woman of probably sixty-five years of age, estimable character, and the mother of a family. She was formerly blind and lame, though now she appears to be of entirely sound vision, and walks without limp or impediment. During the years she has been under Dr. Fahnestock's care, she has been cured, and has developed in a remarkable degree this statuvolic condition. . . . It is said by Mrs. Herr and Dr. Fahnestock that when affected with any pain she can at once throw that part into 'condition' and no more pain is felt until she chooses to throw it out of 'condition.' If a tooth begins to ache, or is to be drawn she throws it into condition, and the pain ceases. Even the physical throes of childbirth are alleviated, and many equally wonderful claims are made for Statuvolism. In exemplification of these things, three subjects were submitted to the representatives of the *Intelligencer*. The first of these was Miss Lizzie, daughter of Mrs. Herr, a young lady of probably twenty-five years of age. She was sitting on a chair when the party entered the room, and at the doctor's request threw herself into condition with a simple jerk of her body and closing of her eyes. 'Now,' said the doctor, 'she is oblivious to feeling.' To prove it he pulled her hair violently, pinched her cheeks, nose and hands severely. She never winced nor moved a muscle. He told her to hold her arm out, and she did. He hung a heavy chair on her fingertips, and she upheld it, he added another, and her arm scarcely moved, another still, and the rigid outstretched arm kept them on its fingertips. The strongest of the party could not keep one of them out for three minutes in the same position. A finger outstretched, or any member displaced from its natural position would remain fixed that way, beyond the time of ordinary endurance. We could not get the patient to do any clairvoyant business, nor to go anywhere on earth. She insisted continually that she was 'up there,' so enjoying herself that she would not go to Lancaster, or any place less agreeable. 'Up there' meant on the largest of Saturn's moons, which the statuvolists all delight to visit. . . . When Mrs. Herr went into the condition she performed the same wonders. . . . She visited the same delectable regions as Lizzie, and could not be withdrawn therefrom. Abe, her son, was met in the barnyard, and at once threw himself into condition. . . . Dr. Fahnestock says that he can put himself

into condition, and work all day in that state, and never tire; his statuvolism answering for sleep. We suggested that he would be a good one to enter for the walking match: Dr. Fahnestock thought so too." F. P. T.

Towanda, Pennsylvania, May 21st, 1880

MR. EGLINTON AT MUNICH.

The June number of *Psychische Studien* is almost entirely filled with correspondence and comments on an alleged "exposure" of Mr. Eglinton at Munich. Mr. Eglinton was engaged by two Spiritualists, brothers, named Sellmaier, to give *séances* at their residence in that city, in April and May last. The earlier ones seem to have given entire satisfaction, and *Psychische Studien* contains a highly favourable report by a Herr Strigel, a philosophical investigator, who rejects the spiritualistic explanation of the facts. Early in May, this gentleman, Professor Zöllner, the editor of *Psychische Studien*, and others, received telegrams and short letters from Herr Max Sellmaier to the effect that Mr. Eglinton was a "swindler," that the proof was complete, and that even mechanical appliances (*mechanisches werk*) had been discovered, and were in his (Herr Sellmaier's) hands. Two days later, however, on the 6th May, Herr Sellmaier writes again that the latter statement was a "mistake," but maintains his accusation on the other ground. This was that his suspicions having been aroused, he had blackened the key of the musical box, the result being that black traces were afterwards found on Mr. Eglinton's hand. This is all that has been learned directly from Herr Sellmaier; his repeated—four times repeated—promises, in successive short communications to the Editor of *Psychische Studien*, to furnish a detailed account, having been unfulfilled up to the time that that journal went to press, a circumstance on which the editor comments with justifiable severity. In the meanwhile, the *Augsburger Abendzeitung* had published what purported to be an original account from one of the circle. It alleges the old story, known not to be accurate when the medium is securely held by good witnesses, that Mr. Eglinton brought the hands of his neighbours together, to hold one only of his hands when they were supposed to be holding both, and then with his free hand proceeded to do manifestations. They stuck phosphorescent lights upon his coat to see his motions, indeed, seem to have played more tricks upon him than they allege him to have played upon them. Mr. Eglinton declined to receive the agreed remuneration

and left for Paris on the following day. From that city he wrote to Herr Sellmaier a letter which is printed at length in *Psychische Studien*. In this he declares his innocence emphatically, accuses Herr Sellmaier of duplicity towards him, and explains his sudden retreat by the fact that he had two ladies with him, and that he had been threatened with the police. This Herr Sellmaier denies. A letter from Professor Zöllner to Herr Sellmaier warns the latter of the fallacies of evidence against a *proved* medium, and there appears to be a general feeling among the German Spiritualists that the Munich investigators acted precipitately and on insufficient grounds. Herr Sellmaier, indeed, almost puts himself out of court as a witness, by his first acknowledged, but unexplained mistatement, and his subsequent neglect to furnish particulars. And no one with knowledge of the subject will infer anything against Mr. Eglinton from the circumstance of the black being found on his hand. Some of the other facts alleged are of more importance, but the whole account containing them is too wanting in clear detail to afford material for a final judgment.

A PUBLIC RECEPTION TO MR. F. O. MATTHEWS.

The Honorary Secretary to the Yorkshire District Committee of Spiritualists, Bradford, writes to us that the Yorkshire Spiritualists suggest that a grand entertainment be held at Keighley early in July (probably the 5th), as a public reception to Mr. F. O. Matthews, the clairvoyant. As will be remembered, Mr. Matthews was sentenced to three months' imprisonment in Wakefield county jail by the Keighley magistrates on April 2nd. The three months expire at 8 a.m., July 1st, when Mr. Matthews will be liberated. The case against him was of the most trivial nature. The court was crowded; numbers of non-spiritualists were present who were willing to testify to the remarkable clairvoyant faculties of Mr. Matthews. The action of the Newcastle Society in issuing petitions is to be commended, though it is doubtful any beneficial effects will follow. Our correspondent adds that he has bundles of letters from all quarters testifying to Mr. Matthews' powers of clairvoyance; the pith of all the letters is to this effect:—"Spiritualism lacks organisation. This lamentable want of combination cripples the energies of our best workers. Let us unite; each county should have a distinct organisation and send its own representative to attend periodical

general assemblies to consider matters of national importance. Displays of strength like this would soon command attention and wipe from the statute book all those obsolete laws which promise to hamper the progress of the movement in the future.

The public reception is intended to be a representative one. Mr. Matthews will tell his own experiences relative to the three months in prison, and what he saw there. Several able speakers will attend and take part. Friends living at a distance who have a firm knowledge of clairvoyance, especially those who have attended Mr. Matthews' *séances*, are invited to send letters of sympathy and advice, which will be read out to the meeting. Nothing will be left undone to make this meeting a public exposition of the facts and philosophy of Spiritualism, and a strong protest against the unjust laws through the agency of which Mr. Matthews was incarcerated. Our correspondent adds that he knows Mr. Matthews intimately, and being fully conversant with his mediumship, can speak of his trustworthiness. During the imprisonment of Mr. Matthews those dependent upon him for support have had a severe struggle; his two aged grandparents and sister have stood it bravely notwithstanding. To illustrate the thoughts of Mr. Matthews after receiving sentence, the following quotation from a letter written to his grandmother before his removal to Wakefield may be quoted:

"Do not trouble yourself unnecessarily about the sentence passed upon me this morning. You will have many dear friends whom God and his angels will raise up in this hour of trial. The angel friends who directed my attention to your whereabouts in the year 1876, after so many years of silence, will watch and protect us. Prison walls cannot prevent soul communion, of which we shall yet witness much. The persons who have led to my conviction I freely forgive for they know not what they have done. That God may enlighten them is my humble prayer. I feel the true spirit of the martyrs of old, and it shall guide me aright. May you feel as I feel this morning, happy, very happy. I am prosecuted, not for an evil thing, but for obeying the laws of God and nature. Spiritualism shall yet rise and prosper. I glory I am accounted worthy to be called upon to add my testimony to its truths. Be of good cheer, the angel world is near us as a witness this day."

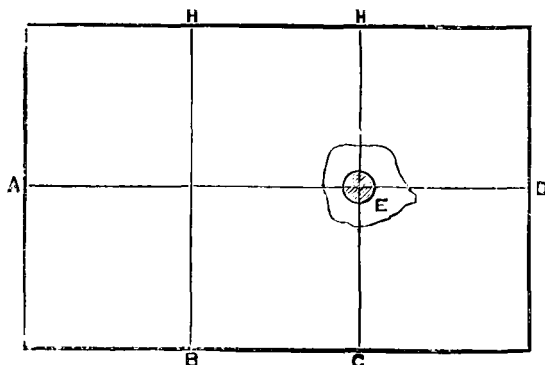
The subject-matter of this letter, under the circumstances already related, needs no comment. Let us be up and doing and by a thorough system of organisation throughout the country, compel the repeal of the noxious laws. The knowledge that every clairvoyant throughout the country is liable to arrest on a similar charge should inspire all to action.

Spiritualists interested in the public reception, and who desire to take part, either by forwarding letters of sympathy, subscriptions, or attending personally, are requested to communicate to Mr. Mr. A. Morrell, the Public Baths, Keighley, or Mr. Clapham, 39, Devonshire-street, Keighley.

PSYCHOGRAPHY.

Last Saturday night Captain John James received a few guests at a private *séance* at his residence, 129, Gower Street, London.

Shortly before the *séance* began, and before the medium had arrived, one of the guests, Miss Robertson, in the presence of the company took a large book slate belonging to Captain James, and cleaned it with a sponge and plenty of water. She then placed a minute "crumb" of pencil between the leaves of the slate, closed the leaves, and tied and sealed them together as represented in the following cut:



In this cut, representing the closed slate, the hinges of the slate are at H, H. The string tying the leaves together, crossed the slate once longitudinally at A, D, and twice in the shorter direction, namely, H, B, and H, C. Wherever the string crossed itself on either side of the slate, an interlink was made. The final knot was at E; a piece of paper was placed below it, and hot wax dropped over the knot and sealed with a signet ring.

Before the string had been tied on, white paper had been gummed all round the four edges of the slate, so that the two leaves of the slate were firmly held together by gummed paper alone. Afterwards the string was tied tightly over the book-slate as just described.

At A, B, C, and D the string was sealed to the paper gummed over the edges of the slate; at each of these four places also, the wax was stamped with a signet ring.

After all this had been done in the presence of the guests, Mr. Rita, the medium, arrived.

The slate was placed on the table, and in the middle of a dark *séance* the spirits wrote inside the slate on one leaf, "God bless you," and on the other leaf "Good night." When a light was struck, careful examination showed that the slate and its fastenings had in no way been tampered with.

A slate fastened up by one who did not attend the *séance*, was thrown by the spirits to the end of the room. They said they would not write for people who would not take the trouble to attend to investigate.

The witnesses present at this *séance* were Captain James, Miss Robertson, Mr. Wilding, Major-General Maclean, Colonel Evans, Miss Riccalton, and Mr. Harrison.

UN-REALISED.

BY C. A. BURKE.

I am betrothed to a mystic bride;

With honey'd words I woo'd her long ago,
Upon her name with pleading lips I cried,
And yet for all that she did love me so

Still she my suit denied.

Called I upon her in my great despair;

My arms were empty of her, day by day
Throughout lone lands I sought her everywhere
And seemed to see her smiling on my way,
And yet she was not there.

Then I grew cold and sighed, sad was my fate

Which gave me in life's play the hardest parts:
Tried I to turn from her in scornful hate,
Yet knew I well within my heart of hearts
Her love for me was great.

I know that I shall see her by-and-bye,—

I woo her not so madly as of old;
When the sword pierce me even 'till I die
I shall look on her, not far off and cold,
But very, very nigh.

Or good or evil or whate'er betide

I care not now, with hush'd and failing breath
I listen for the footsteps of that guide
Who leads me to her—kindly-hearted Death
Who giveth me my Bride.

Mrs. S. M. BALDWIN, whose healing and other mediumship has sometimes been mentioned in American newspapers, has just arrived in London.

THE election of the new Council of the National Association of Spiritualists will take place at the adjourned Annual General Meeting of members on Tuesday next, at 6.30 p.m. Everybody who has tried to select thirty-six new members of council must, after indicating about two dozen, have found himself obliged to pick out a dozen more of whose public services neither himself nor the movement knows anything. The forced appointment of people who have rendered no public services to Spiritualism will cause trouble in the future as in the past.

PSYCHONOMY IN ITS RELATION TO RELIGION AND ETHICS.*

BY J. A. CAMPBELL, B.A. (CANTAB.)

"And if they say unto you, Seek unto them whose speech is in their belly, and those that speak out of the earth, those that utter vain words, that speak out of their belly: shall not a nation seek unto their God? Why do they enquire of the dead concerning the living? —*Isaiah, cap. viii. v. 19. Septuagint Tr.*

1. Before proceeding to consider the subject upon which you have done me the honour of permitting me to address you this evening, I feel it to be both just and necessary that I should apologise to you for making use of a novel, and as I must confess, a somewhat barbarous compound word, in the place of one which, if not etymologically preferable, possesses at any rate the advantage of being familiar. The reasons influencing me I trust to make plain in the course of what I have to say.

In these days of restless craving for novelty and continual change, the responsibility incurred by innovators of all sorts is so apt to be overlooked, that the substitution of one word for another equally well or better representing our meaning seems to us a very little thing. Yet this same indifference was regarded by the Greeks of old, a by no means unenlightened people, as the most sure evidence possible in a nation, of corruption and decline, the precursor of lawlessness and of every evil deed. How it is regarded by the writers of that book, which, if not any longer sacred to us is, I trust still admitted to be wise, I need scarcely remind you. When any one thing is singled out as the index of condemnation as the opposite carefulness is of justification there can be no ambiguity.† And as in those nations with whose prophecies fate has rendered us familiar, so in all others; the myth of the *Logos* embodies for us their sense of the supreme importance and value of speech; the vehicle of thought; the revealer of character; the herald of action, human and Divine—for evermore.

I have not time to enlarge as I should like to do upon this; what I have said will suffice to show you that not without earnest consideration should I have ventured to alter, much less to "coin" a word. Necessity alone can justify a man doing *that*, and this is what I mean by necessity—when current words and phrases are serving to perpetuate some error or delusion.

2. In all sciences the difficulty of fixing upon

an accurate nomenclature is necessarily very great, and is increased by the unfortunate craze for self-exaltation, that urges each individual professor, whether of Zoology, Botany, or Geology, to invent one of his own. Take up, for example, in succession, any two standard works upon ornithology, and look out the scientific name for a robin; it will be by the luckiest of chances that you find him called the same in both; though they agree so far as to call him something which is supposed to tell you in striking Latin what Linnæus told you long ago simply,—that a robin has a red breast.

But while scientific people, for neither rhythm's sake nor reason's, thus play fast and loose with Latin words, and I am sorry to say with English words too, wrangling over the subordinate names to be given to genera and to species, they are at least usually agreed upon the *nature of the object they intend to study*. They do not, in the instance we have chosen, differ in their definition of a bird, though they dispute endlessly over the origin and classification of birds. Two so-called sciences exist however in the world at present, that have each of them elaborated vast systems of detail without making serious attempt to settle that elementary question. One of these is known to us as Political Economy, the other as modern Spiritualism.

"The object of this treatise," says Mr. Mill in the opening chapter of his Political Economy, is to "teach or to investigate the nature of wealth. Every one has a notion sufficiently correct for common purposes of what is meant by wealth."

"The object of these treatises," say the hundred and one writers on the subject of modern Spiritualism, "is to teach or to investigate as to the nature of spirits. Every one has a sufficiently correct notion for common purposes of what is meant by a spirit." Then after a lofty rebuke addressed to those who "aim at metaphysical niceties of definition," the perplexed reader finds himself at once considering the relations of labour and capital, or following out the test experiments of Mr. Crookes.

I have spoken of these two cases together, because in both confusion has resulted from the loose and inaccurate use of words, though the origin and outcome of the confusion in either case have been widely different. In that of political economy, it was the result of deliberate carelessness on the part of a professed teacher of a newly invented creed, and

* A paper read before the National Association of Spiritualists, May 17th.

† By thy words shalt thou be justified and by thy words shalt thou be condemned.

has been powerfully and fully exposed.* In that of so called *Modern Spiritualism*, it was the necessary consequence of the recognition of a forgotten fact by obscure persons in an age that had no room for it, and has been scarcely even suspected.

3. Let us trace the history of the term "Spiritualism," and understand the reasons that led to its adoption, before we proceed to discuss its accuracy; but in order to do this we must examine first a little into the subtler workings of the human mind.

There is a story told somewhere of a German professor to whom his friend was arguing in favour of the existence of God. "Why talk you to me of God?" he replied, "in my system there is no room for Him." Now when in a system—a range of conception—any idea ceases to be possible, the word used to express it does not linger long behind. Try to recall some thought that has ceased to be true to you, but that was once true, try to bring your mind into the attitude in which it then was in relation to that truth; and you will find that the words, the great helps for enabling you to do so, have become *winged* in another sense than those of Homer,—that they have taken to themselves wings and flown away.

With nations as with individuals this is so: no nation of the eighteenth century, at any rate no Protestant nation, believed much in the existence of creatures other than themselves in the heavens or in the earth; therefore words which in classic, or Pauline, or medieval times had served to express the conditions of invisible existence, and to distinguish between what in it was eternal, and what temporary, had in these latter days either dropped out altogether, or had reached the dying stage in becoming synonyms, and were ready to drop out.

Do not be bamboozled though into believing according to the latter-day gospel that this vanishing is necessarily a condition of progress, and that it implies a correspondent development of conception and expression in some other direction; you may be saved from being so misled by remembering that while many grave and sweet words familiar to our fathers have gone from us, the additions of our own age are to be found chiefly in the pages of Mr. Hotten's "Slang Dictionary."

4. The "*system*" of America at the time of the Rochester disturbances was not so perfectly developed as that of the professor, but it is continually being matured. The "progress" of

a great nation can never be very rapid; meanwhile Columbia heads the march of "civilization," and, followed at a little distance by her more cautious European sisters, advances daily nearer the same glorious consummation. We will briefly note the characteristic features of this half-way stage in a pilgrim's progress reversed.

First a negative characteristic, (since the reformation creeds always commence with a negation.)

Disbelief in the reality of anything unseen. Then two positive ones:—

a. *Belief* in the omnipotence of the seen and tangible.

b. (Forming the boundary line dividing the system from the more advanced neology of the professor.)

Belief in an awful "Divine" magistrate existing somewhere whose "justice" might under certain circumstances be escaped from, and even his favour secured to his elect. The last consisting in a permission accorded them to wear long robes, and harp in his presence for ever.

Can you understand now what I meant by saying a little while back, that when these manifestations began at Hydesville, and began in Derbyshire, the age had no room for them? The age found herself in the presence of powers, novel indeed and gigantic, but measureable and controllable—if not exactly visible, at all events intensely real—steam, for example, and electricity. A power that was inconstant in its action, a power that could neither be gauged nor guided, that mocked their best efforts to understand its nature; that needed no engine to display its strength; that asserted its personality but yet could not be seen, was inconceivable, unnameable; impossible, as the Quaker's report of red-hot-ball firing to the mind of Dr. Johnson.

What option then had the simple people among whom the despised power had sprung up, but to name it for themselves, and name it they did from out of the one book that seemed to recognise events of a similar kind—their father's old Bible. "There, at least," we hear them say, "there is no abuse for us, no contempt. Communication with those who once lived on earth, and are now living elsewhere, is spoken of as a not impossible thing; nay, in one case too sacred to be placed in comparison with such facts as ours, as having undoubtedly taken place. Visions are there recorded, not unlike those seen by some among our number. Trances into which men have

* See "*Unto this Last*," four Essays on Political Economy, by John Ruskin.

fallen with their eyes open. Sounds heard by a whole concourse of people at once, and voices as from heaven. A human being returning from the other world—does not the Bible call him a *spirit*? A seer of visions, a dreamer of dreams, is he not the possessor of *spiritual* gifts? With every mysterious personage, and with every mysterious event, a substantive or adjective is connected. Let our science be Spiritualism, and ourselves Spiritualists." A Baptism that had momentous issues.

5. We have noticed the importance of words as the handmaidens of thought; it is but a question of time when they break from their allegiance and become her mistresses. And this usurping character of theirs was never more clearly manifested than in the history of the movement we are considering. At the outset there is confusion of thought; the doctrine of the alleged communication with the "spirits" of the departed is mixed up in the minds of the earliest commentators on the phenomena with hazy references to the mystical part of the teachings of S. Paul which connect the sacred with the spiritual.

What they mean they do not quite know themselves, and they do not know what S. Paul means. But in a few years the floating notion becomes crystallised into the conviction that the spiritual and the supernatural are synonymous terms, that the "unseen things" are only unseen because they are attenuate, and the "unheard things" are only unheard because the tympanum of a material ear is too coarse to reflect them; that, given in any embodied man developed faculties of sight and hearing, and in any disembodied man dwelling in the same medium* in which they are produced, the most ordinary faculties of attention—they would be visible and audible enough.

So you get back to a subtler form of the materialism from which you started. Spirit is only a refinement upon matter; many things exist which are unseeable with material eyes and untouchable with material hands; but nothing exists that is not seeable with some kind of eyes and touchable with some kind of hands.

And to a "religion" founded upon this materialism, than which the old superstition of a *Deus ex machina*, and of a profit and loss account with Him was less fatal. Mark the nature of the logic.—

We can communicate with spirits:

* Cheap manuals of science are beginning at this time to talk about "etherial mediums" and much more that is useful to non-etherial ones engaged upon revelations.

The terms Spirit and Spiritual are used in scripture, sometimes for the unseen, sometimes for the sacred:

Therefore all that is unseen is sacred.

The terms prophet and seer are used in scripture for those who possess abnormal powers, and also for teachers of divine truth.

Therefore every possessor of abnormal powers is a teacher of divine truth. *Eureka!* The comprehensive philosophy of the future is discovered uniting science and religion.

The Holy Spirit is the "magnetic" (*sic*) force inherent in man directed by the angels. God is the name we give to the primeval fountain of that force. Christ was a powerful "medium!"

The angels are our divinities!

The "media" are our priests!

Follow we their gentle guidance!

6. When it came to that, France drew back; her sense of the *spirituel* was not very deep certainly, but some of the doctrines taught by the American angels were hardly "*spirituel*" even in the French sense. She pleaded for Spiritism in the place of Spiritualism, with a small suspicion of the sources of the mischief; but America held firm, while France received the messages of her own angels *cum grano salis*, in the shape of blessed medals of the immaculate conception, from the hands of the apostle Kardéc.

England, considerably later in the day, began to draw back also, under the influence of leaders who knew the Greek and Hebrew as well as the English Bible, and of others who were learning strange things concerning the latest avatar of the Budha under the Bo trees of New York. That avatar, ladies and gentlemen, which was to destroy your association with its radiance, which was to remove this building from its foundations by the breathing of a magic breath—but which has hitherto mercifully spared you.

People asserted fearlessly that the "*Spirits*" had been wrongly named,—that incarnated wisdom was on the whole much better worth thinking about than ghostly twaddle—and there sprang into being the Psychological and Theosophical societies; but the centre of the movement was not greatly affected by these changes and secessions; things went on and go on now pretty much as before, and the more earnest among us long, as they longed before, for something different.

7. You will say to me that I have exaggerated the state of things, that educated "Spiritualists" do not as a rule accept the teachings of spirits

as infallible. In theory perhaps not : what do they do in practice? Go to any *séance* you please, where the circle is composed of devoted believers and listen to the style of conversation that takes place between them, and the "Joey or Peter, or John King," or other familiar that is, or is believed to be "present." Questions asked upon private matters that one would hardly dare to consult a parent about, questions upon matters the most sacred and awful that can engage the human mind. Replies that make the blood boil by their immorality, their absurdity, their blasphemy, accepted as though they were the very oracles of God.

No "knotty point of doctrine or discipline so long as a test question" is not involved, is too hard for the spirits. No feeling of reverence in the presence of what is holy disturbs them; their wit is like that which we might imagine to be indulged in by the clowns and pot-boys of a third-rate theatre, and their insolent familiarity in addressing ladies, what an incarnated drunkard would have been kicked down the back stairs for daring to use in the houses of their husbands and fathers.

And the "*mediums*." God knows that I feel as keenly as it is possible for any man to feel the peculiar trials and difficulties they have to undergo—that I shudder to think of the heartless cruelty, the hopeless misunderstanding with which they are treated. But on the other hand, when they are flattered and made much of, taken out of their rightful position in society, pampered, and caressed—when every word that falls from their lips in private is treasured as infinitely precious—when their teaching on social and religious questions, if they happen to be "trance-speakers," much of it bad and valueless, as much of it is good and true, is put on a level with the teachings of the world's greatest men, with those of Our Lord Himself—when the claim put forth by some of them, as it was in round numbers the other day, by an aimable young member of the fraternity, to be recognised as the leaders of religious, (and also of scientific,) thought is gravely listened to—can any one who desires to see a great truth freed from degradation longer keep silence?

An experience of my own strangely illustrates all that I have just said. Suffer me to relate it to you.

I happened to be present some time ago when a "medium" (entirely unknown to our English public), during the time he was entranced, gave utterance to doctrines so repug-

nant to the moral sense, not only of "Christian England" but of heathen and semi-barbarous nations, doctrines so bad that no less strong word than *damnable* will serve to describe them. I instantly challenged the "Spirit Guide," saying, if my memory serves me, "That is both wicked and false." "Have not I better opportunities of knowing what is wicked and false than you?" "Not better than every holy prophet since the world began; not better than the Light of the World." "But, Mr. Campbell, I am a spirit." "So am I, though more closely encased." "Let us dismiss the subject." Not many days afterwards, I was told through the very same channel that I was right, but that owing to "peculiar conditions" the *guide* could do no other at the time.

Ladies and gentlemen, the religion of Spiritualism does indeed rest upon uncertain foundations!

You marvel at the chaotic state of your movement, at the weary repetition of platitudes in your literature, at the unsatisfying, unhelpful, unedifying nature of your *séances*. You marvel why your "Spiritualism" leads to family sorrow, and sometimes to family ruin; why your mediumship resembles not unfrequently that found of old in the country of the Gadarenes. Take into your minds but for once thoroughly the real state of things, and your astonishment will cease.

8. I have told now my reasons for altogether rejecting this title of Spiritualism. Because its adoption has led to the hiding of real issues and the opening up of false ones, because its perpetuation serves to perpetuate the mischief thus caused and to increase it.

There are still secondary reasons, which would be no reasons at all if they were not founded upon one final underlying reason, that the title is in itself a false one. For phenomenal judgment, that is judgment by appearance, or by consequences, is always unjust till you can appeal beyond it.

Never fear that I am preparing for a plunge into abstruse philological discussion. In my first letter to my friends, if they allow me to write it, which will treat of the *bases of psychonomy*, I intend to look well into the derivation and history of the words used in our language for the invisible part of man, such as soul, spirit, ghost; words still bandied about in a meaningless manner amongst us.

Here it will sufficiently answer our purpose to note, that in all languages we find two or more distinct words, or sets of words, used to

describe the one the higher, the other the lower manifestations of the life-power in nature.
(To be continued).

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.]

SPIRITUAL BIBLIOGRAPHY.

Sir,—In answer to H. M. (Bath), I beg to say that I possess but one book by "Eliphas Lévi," *La Clef des Grands Mystères*, and that was published as long ago as 1861, by Germer Baillière No. 17 Rue de L'Ecole de Medecine, at Paris; and was also to be obtained at the house of M. Hippolyte Baillière, 219, Regent Street, London. "Eliphas Lévi" was the *nom de plume* of the Abbé Constant, who died in the year 1876.

SCRUTATOR.

[We believe that M. Baillière's London Publishing Offices are now in King William Street, Strand.—Ed.]

BELIEF IN A FUTURE STATE.

Sir,—I am at the present time challenged to substantiate a statement which I recently made in a written discussion that all peoples and nations of any note had always believed in an after-death state of consciousness of some kind. I made this statement from recollections of what I had occasionally read; but few authorities are within my reach, and I shall feel obliged to any reader who can give me information bearing upon the point. Especially should I like to know authoritatively what was the popular belief in spiritual existence amongst the Jews in Christ's time.

Of course I am perfectly aware that schoolmen and philosophers have speculated and differed in all manner of ways, but I refer only to popular faiths. Were they such as I understand, or were and are there any conspicuous exceptions? M.

Edinburgh.

THE ACCIDENT TO MR. LAMBELLE.

Sir,—Permit me space to answer through your columns the many letters of enquiry sent to me from various parts of the country, respecting the extent of the injuries sustained by me in my recent accident. Being engaged at the hatchway of a steamer, and working on a stage, it broke with the weight of an iron beam I had in my arms, weighing nearly 3 cwt., and I fell a depth of 18 feet. The beam also fell and struck me on the right side of the head, inflicting a gash about 2½ in. in length. My left side was sorely bruised. On my reaching home, I was unable to move a joint, save with considerable pain. This continued for three weeks; but I am thankful to say I am recovering very rapidly. I am in good hopes that in a week or so my restoration will be complete. W. H. LAMBELLE.

49, Eldon Street, South Shields.

ACCUMULATED MEDIUM POWER.

Sir,—All who have had experience in Spiritualism allow that while there are certain phenomena which occur spontaneously, there are others equally wonderful, which are evoked through the agency of mediums. And it appears that the more fully developed the medium, the more remarkable the phenomena; also that two or three mediums are proportionately more powerful than one. It is with reference to the last circumstance that I wish to throw out a hint.

If this accumulative power really exists—and all that

I have seen or read goes to confirm me in the opinion that it does—it seems to me a matter of regret that some effort should not be made to allow a considerable number, or all of our ablest mediums living in England, to hold a yearly or half-yearly session, say of a fortnight's duration. The result of such a sitting, I believe, would be in the highest degree satisfactory, and tend to give unity to the movement which is now wanting. It might also be the means of enlightening us upon many subjects, which we can but suppose spirits are better able to instruct us upon, than we, in the embodied state, to acquire a knowledge of, without their direct aid. I submit that notwithstanding the hundreds of thousands of avowed Spiritualists that we are as far off as ever from possessing a knowledge of soul or spirit force.

Northampton.

I. P.

THE INDUCED RIGIDITY OF MESMERIC SENSITIVES.

Sir,—I was rather surprised to read in *The Spiritualist*, of May 28th, the statement of a speaker that standing upon a mesmerised sensitive, when in a state of rigidity, and resting with head and heels upon two chairs, was productive of injurious effects. This statement is foreign to an experience of more than twenty-five years, during which I have performed the experiment hundreds of times, and have never known any evil result. As the Manor Rooms, Hackney, is mentioned, I may state that on November 8th, 1871, I gave a mesmeric entertainment there, and among those who went under my influence on that occasion, was a lad of about thirteen or fourteen years of age, as nearly as I can remember. I was told he was the hallkeeper's son, and had never been under the influence before. Of course I did not stand on him, but I did on another sensitive, without, I hope, producing any ill effect; at least he never complained of any. I have stood upon my two sensitives, George and Alfred, many times, and they state that they never feel the worse for it. It is mostly on Alfred I perform this experiment, and if, when experimenting upon him, I omit this illustration, he *always* reminds me of it, which I think he would not do if it had any ill effects.

On one occasion, a few years since, when giving an entertainment in Stamford Street, Blackfriars, on a platform furnished with stage fittings, I made one of my sensitives rigid, and placed him on the backs of two chairs, so that when the curtain was drawn up he was seen to form the table from which I delivered my lecture. I kept my sensitive in this state and position, for over fifteen minutes, and he afterwards assured me that he at no time felt the worse for it.

As I shall, however, have several opportunities this week of repeating the experiment, I will do so and you shall know the result.

S. R. REDMAN.

Brixton Hill, S.W., June 7th, 1880.

An old Scotchwoman was once asked whether she did not think it improbable that all mankind would be damned except herself and her neighbour, Jamie Weaver, who formed between them a select church of their own. "Well," answered the dame, "I hae often had my doots about Jamie Weaver."—*St. James's Gazette*.

An erroneous statement has been published that the National Association of Spiritualists conducted the Slade defence. The Association had nothing to do with the defence beyond lending its rooms without charge to the Defence Committee. While Mr. Harrison was in the Perthshire Highlands, Dr. Slade wrote to him stating that no organised effort was being made on his behalf, so Mr. Harrison returned to London and called a meeting of Spiritualists, which meeting appointed the Defence Committee.

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

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

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

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

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

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

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

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

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

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

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