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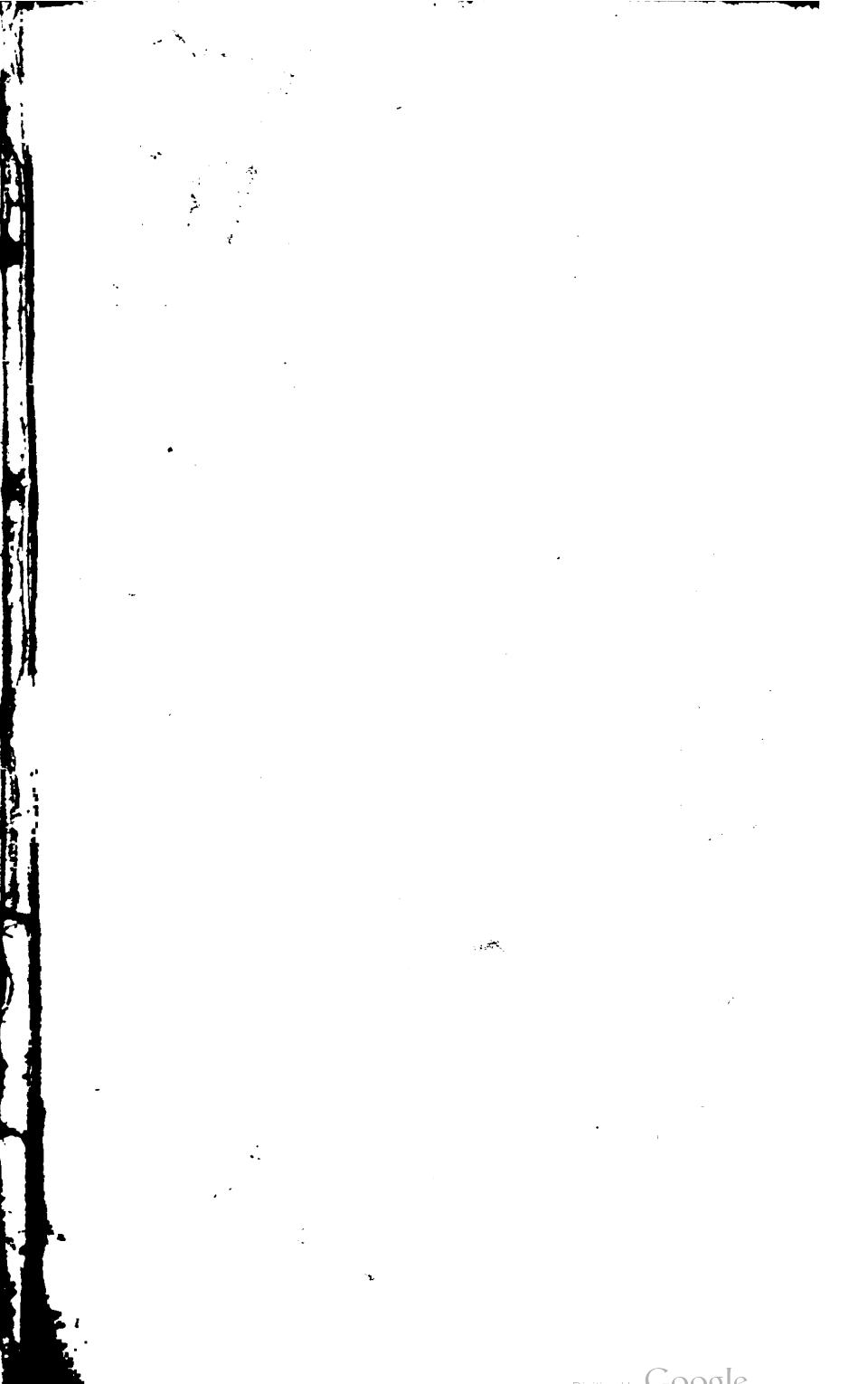
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THE
SPIRITUAL MAGAZINE.

SPIRITUALISM is based on the cardinal fact of spirit communion and influx ; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny ; and its application to a regenerates life. It recognizes a *continuous* Divine inspiration in man ; it aims, through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe ; of the relations of spirit to matter, and of man to God and the Spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.



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THE Spiritual Magazine.

JANUARY, 1867.

TO OUR READERS.

WE have completed seven volumes of the *Spiritual Magazine*, and have thus served an apprenticeship of seven years in the largest and most catholic of all the workshops of humanity—the study of the spiritual side of things, and of the human soul and its relations to God and the spiritual world. It has been but an apprenticeship, in which the study has been carried on under great disadvantages, and in which we cannot profess to have made the advances which would now enable us to begin the world as master-workmen. We must still continue patient and humble students of the great laws which we are investigating, and trust that our earnest endeavours may bring more light, where yet there is such darkness to be dispelled.

In looking back upon our work, and gathering ourselves together for future labours, we believe that we have done good service to the cause of truth, religion, and science, by the publication of the most remarkable body of modern supernatural facts and conclusions which have ever issued from the printing press. In this we have gone far towards re-habilitating spiritual causation, and in bringing back to many those old and grand beliefs which a perverted view of science has succeeded for a time in displacing.

Nor do we think that in assuming thus much we are going beyond the truth, for the present position of Spiritualism in England, as it really is, and not as it appears in the occasional references to it in the press, marks a vast advance in the knowledge and philosophy of the subject. We have insisted that what appeared at first to be separated pools, have gradually turned out to be only portions of the great ocean of spiritual forces, as the advancing tide of knowledge has swept over them; and we are already large and catholic enough to embrace the wonders of human magnetism, clairvoyance, healing, prophetic utterances, predictions, dreams, visions, possession, so-called miracles and supernatural powers of all the ages, as only forming

a part of, and to be explained by, the philosophy and facts of the great unitary force called Spiritualism.

We have maintained that there is a continuous history of these, to be found without a break, throughout the whole of recorded history, and a large portion of our space has been devoted to instances of this great truth, still so much in advance of the general opinion of the world.

We have helped to make credible the supernatural of the old times, by adducing the most absolute proofs of similar facts happening in our own day, and amongst ourselves, and we have thus opened out a road for both science and religion to travel upon, when they shall choose to go hand-in-hand on this great journey of discovery.

We have shewn how to destroy superstition, by enlarging the boundaries of scientific investigation, and by reducing even ghosts to a system of analysis and induction.

We have met the men of science on their own ground, by shewing them reasons more inclusive and larger than their own for all the facts of God, both natural and supernatural; and the religious have been taught that their only true wisdom is in joining us in our combat against an age of infidelity, and in having our assistance in maintaining the supernaturalism on which all religions must rest, as a common base.

We have kept Spiritualism itself from publicly running riot, as it has done in America and elsewhere in some instances, and from converting itself into a sect or into a new religion, which in reality it is not; but is only the life and essence of all religions.

We have helped to dissipate the fear of death, by shewing the real nature of the change which happens to us in being born again into the great spirit-world; and we have assisted in making real to many, the dear and bright ones who will come to welcome us in the summer-land.

We have made the spirit-world appear nearer to us, and have shewn how it is the true world of causes, and how its forces penetrate into and form our natural sphere, and we have opened the study of a true psychology, based upon the recognition of this fact, so new to science and its professors.

We have shewn that every religion is, and must always be based upon supernaturalism, and that instead of miraculous powers being their weakness, as they have come to be considered by the sceptical spirit of the age, they are really their strength, and have never been absent in the highest days of the Churches.

It was natural that in thus running counter to the scientific prejudices, and short-sightedness of the day, we should be made the subjects of ridicule and opprobrious epithets, and that we should have had difficulties to contend with, both from within and

without. But there is much work yet before us, for so long as the learned deny, the subject must be pressed upon them; and we are in no degree deterred from undertaking it, if our readers will continue to extend to us their sympathy and their help.

We hope to maintain for the future, as we have endeavoured to do in the past, the independence and freedom of the *Magazine*, so that it should not represent any exclusive views, but shall give a liberal expression to the highest spiritual studies and the philosophy and religion of the subject.

QUESTIONS AND IMPROMPTU ANSWERS.

By MISS HARDINGE.

Question.—What is the nature of what is called “Genius?”

Answer.—It is one of those questions that might be answered by any person who lays claim to genius. There are two modes of answering it. We believe that there must be in morals, in metaphysics, in mind, as well as in physics, an absolute standard of truth: hence, we answer your question first from the stand-point of human opinion, and next from that which we believe to be truth. We find that the accepted opinions of mankind concerning genius are, that whosoever exhibits a capacity beyond the ordinary ranks of humanity in any direction is possessed of a special genius. We perceive that the standard of judgment must be adapted to universal public opinion, or the capacity of a nation. Hence, among the Red Indians, where there are no other developments of talent or special capacity than such as belong to the professions or trades which are common to a savage people, as the hunter or the manufacturer of the simple instruments required for the chase, as the *improvisatore*, or the prophet, or the medicine-man,—amongst such a people,—under such primeval conditions of life as theirs, genius would be considered as the capacity to excel in any of those particular directions. No such standard would be accepted in a civilized nation. If you take, therefore, the extremes of savagism and civilization, you will find, first, that in both the standard is the same—that is, excellence in any particular department commonly known to the people; and next, that it is very various between the savage and the civilized man, as the one possesses only the rudimentary arts of life, and the other possesses them in their totality. These,

therefore, are the universally accepted definitions of genius amongst civilized nations,—those who can excel in the fine arts, as in music, poetry, painting, sculpture, architecture; those who can excel in the mechanical, or in the realm of invention; those who can excel in such departments of literature as are common to the period. There is also another definition of genius. It is universally believed that those who manifest a capacity for every description of knowledge, possess genius, although it may not be practical—not be adapted to very high development in a special direction,—a capacity to appreciate the beautiful, to understand the mechanical, to comprehend and measure mind; in fact, that genius is a quick perception and a ready expression of mind.

We now propose to enter more analytically into the nature of mind, and the standard from whence in our search for absolute truth, we may find a real definition of genius. We believe that all spirit is unitary. If we could analyze the nature of spirit we should find it to be one primal substance, and that this contains all capacities, all attributes, all intelligence that ever was or can be; that the genius therefore that is exhibited in various minds is but the development of those minds in special directions; that the spirit of the savage, of the civilized man, and of every creature who ranges between their different gradations, is one and the same element of being. We believe, however, that spirit varies in its manifestations through the different media of forms; and hence that the spirit of the uncivilized and the civilized being unitary, they exhibit themselves in great varieties only in proportion to the form, organism, circumstances and surroundings that have developed the mind. Thus believing, we find that there is a capacity for all and every conceivable variety of mind existing in each living creature, and that genius is the natural and intuitive predominance of mind over matter. It is the possibility that exists in some spirits to transcend the prison bound of matter. Think of it. The soul looks out through the human senses, through the mortal frame, as a prisoner through the bars of matter. We have exhibited in the clairvoyant, the psychometrist, the psychologist, the magnetiser and the genius, evidences of powers of mind that transcend matter. The inventor for instance: he has never tried the combinations which are suggested to his mind, you may call it the inspiration of a higher mind; but we believe that no inspiration comes to man except through the fine links of genius, that all inspiration is relative, and visits the human mind only as the fire which lights up the sacrifice prepared upon the altar. Hence when latent powers of mind exist, which enable the soul to look through the windows of matter and to perceive great combinations in the elements,

or to perceive glorious possibilities of producing sounds and moving the soul through the fine links of melody, and the delicious combinations of harmony; when there exists in the mind a capacity to perceive something higher than the mere chemical combinations of colour, or the mere attributes of mind which are represented by imitation on the canvas, there is a genius within, that externalises powers in that direction, and there is the representation of the truth that is within. Take an illustration. The sun makes our pictures, faithfully represents the form presented to the plate. The interruption of the shadow on that sensitive plate, produces then the exact resemblance of the form exhibited. Now from the daguerreotype take all the gradations of portrait painting, from the mere daub, to the powers of a Raffaele, a Guido, a Titian, a Rubens. There you will perceive the various links of genius, that is, the power which the human mind possesses, not only to represent the form, to imitate the exterior, but to present faithfully the soul within; to put spirit into the canvas, as well as to represent the external shadow of the casket which carries it. And the power of humanity to appreciate genius, is just as much an attribute of truth, as the power of genius to represent that which is true. You behold the picture which the hand of genius has limned. How beautiful it is! you know not why, or wherefore, you cannot tell why the work of a Titian exceeds the portraits made by the sun. Both are faithful representations: but the one speaks to your soul, and the other to your senses. And it is, because there is within all beings an attribute to appreciate the grand standards of nature, because we all are true in our spirits, and because we thus appreciate truth; we have as much genius in perceiving the genius of others, as they have in exhibiting it. I call genius, therefore, the representations of the absolutely true, where-soever it appears. Genius in the poet is but the appreciation of the grand, the sublime, the beautiful, the holy, the good, and the lovely, and the capacity to express all these. There is genius in the common people when they hear the stirring lyrics of the poet genius before they can appreciate them. There is genius in the mind that can enter into the burning words of the orator, can perceive genius in the tone of the reader, can appreciate it in the recitation of the *improvisatore*. There is a representation of a holy and sublime truth in nature, in the painter, when he is able to represent something more than external forms, when he puts the soul of nature into the canvas, and the life into the picture. And there is genius in the people who are able to discriminate between the sun-picture and the work of the master. There is genius in the Promethean mind of the sculptor, who beholds in the unlovely block of marble the unborn

statue of the man, and as he carves and expresses his mind there, that is genius which enables him most faithfully to put the soul within the marble; and there is genius on the part of the people who gaze on the block sculptured by the hand of power and recognize the soul that is there. Again and again, were I to carry you through all the illustrations that the works of man's hand can achieve or his mind conceive of, I should shew that genius is the fidelity of the human mind to the grand types of God's powers, workmanship, thoughts, ideas and conceptions in nature. It is the representation of the absolutely true and the perception of the absolutely true. It is the pregleam of the soul's immortal powers, it is the scintillation of the Divine fire glittering around the prison house of clay; and giving wings to the Psyché to carry it far far away from the dull cold material forms about us. It is the incarnation of spirit put into matter, and the perception of spirit grasping the hand of spirit. There is genius required to appreciate mind as well, I repeat, as to exhibit it. We thank God for genius because it gives us the assurance that we are something more than the dull cold senseless clods of clay that materialism would make us. It is the dawning of the God within us—the assurance that as age after age rolls on fraught with progress it is the spirit of God in matter and the spirit of mind working with the Creator that is elaborating progress through genius.

Question.—Can you give us any information on the subject of Astrology? Can it be considered a science?

Answer.—Again we find there must be two definitions rendered of your words. We believe that whatever *is*, is susceptible of being made a science. Hence we call Spiritualism a science, because it is the science of mind. Man accepts not of the term science except as applied to a system—a system which we can reduce to artistic practice. We call art the practice of science, and science the system, and the system itself is derived from fundamental laws or principles which inhere in creation; and, therefore, having thus analyzed the term science, we affirm that, although not understood by man, astrology is a science. We cannot conceive of any atom in nature separated from any other atom. We know it is not so in this world. We know that the entire of the atoms are allied by magnetism. We know that the entire of the air lies as much in strata, as the geological form of the earth. Where then do the harmonies of this vast system of blending atoms end? Certainly not with the stars, not with the sun nor moon; for all these interchange influences with us. We know that if we remove any substance, any plant, or any living

thing from the influence of light, it not only ceases after a time to live, but it lacks the attributes of colour and form. What is light? The action that takes place between the solar fluid and the earth's atmosphere. We perceive day by day the action of the moon—at least we so term it—on the tides. We know that measurably every star that we can see must exert an influence upon physical nature. We know that its beams cannot reach us without there being a medium for the transmission of its rays, and that that medium constitutes a connecting link between the two points. It may be that millions of years may elapse before the connecting lines each terminate; nevertheless, time and space in great eternity and infinity are nought: a connection is there.

Thus much for the fundamental principles which we believe underlie astrology. And the next question is—How much evidence have we that we can reduce this varied harmonic relation that exists in nature to an understood science? We have no difficulty in comprehending the action of the solar beam. We know that the chemistry of the sun supplies us with nearly all of form and colour and vegetation, even of life, that exists upon earth; were we questioning, therefore, the chemistry of the sun, it would at once answer your question. It may be more difficult to prove the influence of the moon; still more, it is said, to prove the influence of the stars, except from the vague strange system of old astrology. Now supposing that we reduce to a practical test the power of astrology. We will proceed thus. It is assumed by the modern as by the ancient astrologer, that the hour, the moment of every living creature's birth is ruled over by a star; not by a planet only, but by the constellation which associates itself around the star. There is a double influence claimed by ancient astrologers; first of the constellation, and next of the planet, and next of its relation to the sun. Assuming that the astrologer draws his figure, or sets up his table of nativity, as he terms it, in which he connects the influence of the sun, the moon, the planet, and the constellation which appeared, or was, in the ascendant at the time of the birth of the individual, the practical test of the truth of astrology consists in the fact that no astrologer who has ever made himself master of the first rules of his science, shall fail accurately to delineate the characteristics of person and mind of his subject. I challenge the world, the theologian, the materialist, the scoffer, the sceptic, the believer alike, to test astrology upon that one point alone. I say that every astrologer shall be able to determine the physical appearance, and the mental states of any given persons by the precise hour of their birth, and their association with the

planets ruling, as it is termed, at that hour. Smile, sceptics, but rather smile at your own ignorance, when you find that there is a fact in nature that, because you have not investigated or do not understand as a system, you deny. I leave this open challenge from this place to the world. Now the astrologer goes further; he claims not only that the mental states and the physical configuration of the organism shall be accurately shewn by planets, but that the events of the life shall be traced. Here I take issue with the astrologer—his position is not assured; moreover, it is inferential; he is not in a position to calculate it. He proceeds upon certain general principles. Astrology dating back to the most ancient periods, antedating the alchemist, and proceeding before the time of the Greek and Roman sages; commences where theology commences, in the ancient kingdom of Hindustan. It was there believed by the most ancient astrologers that the stars were living animals; that they not only ruled over and influenced human destiny, but that they were themselves beings, gods, capable of that influence. Hence the idea arose that the destiny of certain human beings was entrusted to them.

I am not prepared to say that any single event of any living creature's life can be turned aside or changed, nor am I prepared to admit the doctrine of absolute necessity; but we do know if we will string causation upon a single chain, we shall find that the voice that speaks to you to-night is here, and breathing forth these utterances from a long chain of causes which commenced in this organism in the moment of birth; which preceded that birth by a long chain of causes; which preceded the parental action, and so dates back from generation to generation through the entire realm of human causation, and at last commences with the organism of the planet itself. Remove one single point of eventuation and you destroy the whole chain; and is the chain confined to the single destiny? Mark how it ramifies like the radiations of light on every side, connecting itself with other destinies, and so throughout the realm of humanity knitting up into one chain of causation the life of every living creature. Is this necessity? Why then, if it is, all things from the beginning of time are but one continuous march of events, resulting from one Divine cause. That cause is in the law laid down by the great good God—granted; but then this ultimates in millions and millions of individualities. Hence we believe in prophecy; we believe that prophecy is the sight of that which is; not a calculation, not a necessary sequence of one event hanging upon another. Prophecy is an absolute realization of absolute truth. Prophecy precedes that which is; calculation is a system of induction and deduction—calculations proceeding upon the

fact that certain minds will incline in certain directions; and, therefore, the astrological system of calculating events would fail upon the basis on which astrologers place it, namely, that because certain temperaments incline in certain directions corresponding events must result. But the good astrologer and the bad astrologer give us the evidence that there is something more than calculation, for there is a difference between the powers of the astrologers—some predict accurately and some fail—wherefore? Because some stop outside of the realm of calculation and prophecy, and others narrowing down their calculations merely to certain possibilities, can and do tell the tendencies of the human mind and various events, but fail to realize the details. Hence I affirm that astrology is a science, but as yet an undeveloped one.

I will pause yet further upon this point. It is affirmed by some of the ancients not alone that the stars are living animals, but that they are the habitations of spirits; that every star possesses a certain class of inhabitants as definite in their occupations and tendencies as that of this earth. Is this unreasonable? We are told that the mean density of one planet is as light as cork, that there are some planets so rarefied that their substance is lighter even than cork, others much heavier than this earth. Are they inhabited? Is a drop of water inhabited? Is the air full of life? Shew me the atom of matter that is dissociated from life and from these vast worlds heaving in space their gigantic forms, with their sparkling satellites, their revolving moons, their huge thick monstrous belts, all repeating the story of creation. We cannot conceive of this floating dew-drop in space, this little planetary earth of ours inhabited as it is, and yet believe that one single point in space is free from life, life adapted to it. All life is adapted to the conditions in which it is found. The life of the ocean is not the life of the earth, the life of the air is not that of the earth; and therefore, we believe that however various the states of material bodies, there is a life there adapted admirably to them.

It is held by astrologers, not only that there is a life within all these planets, but an influential life. And so they divided off the spirits and their influences, and according to the soul that was born or descended to earth beneath that planetary influence, so, they held, their destiny was shaped and governed by the spirits of that planet. They attributed to every planet a spiritual harmony, as we do to each a material harmony; they believed that every spirit of the planet was in harmony with their planet as we must believe the material forms are in harmony with the planet, and therefore there is reason to think that thus far they are correct.

We must enlarge yet further on one more point in this question, for it is one replete with interest. We believe that the modern spiritual movement is the recognition of the action of spirits and spiritual forces upon this earth. We believe that up to this period, the spirits of the dead have not been accredited with the power upon earth that is now claimed for them. Spirits have been here. Can we ignore the past, and all its experiences? Can we take the arts, the sciences, the literature, the inventions, the mentality of the rolling ages, and yet dis sever them from some special point because it clashes with our theology. There is not a single object around us, a garment we wear, a flash of light that illumines our darkness, a single invention of use that blesses us, but what is the combined mentality of the grand old Past, but what is the culminating force of the minds of antiquity. Ages have brought to bear these divine thoughts. Some have been born of the crucible of thousands of years, and some have sprung into life like the century plant, whose growth has been for one hundred years, but whose culminating glory has been the work of a single hour; and therefore we act falsely to reason in our impious pride when we reject the testimony of the ages, and blot out this portion and that portion of the beliefs of antiquity to specially suit our own prejudices. And all the beliefs of antiquity afford us the evidence of a history of supernaturalism marching onward and keeping pace with the history of naturalism; a world of spirits, a life of demonology, a grand mystery of spiritual forces and spiritual powers, an hierarchy of beings whom we know not of, though they were there, and were not always associated with the spirits of the dead. The Jewish Cabala is full of angels and archangels and mysterious beings divided and classified, and now and then of dead men. The Bible—which in itself is a grand historical chain of evidence, and should be prized by every scholar, no less than by every religionist—tells us of Moses and Elias; tells us of the risen spirits of Samuel and of Jesus; but it does not always tell us that the Lords and Gods and angels and spirits, the archangels who ministered to Daniel and Ezekiel, and the strange and mysterious spirits of visions, were identical with the spirits of the dead. The Greeks and Romans by their various classifications of spirits, dæmons, heroes and manes, shewed their belief in separate orders of beings, including the spirits of the dead. The whole history of magic is rife with the same testimony. You have not studied it, and the word magic causes you to smile. It is a portion of the great science of mind, a portion of the science of the occult powers of earth of which the materialist knows nothing, and so, through ignorance, tramples under foot the grandest of all sciences, the soul of the universe.

Now, I believe that modern manifestations are essentially the work of those whom you call dead men. They are produced by the spirits of the dead. They are basing spiritual intercourse no longer upon the arbitrary will, possible caprices, or possible powers of unknown spirits of the universe; but they are bringing man into direct relation with those to whom he belongs, and, by the aid of science connecting the risen, glorified, purified, and perfected spirit of humanity with the spirit of humanity still grovelling, but striving and aspiring upwards. I believe that astrology predicated its realization of human destiny being in the charge of spirits, from the perfect comprehension that spirits were abroad on earth, who could and did, and ever will influence human destiny. But I believe that modern Spiritualism, like the religion of the Master, destroys the idols of old and breaks the powers of superstition. So I believe that the astrology of old will no longer exist, and that calculations will no longer be based upon the possible force of planetary spirits and demons, and spirits of the elements and spirits of the universe, all of which are mixed up with the history of astrology. On the contrary, I think that a rational science of harmonial influence between every body in space will be established, which will give us a direct assurance of why, and in what relations, we stand in the great universe; which will give us a clear and conclusive explanation of colour, of light, of form, of heat, of weight, of density, all of which are produced, more or less, by the operations of other bodies in space upon us; which will place every living organism in relation to the universe, and prove that the sun, the moon, and the entire of bodies in space can influence organisms, and do; but will leave the soul free to the power of the soul. It will dispel all the dark mysticisms and the dreadful possibilities that arose in the days of magic and sorcery and witchcraft, and the intercourse of human spirits with supra-mundane spirits, and replace them by the healthful, the true, the kind, the loving, the natural harmonial spirits of our own earth who, inhabiting the mid-region, the spheres where they are travelling onwards and upwards to higher spheres, will carry us along with them. Hence, whilst I believe that astrology is based upon a science, a system not understood, and vaguely, indefinitely, and most injuriously mixed up in ancient times with the lost art of magic, its foundations as a truth remain, and will, in the dawning science of mind, be remodelled. It will shew the physical connection of bodies in space and their influence upon us; at the same time, it will be free from the dark and superstitious grossness which associated magic and the influence of supra-mundane spirits with ours; leaving us free to the control of the Great, the Infinite Father of Spirits, and those whom He has given us to be

our guardians and our guides—our patriots, our apostles, our saints, martyrs, our fathers, mothers, friends, the spirits of this earth. Astrology, then, will be the definition of the occult powers of bodies in space—of our relations to those bodies in space—but will no longer be marred and deformed by the dark and superstitious arts of ancient magic.

Question.—Can the conditions for spirit manifestations be reduced to a science? If so, how can these conditions be best fulfilled?

Answer.—Let us consider what are the conditions. We require, first the magnetism of a certain human organism; we require a person whom we call a medium. These persons are exceptional, you say. I think they are not. They are like human beings whom I have classed in the category of geniuses, merely the exhibition of that which belongs to the whole human family. Hence, as every living creature is possessed of a magnetic spiritual body, so every living creature is a medium, although his powers of becoming associated with spirits as a medium, may be latent. The question then arises, by what means can we best develop these latent powers, provided always it is good for the organism that they should be so developed? We so admire the benefits and the blessings that grow out of the spirit circle; we so covet after spiritual gifts, and realize so much of blessing in the intercourse with the spirits of the beloved who have gone before, that many of us covet the gift of an externalized mediumship. Let us remember the claim we have made, that this power of communing with the spirits of the dead is a modern one. I believe that in all periods the spirits of the dead have been seen, and have communed with earth; but I believe that they have come, as have other spirits, only when conditions were favourable for them. The modern manifestations consist in a knowledge—which scientific minds, who have passed from earth have obtained—of how to regulate the communication. They have formed it into a telegraph, they have established something like a rudimental system by the aid of electricity, by which they can communicate with mortals, called mediums. Now be pleased to remember that this modern manifestation displays itself after the advent on earth of mesmerism, electro-biology, and electricity. Those who practised these sciences on earth took with them their knowledge to the spheres, and from the departure of these great minds we date the working of the spiritual telegraph. We require then, in the first place, an action from the spirits. They must first understand the means of working the telegraph; we think they do not yet. They are almost as ignorant of the means

of working the telegraph as yourselves. Those who first originated it, experimented long before they succeeded in arranging into anything like a system the mode of producing telegraphic raps. They next had to experiment upon the mode of psychologizing human minds. One short score of years alone has elapsed since the first modern manifestations were made. During this period they have been erratic, they have been broken and disturbed, and they have succeeded as yet only in evoking the powers of unbalanced bodies or unbalanced minds. You must consider the medium. Select any medium you please, gifted with whatsoever powers he may display, and you will find, that in place of that which we call genius, there is a physical, mental, or moral deficiency, there is a lack of balance somewhere, there is not the concentration of mind that produces strong individuality. Now we say this with all kindness to the mediums, including your speaker in the category, including all and every one if you please, who will submit to the self investigation that compares them with the fully and well balanced mind. As yet modern spiritual manifestations, therefore, have only succeeded on the part of the spirits in effecting a communication through partially unbalanced organisms.

How much has humanity done? Not taken one step, not one step in advance. A score of years has passed away, and amongst the millions of the Western Continent there is not yet one organized association banded together for the discovery of truth in this science of mind. Is there one here? Is there one on the European Continent? No. They are banded together for the enunciation of some special theory of their own, some dogma that grows out of spirit communion. When you can find any evidence that God, or spirits, angels or God's ministers ever instructed man orally in one single branch of science, or failed to require him to work it out for himself, you may expect that spiritual manifestations and their mode of production can be taught by spirits. Till you find this, you must and will find that you must practise for yourselves, and with all the light of experiment, and failure, and experience, and success, you must build up for yourselves, step by step, the system by which the communication can be well and successfully worked. I will not say that spirits are not experimenting, but human beings are not experimenting. The first step towards the foundation of the science is the study of animal magnetism. You require for this study, instruments; first to measure the quantity of electricity or magnetism, next to determine its quality. For whilst I say that the life principle is one in all beings, it varies in every living creature. Have you such instruments? No. You have electrometers for measuring or testing the quality or

force of electricity, but only very recently have you made the least attempt in the direction of vital magnetism. You must start then with animal magnetism, and instruments to define its nature, to define its quantity, and also to define its quality. You must next require martyrs to the science of magnetism. All science has its martyrs. You will require these; you will learn better by martyrdoms than successes. Successes are accidental, martyrdoms are the inevitable result of ignorance, and these, warning you upwards will carry you forward until you have established the laws of magnetism. When you know those you will understand every living creature that comes to your circle; you will understand something more, you will learn that not in the circle only, but outside of the circle, have the greatest number of spirit-mediums been found. The circle is but a mode of generating magnetism which falls upon the spirit medium and externalizes her or his power; and therefore, though the circle is like the Pentecostal feast in the upper chamber, where they gathered together with one accord—though it is as it were a process of development for whatsoever latent powers exist, nevertheless, you will also learn that the circle does not make the medium, it merely develops the power which is there. Again, in forming your spirit circle do you come together with a Pentecostal principle, with one accord? Never. I presume there has never yet been a circle held consecutively for any considerable period of time, where it was determined that all should come together with one accord and for one purpose and understanding of that purpose.

And, therefore, from animal magnetism you must study electro-biology, or the action of mind upon mind. All manifestations of power that extend to the world of spirits begin upon this earth. Here is the school-house—here the rudimental college. Know yourselves. Learn first the imponderable nature of magnetism within yourselves as a science. Study the nature of the action of mind within yourselves as a science. You are then in an attitude of knowledge to determine how far beyond earth your magnetism and your psychology can reach. Therefore, we commend as the best foundation for the study of the great spiritual science, which commences on earth, and stretches away to the spheres of spiritual life, we commend a Spiritual Lyceum, a Lyceum where the professors of mental science shall enter—the professors who have graduated through the college of practice—the professors who have attained to their degree by the right of success. Let such as these band themselves together with one accord for the solemn purpose of learning; not attempting to grapple with this mental science through the revealments of spirits, who are nine-tenths of

them as ignorant as yourselves, but through the ordinary and well-approved modes by which God yields up the knowledge of all His ways, by industry, by patience, by investigation, by bringing to bear upon the subject all the acumen and powers of mind. Devote but half as much attention to the physiology of mind, as you devote to the physiological conditions of your domestic animals, of those that minister to your use, or are placed upon your table for food. Study but half as carefully the immortal nature of the soul within you as you have devoted time towards the framework and the adornment of the body, in the understanding of how to weave garments, and to fashion ornaments, and be assured that all the mysteries of mind will yield up to you revelations as surely, and as grandly, and as sublime in their revelations as has the world of matter. You have conquered the elements and subjugated the earth to your use. The world of mind now remains to be conquered, and until you have mastered the knowledge of the human mind, and its action here upon earth, you cannot stretch your pinions and soar to the world beyond. The spirit-medium receives intuitively perceptions of light; glimpses of the great, but unknown, realm of spirit-life fall upon her spiritual senses, but it is not through the action of knowledge, or judgment, or reason. It is through these that you must grapple with the science of mind; you must have a foundation of fact. Here, as in everything else, there is a primal foundation of truth, and to discover this you must study the science of mind as industriously as you have the science of matter. Then the spirit circle will be your own; you may communicate with each other, establish mental telegraphs; you may compel your own magnetism to move ponderable bodies to produce the telegraphic sounds and raps at any given or any uncertain distance; you may pass by aid of the mental telegraph through space; you may compel your own spirit to part from your body, and clairvoyantly perceive the mysteries of space. All the attributes of your spirit are your own, provided that you can only rule and govern them by knowledge.

Mr. ———: I do not rise, Madam, with any desire to be captious, but with a desire to know something more about this matter. As far as I understood you, you seemed to me to say no person could be operated upon by any unseen spirit, except one who had an ill-balanced mind. Now if that be the case, I consider that we ought to take the judgment of those who have well-balanced minds, rather than the judgment of those who have ill-balanced minds. How are we to take the judgments of those of ill-balanced minds when they tell us of

something which those who possess well-balanced minds do not understand at all? It does seem to me that a science which cannot be understood by men of well-balanced minds, ought not to be received on the sole testimony of those who have ill-balanced minds.

MISS HARDINGE: We thank you most earnestly for your comments; we thank you also for the opportunity of correcting some portions of our address which have not been fully understood. We stated in the first place that either the physical, the mental, or the moral elements of spirit-mediums are unbalanced. There are three different and distinct elements, out of which the medium power grows. You will find that a very large proportion of somnambulists, persons who have exhibited the most extraordinary phenomena of clairvoyance and spirit mediumship have been persons of diseased organisms. You will find that every spirit-medium is what is called by their acquaintance a nervous or sensitive person. Whilst we use the extreme term of "want of balance," we are thankful to our friend to give us this opportunity of placing it in a more acceptable and more commonly received phrase—a nervous or sensitive temperament. We call that want of balance. We call those the best, the most highly individualized and concentrated minds which are not capable of being moved upon by others, and no such mind is susceptible of receiving spiritual control. It is of no use to evade this portion of the question. The spirit-medium is the subject of the mind of others, or he never can be a spirit-medium. Those persons who are highly individualized, of well-balanced mind, (and by balance I mean individualized, for balance is the perfect equilibrium between all the faculties which produces strongly marked individuality,) are not spirit-mediums. We say, in the first place, therefore, that spirit-mediums may be, and very frequently are disorganized in the physical, not the mental condition. They may be unbalanced mentally; but they may and are sometimes unbalanced morally, which is the same as being diseased mentally, for all crime is disease. Under any circumstances we have given now the fullest allowance, the fullest margin that it is possible to yield to the worst conditions under which spiritual manifestations can be made. Now let us take the result. We find that want of balance in one direction or another does not disqualify any person from giving testimony; if so, nine tenths of the world are not reliable witnesses. More than this, there is an element in mediumship, which our friend has, probably from lack of opportunity for investigation, not realized; the deficiency which exists in the mind of the subject is supplied by the mind of the operator. The psychological subject must be nervous or sensitive—lack balance

or lack power before he can become the subject. As the subject he is the subject of strength and power, and that which he lacks is temporally supplied by his operator. Hence the spirit-medium is a stronger power under the influence of spirits than mortals without this power. More than this, the spirit-medium or sensitive subject can manifest facts which others can judge of. The testimony of the spirit-medium is worthless, unless that testimony give intelligence beyond the mind of the medium. We find there is a deficiency of this in this country. There is much assertion on the part of many who are sensitive, and highly organized, whose finely strung temperaments would render them the subjects of spirits with experience, practice, and the result of others' experiences to guide them. But in this country for lack of the large amount of experience which is to be found in the Western Continent, a vast amount of nervous and psychological state is mistaken for spiritual control. On the continent of America Spiritualism is absolutely founded upon the test facts of an intelligence rendered beyond the power of the medium. It does not therefore depend upon the medium's testimony, but upon the ability of the enquirer to judge of the value of that testimony. You take the testimony of the Jews of old that "Thus saith the Lord;" why do you take it? Because they speak in sublime phrase. No, but because they speak that which we attribute to the Lord, wisdom, goodness, and teaching; therefore we believe it, although we have no direct testimony that the Lord did thus speak. We take our spirit-mediums to-day, and when they tell you they see a spirit, their testimony is worthless till they describe the spirit, and we recognize that the stranger is speaking of something known to us, but not to the medium. Even so, with the physical manifestations, the whole array of them requires no testimony on the part of the medium, it only requires the testimony of our senses. We do not receive the mediums as witnesses; but we receive as witness the works done through them, and, therefore, were they far more unreliable than they are, we should find that if they gave the testimony of the works they were good telegraphic operators to the spiritual battery. Although they may not be reliable as men and women it is for us to judge of the message, not to enquire of the kind of operators working it.

We will add but one more point. It is this, that there are grades of mediumship, and that we discriminate between them. We find that the operators for the physical manifestations are merely the subjects of a class of testimony which requires neither moral nor mental nor physical states on their part to be held as necessary—whatever is given is submitted to our senses and they might have no existence except as mere inanimate objects for

the production of the phenomena. We ask too much of these, when we require that they should be highly developed either as moral or mental subjects. We have no right to question them. They are but physical batteries, mere copper and zinc for the production of the life-lightnings whose exhibitions we can judge of. There are yet other states where special intellect or special genius is developed, as in the production of drawings, or music, or poetry, or oratory. In all these states we find a proclivity of mind in the subject and we find that most geniuses are erratic. They are developed in one special faculty and that most commonly at the expense of others. Even so with the spirit-medium, the tendency to externalize mind in one direction is cultivated by the spirit and still proves the rule of genius to be correct. Most commonly we find that the power thus externalized is produced at the expense of other powers. We call this want of balance. Again the spiritual teacher occupies another rank in the phenomena of spiritualistic manifestations. It is said that the power of the Spirit fell upon babes and sucklings in olden times, that the gift of tongues fell indiscriminately on men. All this is possible in a great out-pouring where magnetism is in the air; but in the modern manifestations which are now to be reduced to a system, every person is controlled according to his organism, and the spiritual teachers, or the trance-mediums, or the inspirational speakers, must of necessity possess some qualifications for the production of the intelligence rendered through them, something in harmony with the minds that control them. You have, therefore, the right to look from them for something of a living illustration of their theories. There, at least, you have the right not to look for that want of balance in the moral department of their being, that shall render them a living lie to their teachings. There, at least, you have the right to look for something of that spiritual life, and spiritual perception of which they are made the exponents. There may be the same nervous and sensitive temperament rendering them the subject of psychological spiritual control; but there is still a higher balance of mind demanded here than there is in the other kinds of manifestations. The subject is a very large one, and we only regret there is so little opportunity of elaborating it; but we most earnestly commend to the mind that is capable of appreciating the difficulty, a study of the blessings and also of the extreme beauty of the science, of the admirable adaptation of means to ends which it exhibits, and the realization of the whole science, guarded as it is from all possible errors, faults, or falsities of the mediums, by proceeding from an intelligence altogether beyond themselves.

We will only ask permission to make one more remark in

illustration of the answer to the last question. It has been frequently noticed, even by those who deny the power which influences your speaker's utterances, that there is a display of physical strength, endurance and sustenance, or maintenance of the power of the rostrum that is almost unparalleled, not in this place, but before large and promiscuous audiences accustomed to behold lack of power and failing of power. Those who have studied the physical organism of your speaker, those best acquainted with her, know it is greatly unbalanced, that there are many avenues at which the power fails, that the life there is not equally distributed, and that physical power constantly ceases in many directions where exertion is demanded, but never on the rostrum. And it is an illustration of the position last assumed, that the greater the lack or deficiency in the subject, provided that subject be a spirit-medium and receptive of power, the greater the amount of the supply that is infused. There is a proportionate supply according to the demand. Hence, the comment of our friend would fail under any circumstances, seeing that the conditions which supply the spirit-mediums with physical strength, mental strength, and if they please to avail themselves of it, moral strength,—on all these occasions the external and extraneous strength that is supplied is more than adequate to the demand, and as a general thing produces that evidence of supernal power, which at least has called forth from sceptics and scoffers the comment of "Very strange"—words that form an admirable solvent to all that we cannot comprehend. Wherever ignorance is at fault and will not acknowledge it, it is "very strange," and that "very strange" has so often been the verdict pronounced upon the power which has influenced your speaker, and the most of the public speakers who are the servants of the spirits through spiritual magnetism, that I venture to allude to it, egotistical as the remark may seem in this place. Assuring you therefore you cannot overtax any physical powers, or it may be any mental powers, necessary for the service of the rostrum in this place, we now bid you farewell.

WHY ARE WE SPIRITUALISTS?

An Address to the National Convention of Spiritualists, held at Providence, R., U.S.A., by the late REV. JOHN PIERPONT; his last Public Address, delivered a few days before his death, August 22nd, 1866.

WHY are we Spiritualists? Why do I take that opprobrious name, and acknowledge it before the world? Because I am thoroughly convinced, by the evidence presented to my mind, that the leading doctrines of the Spiritualists are true. The facts upon which those doctrines rest—as all doctrines rest finally upon facts—I know to be true. If you can shew the fallacy of the reasoning by which I infer the doctrine from the fact, shew it. If not, perhaps you had better restrain the charge of infidelity until you can establish it on better evidence.

Why does any man believe in any religious doctrine? If he believes it in the proper sense of that word, he receives it as true upon the ground of having seen evidence of its truth. If he takes it on the authority of pastor, teacher or parent, it is not belief, it is an echo. His intelligence has nothing to do with it. He says he believes it, because he is told to say he believes so, or told to believe so. A proper belief in regard to matters of religion consists in this: the conviction of an intelligent mind of the truth of a proposition because of the evidence that is presented to that mind that that proposition is true. No other belief on the subject of religion is worthy of the name of religion. Now, we believe in the fact, that under certain conditions, in these our days, communications do come to us from the spirits of those who have passed through the gate which we call the gate of death, through certain media or mediums; and from that fact we believe that the spirit survives the body in a personal, conscious state—a state of intelligent, moral activity. That fact makes us Spiritualists; or rather, (speaking only for myself) that fact makes me a Spiritualist; not because I believe in the facts of which other men have been cognizant, but because of facts which I have witnessed, to which my senses have borne their testimony. I believe on the same grounds of reason that induced the beloved disciple to believe the Gospel. The things which his eyes had seen, and his ears had heard, and his hands had handled, these declared he unto his fellow disciples and to the world at large. And what higher testimony can we have of any fact than the testimony of our senses? What I see with my eyes, what I hear with my ears, and what I feel through the medium of my nervous system, I know: and I know that as well as St. John knew what he saw and heard and felt. For my use and my purposes, my senses are as good as the senses

of St. John, the beloved disciple, or any other saint. God in that respect has put us upon an equality, and has given us senses by which we hold communion with the objects of the external world around us.

Now, here are two questions which present themselves to every intelligent and thoughtful mind—Whence came I? Whither am I going? These questions are to be answered by the reasoning faculties of man. Whence came I? I put my hand upon this desk. This object, I see, is at rest; it cannot move itself. I go to hear a lecture on natural philosophy. The professor stands by his table and says, "All matter is endowed with what we call *vis inertiae*—the quality of lying still. It cannot move itself. This ball that I hold in my hand would lie there until it decomposed, unless it was moved by some power other than itself. Now, what is true of this ball which I hold in my hand, and which I move in my hand, is just as true of this great ball, the earth on which we stand, and on which we move and have our being. "What moves that ball?" I ask. "Why, my hand." "Is not your hand matter?" "Yes." "What moves your hand, then?" "There is a mechanical arrangement here of levers and pulleys, and my arm moves my hand." "And what moves your arm?" "Well, the nervous system connected with it." "And what moves the nervous system?" "Well, the brain, which is the centre of the nervous system." "Well, but is not the brain matter?" "Yes." "What moves the brain?" "The spirit that is in man."

And when we come to the last analysis, it is *spirit* that moves all matter. The ultimate motive power of all the motion of the universe is spirit. That is what I believe, my friends. I believe that inasmuch as matter cannot be said to move itself, as matter cannot move, spirit cannot rest; it is always active, always in motion; as incapable of rest as matter is incapable of motion. Then, I come to this: all the growth in the vegetable world, all the formations in the mineral world, indicate design. The formation of quartz crystal in the bosom of the limestone rock indicates that that is the work of spirit, and that spirit pervades that rock as perfectly as it pervades space—that it pervades every sphere in every system—that it is universal. Then I come to an omnipresent, an omnipotent, and an omniscient spirit; and that spirit I call God; and I read in the New Testament "God is a Spirit." So I make a distinction between the Maker and the things that are made, and realize that that Spirit ministers to all that He produces, and manifests Himself through all worlds and all time, and that He works, not six days alone, but seven. His work was from eternity, and probably will continue through eternity. He works through certain principles or

laws of action. Laws are often spoken of as if they were the cause of production; but according to my idea laws never do anything. A law is defined by the elementary writers on law as a rule of action, never an agent. A law never acts, but is the rule according to which some agent acts. Principles are never agents; principles do nothing. Men act according to principles, but principles never act. In spirit, you always have an agency of action. Therefore am I, and therefore are you, I suppose, Spiritualists.

Then more especially are we Spiritualists when, having asked the question whence we came, we comprehend that we came from spirit not from matter. When we look around upon the material world, we see matter changing continually its forms, but not its nature as matter. There is ice. Men melt it at thirty-two degrees Fahrenheit, into water; it is the same substance, but different in form. Carry it up to two hundred and twelve degrees, and the water changes its form, and becomes vapour. You cannot see it, but it goes up into the cool regions of the atmosphere, and there assumes the form of visible vapour; and when it goes higher it changes its form again, and comes down upon us as rain.

So other objects continually change their form, but their nature is the same; and no part of matter ever comes to nothing, or ever came from nothing. Then all life, all motion, all change, comes directly or indirectly from the action of spirit; and hence we receive the doctrine, that *the spirit* is the man, and believe that if the spirit survives after the process we call death, the man survives, and is the identical man. Not that his external form is the same; we know it is not. Philosophers tell us that the whole human body changes once in about seven years, but the personal identity remains the same. I therefore conclude that I came from spirit, came from the spirit-world, and am myself a spirit.

Then comes the question, Whither am I going? What says reason? Reason says, spirit cannot rest; spirit cannot be annihilated; spirit must live, must act, wherever it is. The great question then comes, shall this spirit, which is now personal, retain its individuality after it passes the curtain that divides the present from the future, or shall it be merged into the Infinite Spirit, as the drop of rain is merged in the ocean into which it falls? There is the great question. And when I know that the spirits that have known me, and that I have known, can and do, through certain media, hold communication with me, when I see the expression of my wife, who has been more than ten years in the spirit-world, beaming out upon me from another face, when she speaks to me as her husband—when she reminds me of the past

—when she tells me of her present condition—when she assures me that there is a pleasant place waiting for me when I come; when my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knew, I am sure that I am having a communication from my father, and that, when I cast off the fleshy part of my nature, I am to meet the spirit of my father on the other side of this curtain, and that I am going into his society. When a woman, whom I never saw before in my life, and who, probably, never saw me, tells me that there is a spirit who calls me by a particular name, who was alive and well when I saw him last, and I say it is a mistake, that he is not in the spirit-world, and he tells me that he has been there several months, and on enquiring of his friends, I learn that he has been in the spirit-world several months, I feel justified in saying that I *know*.

Now, I ask, can any one come to the conviction that there is a spirit in him, and not feel blessed and benefited by it? Who has not said, only relieve me from the dread uncertainty that hangs over me, only let me know that I shall be individualized and as I am now, and I ask no other question; I know that I am in the hands of the Universal Spirit, and it will be well with me as it has always been well with me in His hands. Upon that arm I can cast myself with entire confidence, only let me know that I shall be at all. Through Spiritualism I know that the spirit survives the body, and that when it passes through the grave, it has communion with those who have gone before. When, therefore, I am asked the question, whither am I going, I answer, I am going into the spirit-world, there to meet kindred spirits; to join, in the language of the Scriptures, “the general assembly of the church of the first born whose names are written in Heaven.” “In Heaven!” But where is Heaven? That question laboured in my mind for years, until I felt the fact of Spiritualism: Where is the spirit to go?—whither?—to what place? Shall it go to one star or many, or roam from star to star? Shall it go from luminous world to luminous world, or shall it be confined to the present star? for this earth that we live on is a star, as bright and beautiful when seen from Venus, as Venus is when seen from the earth. Shall we go to Venus, or stay upon the earth? For myself, I am satisfied that before long, in all probability, before I have the pleasure of addressing another Spiritual Convention, I shall put off this fleshy garment, and when next you meet, I may be with you, unseen, and may, possibly, hold communion with one or more of you, when you wake or when you sleep. At all events, that is my faith; and

to that faith I do not mean to be infidel while I live, and do not think I shall. People may call me what they please. Faithful or unfaithful is a question which lies between me and the Infinite Spirit alone. With Him I am perfectly contented that it should rest.

I trust that, as the faith in which we are held together as brothers and sisters is not a new faith, but a faith that has been held by some in all ages, it will be held in all ages; and that as in our age, more than in the past, evidences are had that it is the true faith, more and more will gather round this standard; and although, before you meet again, I may have passed away, I believe that I shall be permitted, even then, to meet with those who are still left on this side of the stream which flows between the seen and the unseen worlds.*

RECOGNITION OF FRIENDS IN THE SPIRIT-WORLD.

It is very difficult to conceive how we can hereafter know even ourselves, without knowing our kindred and intimate connections, who have grown up with us, and become a part of our being, as it were. Our families, friends, and acquaintances have so large a share in almost everything we do or think of, in this life, that a cloud of oblivion, broad enough to cover them, must cover the whole. Directly or indirectly, they pervade all the processes of our earthly existence and are woven in, like a woof, throughout the entire web. We are dependent on them, and they on us. If we labour, or plan an enterprise, they enter more or less into our views in the undertaking. If we study, or act, it is with reference to them; if we seek amusement, it is in their company, or partly for their sakes; if we suffer or enjoy, they are participators. We remember them years after they are dead, and recall their character, their temper, their thoughts—all that identified them to us as freshly as in the hour we lost them. If the complicate part which they form of our mortal state were struck out of our cognizance to-day, we should not know the world we live in; we should not know a single street of the village in which we were brought up, and which is everywhere so inseparably associated with their presence and agency, or at least with the thought of them. More than three-fourths of all that now constitutes our little world of ideas, interests, affections, cares,

* The above taken from one of the *Tracts for the Times*, issued by Robert Cooper, Esq., may be had at Burns's Progressive Library, Wellington Road, Camberwell.

and pursuits, would be gone; leaving only a few wrecks to stand up in the abyss, and them so shattered and disarranged as never to be recognized amid the ruin. To forget that we ever had parents, and brothers, and sisters, and companions, and children, and other social relations, would be to forget that we ever had an existence here. In that case, St. Paul ought not to have said, "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we ourselves are known." Instead of this, he should have said, "*Then* shall we see, if we see at all, through a glass very darkly indeed; now we do know in part, but then we shall hardly know anything."

MILTON.

MILTON, as I have shewn elsewhere, avows in his prose works, that nothing noble is accomplished without inspiration from the inner world. In opening his *Paradise Lost* he invokes no ordinary Muse, but that spirit which inspired the Sacred Volume:—

Sing, heavenly Muse! that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd who first taught the chosen seed,
In the beginning, how the heavens and earth
Rose out of chaos.

He makes the archangel, Raphael, enunciate in Eden, much the same doctrine of creation as Swedenborg held, and now all Spiritualists hold:—

O Adam, one Almighty is, from whom
All things proceed and up to Him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spirituous and pure,
As nearer to him placed, or nearer tending
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves,
More airy, last the bright consummate flower
Spirits odorous breathes: flowers and their fruits,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.

Here we have Swedenborg again, who declares that the angels

converse chiefly by intuition : and the archangel proceeds to state what Swedenborg also affirms is probable :—

Time may come, when men
With angels may participate, and find
No inconvenient diet, nor too light fare ;
And from these corporal nutriments perhaps
Your bodies may at last turn all to spirit,
Improved by tract of time, and, winged, ascend
Ethereal, as we ; or may, at choice,
Here, or in heavenly paradises dwell.

A sensual life, however, he tells us, produces that darkening corrupting, diseasing effect on the moral constitution of the soul, which Plato had long before noted :—

But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
That soul grows clotted by contagion ;
Imbodies and imbrutes till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
As seen in charnel vaults and sepulchres ;
Lingering and sitting by a new-made grave,
As loath to leave the body that it loved,
And linked itself by carnal sensuality
To a degenerate and degraded state.

No fact of Spiritualism has been more extensively noted, and more fully confirmed by successive mediums, and clairvoyants than this ; none has been more universally insisted upon by communicating spirits ; those silent and world-wide observers, whom Milton, himself, has so recommended to our consciousness in his perpetually quoted words :—

Millions of spiritual beings walk the air,
Both when we wake and when we sleep.

The body of our Saviour, after the resurrection, demonstrated the wondrous and still unknown properties of matter under spirit-influence, some marvellous change having taken place in it, by which it could pass at will through solid walls and doors, or could soar into the heavens.

The archangel soon after threw out an idea, which Swedenborg asserts as a fact :—

Though what if earth
Be but the shadow of heaven, and things therein
Each to other like, more than is thought.

In another passage the archangel indulges Adam with glimpses of spirit-nature, which agree totally with the revelations of Swedenborg :—

Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoyest,—

And pure thou wast created—we enjoy
 In eminence; and obstacle find none
 Of membrane, joint, or limb, exclusive bars;
 Easier than air with air, if spirits embrace.
 Total they mix, union of pure with pure
 Desiring; nor restrained conveyance need,
 As flesh to mix with flesh, or soul with soul.

One of the most remarkable avowals, however, of Milton is, that he received the *Paradise Lost*, by spiritual influx, in the same manner that Harris says he received the *Lay of the Morning Land*, &c.; only from a higher spirit than those named by Harris as the inspirers of his poems:—

My celestial patroness who deigns
Her nightly visitation unimplored,
And dictates to me slumbering; or inspires
Easy my unpremeditated verse.
 Since first this subject for heroic song
 Pleased me long choosing, and beginning late.

* * * * *

Higher argument
 Remains; sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing
 Depressed; and much they may, if *all be mine*
Not hers, who brings it nightly to my ear.

This is one of the most remarkable discoveries which we have made in Milton's writings; one that we should not fully have comprehended but for modern spiritual knowledge; and which, had Milton lived and written now, would have alone stamped him as an avowed Spiritualist, and ruined him with the whole critical press—as such a declaration checked at once the growing popularity of Harris. But Milton shews a thorough knowledge of almost every law which magnetism or Spiritualism has made familiar to us. The force of spiritual sympathy or attraction, asserting itself at vast distances, he knew just as well as the celebrated magnetists, Deleuze and Billot, who have recently declared that they have thrown persons into the somnambule sleep at the distance of 180 and 300 miles, the particulars and living witnesses of which they give. Milton puts this language into the mouth of Satan:—

Whatever draws me on,
 Or sympathy, or some connatural force,
 Powerful at greatest distance to unite
 With secret amity things of like kind,
 By secretest conveyance.

In a subsequent passage Milton speaks an equally great truth, namely—

One realm,
 Hell and this world, one realm, one continent,
 Of easy thoroughfare.

Of this truth all history is the proof: for in vain would you

imagine crimes, cruelties, or horrors, or sensualities in hell, that are not sown thick along all the kingdoms and ages of earth. "Man's inhumanity to man" cannot be exceeded by devil's inhumanity to devil. Wars, inquisitions, and persecutions for differences of faith, cannot possibly find anything in hell more malignant or more devilish than has been or is found on earth. Europe calls itself Christian—the followers of the Prince of Peace—and has upwards of two millions of men always in arms, ready to murder and destroy each other for any petty quarrel. This is the picture which the archangel Raphael drew of our times:—

Then shall they seek to avail themselves of names,
Places and titles, and with these to join
Secular power; though feigning still to act
By spiritual; to themselves appropriating
The Spirit of God, promised alike and given
To all believers: and, from that pretence
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them inrolled, or what the spirit within
Shall on the heart engrave. What will they then
But force the spirit of Grace itself, and bind
His consort, Liberty.
Whence heavy persecution shall arise
On all who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied: truth shall retire,
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; till the day
Appear of respiration to the just
And vengeance to the wicked.

In *Samson Agonistes*, Milton shews himself well acquainted with a grand and psychologic fact, which Swedenborg once more brought forward. Whilst physiologists and moral philosophers were contending that the soul lay somewhere in the brain, Milton says—

Light is in the soul,
She all in every part.

Milton has made one of the most startling facts of spirit-life familiar to all minds by his happy expression of it:—

Airy tongues, that syllable men's names
On sands, and shores, and desert wildernesses.

He calls the ministering spirits, who make us all Spiritualists, by their visiting us:—

That heavenly brood
Let down in cloudy throne, to do the world some good.

And he imagines a little child dying, elected to this office of calling others after it.

Wert thou of the golden-winged host,
Who, having clad thyself in human weed,

To earth from thy prefixed seat didst post,
 And after short abode fly back with speed,
 As if to shew what creatures heaven doth breed:
 Thereby to set the hearts of men on fire
 To scorn the sordid world, and unto heaven aspire?

Such are the spiritualistic doctrines of Milton in his poetry; in his prose works he is as unequivocal in his avowals. "They are not the Muses," he says, "but the Eternal Spirit which assists us with all utterance and knowledge, and sends out *His seraphim* with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."

If then, Milton has shewn that hell and this world are one realm on the one side, he proves it and heaven one realm on the other. In fact earth, the cradle of humanity, lies between the regions of discipline and reward; and is rocked by the conflicting powers which nurse us into strength and discipline us into virtue, by sin and remorse, by love and purification through the everlasting fire of love.

But how is it that Milton, two hundred years ago, taught in his writings, both prose and poetry, as substantial truths, what Swedenborg, nearly a hundred years later, gave us as revelations made to him, and by him in the spirit-regions themselves? The answer must be simply because they are realities. These proofs given by men, having no connection of era or country are most satisfactory and conclusive in their character. The intimate knowledge of the mysteries and idiosyncracies of the nature of spirits, and of the incarnate human soul by the great national poet, as confirmed by all the recent enunciations through spiritual channels, make us curious to learn how he came by this profound knowledge. He tells us: By the seraphim sent forth from God, and by "the nightly invitations of his celestial patroness"—a spirit of wisdom revealing by influx the heavens unto the earth.

What would be the condition of the critical press of this country were it to find some new Milton, some poet of the same gigantic genius and profound erudition, making such utterances? It would lament that such a mind could be infected by the insanities of the Spiritualists. But Milton lived and wrote when the new school of Spiritualists lay yet two hundred years unheard of in the impenetrable depths of time. Whence, then, the absolute coincidence of faith and doctrine? The answer again can only be that it arises out of the existence of one great cosmical truth, from which all great souls are privileged to draw, and who utter this to their fellow men, in the sublime simplicity of noble natures which care nothing for the sneers or censures of men, but act only,

As ever in their great Task-master's eye.

W. H.

THE TRUE CAUSES OF THE WAR BETWEEN SCIENCE AND RELIGION.

SCIENCE, as it is called, has been making such prodigious strides, that for the present it appears to have culminated far above the simple faith of our ancestors. Many of the religious classes look with terror upon each new discovery, and fear with truth, that man is getting too wise in one direction. It is never well that one branch of human knowledge should grow out of proportion with the other developments and intentions of the mind; and if the result should be, that we are only becoming wise in our heads, at the expense of our heart wisdom, our science will prove to have been misdirected and misapplied. Scientific enlightenments, when not adequately balanced by the religious element in our hearts, will give us neither true happiness nor true wisdom—knowledge is not necessarily wisdom, and of itself can never become such. There can be no doubt that at this day there has been a development of science, far more rapid and overpowering than at any previous time, and for those, who have been thrown somewhat amongst the learned of all classes, we may say that “the eclipse of faith” amongst them is a painfully obvious fact. Their science has outrun their religious beliefs, and as they have acquired more knowledge, they have become more and more unsettled in their opinions as to their inner life, and in the existence even of the spiritual world. The soul has been gradually eliminated from their humanity, and natural laws have been made to account for, and to rule the human problem. In saying this, we are only stating a plain matter of fact which has come under our observation, and if those who are called the religious classes, could only be made aware how wide spread is the disease, they would rejoice with us in pursuing the inquiry into spiritual laws. Those, whose minds are so unevenly balanced as to become sceptics in religion, believing only in the natural side of man, are, so far as we have found them, quite as honest in their convictions, as those of an opposite belief. It has been the good fortune of us Spiritualists to find ourselves sought to by some of these wanderers, as the poor sick man goes to one physician after another in search of his long-lost health of body. Earnestly they come, long trains to be numbered in thousands, pressing on our privacy, our family occupations, to satisfy their longings after something that should give proof to them, best adapted to their state of mind. Many have come, not in vain; for we have seen their melting hearts, and beaming eyes, as the long-lost truths taught them by their mothers,

came back again to fill them with a happiness long unknown to them.

For after all, men are not sceptics from choice, nor is there in the denial of a future state, and of a spiritual world, that calm happiness and quiet to be found, which is frequently produced by even the most erroneous forms of religious belief. Sceptics are, therefore, essentially inquirers, each according to the bent of his mind, in search of some way out of the false limbo in which he finds himself. The religious element has always been the same, however different the forms it has assumed, and vital Christianity is ever one, and with no necessary connection with particular dogmas. Our friends have, therefore, been of all classes of thought, and of all forms of worship, and as their inquiries were on a subject which is of universal interest, embracing every human heart, we should never have been inclined to place forms between them and us. Differences of opinion arise from a difference of perception and not from dishonesty, and are generally modified by diffusing a stronger light. But the powers of our natural eyes are not more various than are our internal visual organs, and some can bear less light than others, and some can see in a light which is almost darkness to others. The present state of Christendom is an apt illustration of this, each religious body upholding its own form of perception as the only truth, whilst a large class is driven by the dogmas of the sects away from them all, to form its own opinions amidst the obloquy and the jangle of contending creeds. The great complaint of the day is, the want of a vital Christianity—the meaning of which we take to be, the want of a deep conviction of our inner life, and of our relations to our God. In other words, this is a complaint that true religion is absent from a large portion of the world, and certainly the condition of the world in its religious and social aspects would lead us to think that the complaint is founded in truth. Seeing that Christianity is so old, this is not giving a good account of what it has done for us; for it is saying, in effect, that it has greatly died out, and that what are considered as its leading truths are no longer of effect upon the human heart. Man has, therefore, to be brought back to the older standard of it, and as is not uncommon in other worldly inquiries, he finds that he has been travelling into a far-off country, away from his real home.

The great departure has been made by the increase of scientific knowledges, and by the gradual supremacy which has been acquired by the merely learned, over religious forms of wisdom. Theology in its dogmatic forms, has not been able to keep pace with the light thrown upon the sciences, and as the forms have been held to with such vigorous tenacity, as if they

were the last plank of the poor shipwrecked sailor, the substance which the forms were originally intended to represent, has been lost in the sea of conflicting opinions. No one of the great moral truths of Christianity has, however, fallen through,—and all men are happily agreed upon them; but that Divine element which should give them life, and enable us to put them into practice, from an innate love of the soul for them, has not been so obviously shewn, but has been lamentably wanting. The moral life alone is not religion, even if it could be followed out by mankind, but the fact shews us that religion is needed to enable us to follow out the moral life. The sceptical moralists have always made this mistake because they have not seen the want of the spiritual element, as the force necessary to bring the moral into play. If a man denies the existence of the soul, and consequently denies a future life, and the existence of the spiritual world, and its so-called miracles and power of action in the affairs of the natural world—if in fact he denies a continual Providence watching over him and all his doings, and that whilst here he is building up a spiritual temple within himself, which is to exist for ever, it is obvious that he has cast away the great anchor of his soul, and that present enjoyment, and the best social relations that can be procured with the least trouble, are all that he need care for. To him the separation of friends by death is an enduring grief, and spirit-communion an absurdity. His science is a mere social engine, and this world's wisdom is his sole possession, to die with him, when he has done with it. Berzelius, the great Swedish chemist, when on his death-bed, expressed his greatest grief to be that his career of science had come to an end, and that he should be no longer able to pursue his world-renowned researches. Poor man! would that he had been comforted by the knowledge of the better land, and had known of the chemistry of souls, and of the eternity that lay before him!

It is useless to conceal the fact that the spiritual element of Christianity has come to be considered as its weak point, rather than as its strength, and from the little study that has been given in the direction of a true pneumatology, it need not surprise us that science has caught us asleep, and that we should rub our eyes in wonderment when we see the startling views that are put forward by scientific scepticism in our midst. These are, however, all protests on the part of science, rather against the present forms of religious truth than against the truth itself, and there is no doubt that they will compel a very different mode of answer than has yet been given to them by the religious world. We need not fear, then, if we will only be true to facts, and if we will appeal with the same earnestness and honesty as

influence these writers to the self-same standard and basis of fact on which they rely for their conclusions. There is not one such writer who would not acknowledge, if he were a believer in the phenomena with which our readers are familiar, that his denial of spiritual powers and providential actings in this world of nature could not longer be upheld. But such a concession on his part would have to be met on the part of the religious world with an equal admission that spiritual causation and interferences have never ceased, and that they were not confined to the Bible times, nor to any time; but were on the contrary the inalienable privilege of every son and daughter of mankind. Their own Bible would bear them out in this, and they would in recognizing the promises of Christ search for the way in which they might bring themselves within the laws which are the sole conditions of spiritual forces. A realm of discovery is here which would be a new starting point for man, and which would, as it became gradually unfolded, complete the first small circle with the sciences, and form the vantage ground for further developments of ever-enlarging circles. Savonarola tells us that it was said once to Thomas Aquinas by a great prelate that he exhibited a large vessel full of ducats and said to him, "Master Thomas, look here, the Church can no longer say as Saint Peter said, 'Silver and gold have I none.'" Thomas said in reply, "Neither can the Church say now, that which follows immediately, and was said by the apostle, 'In the name of Jesus Christ of Nazareth, arise and walk.'"

L U N A C Y.

WHAT more shall I say? Lunacy is a confusion of the understanding, but it is also the emancipation of the mental faculties from the control of a natural, but often erroneous, that is, already confused, judgment; so that the talents become free which have before been cramped, and those discover themselves which were before smothered. Lunacy is like drunkenness, only that it is worse and more lasting; and many poets, many painters, many singers, many actors, and even orators, have never spoken, acted, sung, designed, or written so well as when intoxicated; because inebriety overturns the natural judgment, which sets right for wrong, sweet for bitter, and with it the sense of many improprieties, which embarrass speech and action. Now, the judgment of man was intended, with humour, to control and moderate; but, being sinful, it is liable to spoil everything by false taste, affectation, and hypocrisy, and to fetter, oppress, and mislead. When the power of judgment is taken

away, then passion and feeling take the lead, and splendid diction, splendid action, and splendid delineation follow ; but such as a sober mind still condemns as needing correction, which, however, the critic himself often cannot apply. I think, therefore, that by the observation of the operations of the mind under such circumstances, much spiritual, and even *physical*, knowledge may be obtained, because I am convinced that the mind is a piece of excellent machinery, like to a musical instrument, whose movements we are yet to discover how to regulate by certain fixed, and, if I may call them so without offence, mechanical laws. I am witness that there is a power in man which, independent of his natural thought and will, can form ideas upon his imagination, control his voice, and even wield his limbs. Twice my arm has been raised and moved suddenly, as by a galvanic force, without my having any intention to do so that I was conscious of. This, also, is curious, that when I was eating my breakfast the voice about me often said, "If you will do so and so, we will ask for another piece of bread and butter for you ;" and if I obeyed, without my needing to speak, the servant, after looking attentively at me, would come and offer me the bread and butter. I conceive now, that by my countenance or manner I was made to express the desire for more food ; but it is a proof that the voices I heard were in some manner connected with my well-being and with the operations of my mind, or rather that I was made to fancy that I heard those voices by a power in me, intimately acquainted with the operations of my mind.

On one occasion, shortly before I left Dr. Fox's, as I was leaving the house and walking through a back gate, I was desired by the spirit to "lift up my head and open my voice, and see what I should see," and I looked up to heaven, and yielded my voice to the power upon me, and forthwith I uttered horrible oaths and blasphemies, so that I was frightened, and refused to speak. Again I was desired to lift up my head, and open my mouth as before, and I did so, looking up into the sky, and forthwith I uttered the most gross and revolting obscenities, by the influence of a similar power, and I again chose to be silent rather than to obey. I was thus cured of my folly that I was to yield my voice up to the control of any spirit at haphazard, without regard to circumstances, and without discrimination, and thus my mind was set at rest in a great measure from another delusion ; or, rather, the superstitious belief that I was blindly to yield myself up to an extraordinary guidance was done away.

J. PERCIVAL.

OMENS.

MR. HENEAGE JESSE, in his recently published *Memoirs of the Life and Reign of King George the Third*," observes, when speaking of that monarch's coronation—"One incident occurred which occasioned some alarm to the superstitious. In Westminster Hall, the finest of the royal jewels fell from the crown.

"When first, portentous, it was known
Great George had jostled from his crown
The brightest diamond there,
The Omen-mongers, one and all
Foretold some mischief must befall;
Some loss beyond compare."

When, in 1782, the British Crown was dispossessed of its proudest appendage, the North American Colonies, there were many persons who eagerly called to mind the warning potent of 1761. Of course, in our time, there are few who will be inclined to attach any importance to the incident, yet, it seems at least as well worth recording as Sir Edward Zouch's blunder on the death of James I., in proclaiming Charles I. at the "Court-gate" at Theobald's, not as the "indubitable" but "dubitable" heir to the throne—at least as curious as the well-known fact of the blood of the wounded falcon falling on Charles's famous bust by Bernini on its way to the Palace of Whitehall—as the undoubted incident of the gold head of that monarch's stick falling to the ground at his trial in Westminster Hall;* and lastly, as noteworthy as the strange circumstances of James the II.'s crown, not only tottering on his head at the coronation in Westminster Abbey, but that the person who prevented its falling off, should have been Henry, the brother of the great patriot, Algernon Sidney. "It was not the first occasion," he said, "of his family having supported the Crown." "I saw," writes an eyewitness of the latter incident (Dr. Hickes), "the tottering of his (James's) crown upon his head, the broken canopy over it, and the rent flag hanging upon the White Tower over against my door, when I came home from the coronation. It was torn by the wind, at the same time the signal was given to the Tower that he was crowned. *I put no great stress upon omens; but I cannot despise them. Most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations.*" From another contemporary, Archdeacon Echard, we learn that on this same day the royal arms, beautifully stained in glass, fell without any

* Sir Philip Warwick's *Memoirs*, p. 339. King Charles himself related this fact to Bishop Juxon; adding that although he "seemed unconcerned," the incident "shocked him very much."

ascertainable cause, from the windows of one of the principal London churches." (*Vide Echard's History of England*, vol. iii, p. 735.

With reference to standards, it will be remembered that a similar circumstance to that above related occurred upon the raising of the standard by Charles I. at Nottingham, on the hill near the castle, ever since called Standard Hill. An incident of the same nature was recently recorded in the newspapers as having taken place on the raising of the Prussian flag on the palace of the King of Hanover at Herrenhausen, on the late assumption of the Prussians of the Government of Hanover.

FAITH PROVED BY WORKS.

(From the "*Banner of Light*.")

"To the Clergy and Professors of the Christian Religion of the
"City of Newport :

"I learn that the far-famed Dr. Newton is healing multitudes of their sicknesses and infirmities in Newport, through, as he asserts, the power of the spirit and the laying on of hands, as was done in the Apostolic days. I also understand that the Doctor professes to have a living faith in the doctrines taught by Jesus of Nazareth, and asserts that the great and beneficent work he is performing is simply an exemplification of the truth of the memorable promise made by the divinely inspired Master to His disciples, after partaking of the Last Supper in the following words :

"'I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.'—*John xiv., 12*—(Douay version.)

"Now, unless there is some radical mistake in the translation of this passage, its meaning seems too plain to be misapprehended. It follows, that as Jesus healed the sick by the power of the spirit, and the laying of hands, so must every true believer in Him be able to do the same, and *even more*, than he did. Now Dr. Newton asserts that he believes in the teachings and divine mission of Jesus ; and the truth of His declaration seems proved by the fact that in accordance with what Jesus Himself promised, he is enabled to perform the works that were made the only test of true belief.

"As I am totally unacquainted with either Latin, Greek or Hebrew, will some Doctor of Divinity, or other person learned in Biblical languages, be so kind as to inform the readers of the *Mercury* whether or not there is any mistake in the translation of

the passage of Scripture I have quoted; and if there is not, will he also be so good as to say who, in his opinion, are the true disciples of Jesus of Nazareth at the present day—those who assert their belief with the lips, but *do not* prove the truth of their assertion by performing the works that were made a test of belief; or those who, like the Doctor, assert the same belief with their lips, and *do* perform the works that were made the test of belief by Jesus Himself?

“Respectfully,

“THOMAS R. HAZARD.”

THE QUALIFICATIONS OF A TRUE PHYSICIAN.

THE following hints on this subject are extracted from a tale which appeared last year in *The Banner of Light*, written by Dr. H. T. Child, of Philadelphia. They occur in a letter from the heroine of the story, a natural seeress to her lover, himself a physician, who had been attracted to her by the intuitive perception of her higher gifts. Subject to trance conditions, in one of these she had remarked to him that a “new era was dawning on him,” and that he would “experience a change in his mode of practising medicine.” When asked by him to “explain,” she promised to write him on the subject, but, having given the promise in the same condition, she was on her return to the ordinary state, unconscious of having given it, and some time having passed without the promise being fulfilled, he alludes to it in one of his letters to her. We quote her reply, not only as affording some just views with reference to medical practice and medical qualifications, but also as illustrating what physiologists have called “divided consciousness,” and the influence which the one state has upon the other:—

“I was not aware,” says she, “of the promise that you speak of in your letter, but I have felt a desire to address you upon that subject. That you will change somewhat your mode of practice, I have no doubt. You have thought that you were eclectic; but I perceive that you will be more so when you rise above certain prejudices that you now have. I see that mankind are in various planes, so are their diseases. There are those whose systems are in a condition to require material medicines in considerable quantities, and there are others who are always injured by them; and, between the two extremes, there will be found every conceivable variety. Those sick ones who require no drugs, are by no means in a condition which should exempt them from the judicious care of the physician. There are many cases in which a doctor can do much good by

preventing the administration of medicines, when there is no necessity for their use. Not only does each individual case, but every form of disease, require for its proper treatment a nice appreciation and a careful analysis of all the conditions.

"I am now to speak upon the subject of the qualifications which belong to a true physician. I like the term "doctor," for I understand it to mean teacher; and such, I think, every physician ought to be. Not only a teacher, but, also, Nature's servant and minister. What should be the qualifications of a physician are now mapped out before me very clearly. As the diseases of humanity belong to the three planes of man's nature, so he who undertakes to minister to the sick must understand all that can be known of each of these, and possess the capacity to meet them in their several divisions. Physically, the physician should be strong and vigorous, merry and cheerful, and overflowing with a living, healthy magnetism, which may be freely imparted to the sick. No diseased man has a right to be a physician, or to have anything to do with the preparation of medicines, for his magnetism is not of the kind which ought to be communicated. This may seem hard, but I am writing out rules, not dealing with personalities. I know that physicians are not likely to be exempt from sickness; but it is unfortunate for their patients when they are seriously diseased. At the same time, I know that the knowledge which they obtain in passing through certain forms of sickness, is very important, as well as the sympathy which is thus excited; but while disease exists, it should be considered as a barrier to the practice of medicine, and a sufficient excuse for abstaining from it, for the time.

The successful treatment of disease upon the physical plane, requires a considerable amount of knowledge and skill. This system is built up and receives its supplies from the material elements around it, and there are cases in which there is a positive and proper demand for remedial agents from the mineral, the vegetable, and the human kingdoms; and it is the duty of the physician to know when and how to administer them. There are many conditions in which certain articles greatly assist in throwing off impurities which have accumulated in the system. The physician who limits himself to any particular school or system of medicine, will not be able to meet, in a proper manner, all the demands of nature in her struggles with disease. It is unwise to become sectarian in this profession, as in everything else. Mental maladies are not well understood, nor are the influences which act upon them at all comprehended. The person who undertakes to treat them, must have a well-cultivated mind, and quick intuition. These are rare combina-

tions, but they are attainable by all who have a right to enter upon this God-like profession.

“There are conditions with relation to the soul, which it is necessary that the physician should meet. To do this, heaven’s own fires must be kindled upon the altars of his inmost being, so that he may give pure and divine counsel that shall enable the soul to walk forth in the direction of a higher life, and reaching some of the realities, reflect them upon the mind, and, through this, upon the physical, until a portion of the calm serenity of its own nature becomes theirs also, and thus assist in bringing that priceless boon—pure health—to the entire man.”

In acknowledging her letter, the doctor himself makes a useful suggestion, with which we must conclude:—

“I think the duties of a physician extend further than is generally understood, and that to us the power should be given to select the proper nurses and associates for the sick. If a physician would always perceive what magnetism was essential for a patient, he would be greatly assisted in his labours, for then he could direct the attendance of such persons as were physically, mentally and morally adapted to the case. * * *

“I hope to see the practice of medicine brought to be much more satisfactory, both to patient and physician. * * *

“Let us not only hope, but labour earnestly for this end; first in ourselves, and then in those around us.”

THE MEDICAL PROFESSION AND SPIRITUALISM.

To the Editor of the "Spiritual Magazine."

SIR,—As a member of the *orthodox* party in the medical profession, I send you the following quotation from one of our leading weeklies, namely, the *British Medical Journal* for 1st December, 1866, with an observation or two:—

“In a recent able review of the biography of Dr. Whately, the late Archbishop of Dublin, the writer refers to the singular facility with which that great logician gave himself up to all the wild follies of mere sciolists, and pretenders in science. Homœopathy, animal magnetism, spirit-rapping, and most nonsense of the kind, found ready acceptance from him. This writer has a theory by which he explains the paradox. It is, he says, ‘as if, in his case as in that of others, the *intense use of reason* produced a reaction towards superstition in some matters.’ The same thing has been enunciated more generally by Dugald Stewart, who says, ‘that mathematicians are the most credulous

of men.' An illustrious living mathematician in the metropolis is very well known at the present moment as one of the warmest believers in the mysteries of spirit-rapping and spirit-communications."

Let me observe, that whatever the editors of our journals may say, I for one hold,* that it is not inconsistent with medical or therapeutic truth—even from an orthodox point of view—to believe both in the *materia medica*, and in the highest flights of ancient or modern Spiritualism. Believing, as I do most faithfully and sincerely, in medical truth and practice, I nevertheless look upon the above quotation as a prime specimen of the reasoning of a gross and most perverse sceptic—one possessed with a scepticism only second to that of Sir David Brewster himself, which latter has proved himself to be incapable of original observation, or of the investigation of (to him) a new truth, likely to overturn his philosophy founded on "fifty years" of observation.

If logicians and mathematicians "are the most credulous of men," what is to be said of the rest of mankind? Let us apply the law of the syllogism, and see what can be made of it? Logic and mathematics are universally acknowledged to be the very basis and ground-work of all scientific investigation, and of all argument. Professor De Morgan (for he it is who is meant by an "illustrious living mathematician in the metropolis") and the late Archbishop Whately are the greatest representative men in these sciences—therefore, they "are the most credulous of men." *Quod absurdum est.* One would think that it ought to be the other way about. Thus—credulity usually results from the want of a proper grounding in logic (the right use of reason, and of mathematics (the science of quantity); Professor de Morgan and the late Archbishop Whately are the greatest representative men in these branches of science; therefore, they are or ought to be the least credulous of men!

Look which way we will—Tory as I am at heart—I feel bound to confess that it is the lazy wheels of the slow-coach of Toryism which stops progress in religious, political, scientific, social, or any form of truth; and I cannot but think that it is well that it is so. Let us bear and forbear with one another; if one is rendered by nature or by education, and surrounding circumstances, more slow, more obtuse, or sceptical than another, impatience and an absence of charity on our part will never cure the malady. When disease is essentially chronic, Dr. Time must necessarily be consulted, otherwise we shall find, possibly when too late, that "the more haste there is made, the less speed"—the less real progress is obtained. The beautiful words of Jean Paul Richter are peculiarly *apropos*—peculiarly encou-

raging and inspiring at the present. He says, in his *Hesperus*:—
 “As yet struggles the twelfth hour of the night; birds of
 darkness are on the wing, spectres uproar, the dead walk, the
 living dream. Thou, Eternal Providence, wilt cause the day to
 dawn!”

Faithfully yours,

Liverpool, 11th December, 1866. MEDICINÆ DOCTOR.

SEEING AT SEA—A CASE OF CLAIRVOYANCE.

[WE have received, in a very ladylike handwriting, the following statement. This is but one of many very similar facts which we have already published; and most of our grown-up readers have had experience kindred to this, though not the same. When two or more minds are in perfect sympathy, acting in unison though separated, their action may be likened to the supposed influences of guardian angels, which are said to watch over and to guard and guide us. We cannot at present further explain this matter, but submit the account of “seeing at sea.”]—*Phrenological Journal*.

Mr. Editor:—I have read several articles in your journal on the subject of “clear seeing,” and I will relate a few facts in my own experience, which are at your service.

In the year 185— I was spending the winter in a beautiful Southern city with my friends, at the same time trying to improve my impaired health. I passed a season of great enjoyment among the orange groves, inhaling the balmy airs of the “Forest City.”

Spring approached. A letter came from my husband saying, “Do not expect me for three weeks—I cannot leave my business until that time.”

With improving health and approaching spring my impatience to get home became unendurable. I threw the letter down with a sigh, saying, “Well, five months will come to an end some time.” I resigned myself to wait as patiently as I could until my husband could come for me.

One week from that day I had been sitting in my room all the evening, reading and writing. My little daughter was sleeping in the bed. I felt as well and happy as usual. About twelve o'clock I felt my mind suddenly thrown into a wild tempest of emotion. Oh, the agony of that terrible hour! I shall never forget it. I sprang from the rocking-chair in which I sat, watching the dying embers on the hearth. I then threw myself upon my knees by the bedside, and called upon God in language of most earnest entreaty to “spare my husband's

life." I distinctly saw the ocean, dark and starless—a heavy fog rising from it, and two large black objects going straight into each other. They had no lights, or the fog was so dense they could not be seen. They struck! At the same moment I felt the collision through my whole being, and sank on the floor in a sort of vague torpor. How long I remained in that state I do not know; but when I aroused from it I felt calm, and fully assured that my husband was safe. I went to bed, and slept from exhaustion.

In due time the steamer arrived, and with it my husband. Almost his first remark was, "Well, I suppose you are hardly glad to see me after my telling you so positively I could not come for three weeks." Then followed his reasons for changing his plans.

After some general conversation, I asked, "Did you have a pleasant voyage from New York?"

"We came near going to the bottom without much notice. In all my seafaring experience I never saw such a fog. The steamer was going at a thundering rate. We were hurled out of our berths between twelve and one o'clock at night. Had a collision—they had the worst of it."

Then followed a description corresponding exactly with what I have written above. I thanked God that my husband was safe at my side once more, and vowed, mentally, "I must be very sick indeed before I will allow the doctor to send him from me again."

[We may add here that a letter just received from Mr. and Mrs. Spear informs us of a terrific storm encountered by them on their passage to New York. This storm, with all its attendant circumstances, had been seen in dream by Mrs. Spear, and described by her to friends before leaving England, and had caused her great depression of spirits—*Ed. Spiritual Magazine.*]

ROBERT OWEN ON THE AIMS OF MODERN SPIRITUALISM.

*Given through the Mediumship of HENRY T. CHILD, M.D., 634, Race Street,
Philadelphia, U. S.*

FROM my present stand-point, I perceive that there were three grand objects designed to be accomplished in the presentation and outworking of modern Spiritualism.

First.—To dissipate and remove the dark clouds of materialism and infidelity, which were covering, as with a pall of blackness, thousands of the best and most intelligent of

mankind. Minds that could not accept the blind dogmas of theology, and were groping their way without hope, many of them almost in despair. I am free to confess that this was my position, when the light of modern Spiritualism dawned upon my mind, and shed its serene influence over the closing years of my earth-life. The evidence of continued existence was thus brought to my external senses, as it has been to those of thousands of others, who, like myself, needed just such facts to place us in a condition to understand the laws of humanity which belong to this rudimental sphere of life. The success which has already attended this first aim of Spiritualism is before you, in the positive and unmistakable evidence of personal identity after leaving the form of earth—though it is not fully appreciated by mankind.

The *Second* object, is to bring about a marriage between Religion and Philosophy. Popular theology, wearing the hood and cowl of old creeds and formulas, has been seeking to stand aloof, and ignore science and philosophy, in all their forms of manifestation. Her devotees have claimed the authority of the fathers as far above the plain and positive demonstrations of science. On the other hand, philosophy and science had become, in a great degree, fossilized and crystallized. Their advocates, planting themselves on what they assume to be the only firm ground, materiality, and the evidences it furnishes to our senses, have ignored, almost entirely, the great spiritual forces that underlie all the movements of the universe. To remove from both of these that which is false and unnatural, and to bring them out upon their own proper and legitimate planes, where they may meet and enter into a holy union, is an object worthy of the labours of the great and good minds of both spheres, and already we are rejoicing in the success which has crowned these efforts. The foundation of an alliance that shall prove of inestimable value to you and to us, has been laid, and we are earnestly working for a more complete consummation of these desirable ends.

The *Third* grand object of modern Spiritualism is to cultivate man as an individual. To impress upon his mind the importance of spiritual intercourse upon his own plane, with his fellow-man, as a basis of spiritual intercourse between the dwellers of your sphere and this. And, while we have forced ourselves into close relations with many of earth's children, we are fully aware, that the most desirable spiritual intercourse can only be realized when mankind have come into the nearest relations which they are capable of experiencing with each other on earth. It is true that "Millions of spirits walk the air unseen," and it is also true, that when you send forth your

thoughts,—your sympathies to your fellow-beings,—when you go down in feeling and sympathy with the low and degraded even into the very haunts of vice and crime, you open the way—you lay stepping-stones on which spirits from the interior life may stand and minister to these poor fallen and erring ones—and, often, it is only through such influences as these from you, that we are enabled to reach these lowly ones, whose darkened natures forbid our approach.

While, therefore, pure thoughts and lofty aspirations open avenues from this world to your souls, they also extend the field of our labours, and give us facilities, which we could not otherwise enjoy, for ministering to the wants of the poor and degraded ones. The result of our labours in this direction is apparent, although we feel that the work is scarcely begun. We shall go on, feeling confident that increasing success will crown every well-directed effort of men or angels.

Neither of these three objects are as yet fulfilled, and there are those who will find congenial labour within each of these fields.

ROBERT OWEN.

STOCKDEN'S GHOST BRINGS HIS MURDERERS TO JUSTICE.

IN London at midnight, on the 23rd of September, 1695, Stockden, a publican, was murdered in his house, and the house plundered. A woman declared her belief that a man named Maynard was concerned in the murder, since he had suddenly appeared in possession of much money. His house was searched, but nothing found. Soon after, one Elizabeth Greenwood, dreamed that Stockden appeared to her, and shewed her a house in Thomas Street, where, he asserted, one of the murderers lived. The next morning, she took her neighbour, Maria Buggas with her, and went to the house. They found that Maynard lived there, but were told that he was not in. Not long after, Stockden appeared to Mrs. Greenwood a second time, and described Maynard, whom she had never seen, to her, as having a broad mark on the side of his nose; that he was a wire-drawer; that he must be taken and conveyed in a coach to Newgate. A wire-drawer was inquired after, and one was found who knew Maynard well, and undertook for £10 to catch him. He planned to engage him in play in a certain public-house, where the constables might come and secure him. This was done.

When Maynard found himself in prison, he confessed the crime, and named three men, Marsh, Beril and Mercer, as accomplices. Marsh, he said, was the originator of the deed, for being a neighbour of Stockden's, he assured them he was rich, and Maynard declared that much gold, and silver articles of plate could be found at his lodgings. For, although Marsh was not present at the robbery, he had received his share of the booty. Marsh was looked after, but, probably already suspicious, he was not to be found.

Stockden appeared to Mrs. Greenwood a third time, and seemed very much dissatisfied. He led her in a dream to Old Street, where she had never been, and pointed out a house with a step at the door, where he said one of the murderers lived. She went in the morning with Maria Buggas, found the house, and that Marsh often came there; a sharp look-out was kept for him, and he was soon after taken, not in that house, but in another place.

A fourth time Stockden appeared to Mrs. Greenwood, and showed her the retreat of the third murderer, Beril, and he was accordingly taken. They all received their due at the gallows. Of Mercer, Stockden had never made any complaint to Mrs. Greenwood; and it turned out, notwithstanding Maynard's accusation of him, that he had, on the contrary, opposed the commission of the murder, and had had no part of the booty. For the fifth and last time, Stockden, after the arrest of the murderers, appeared to Mrs. Greenwood in a dream, and said, "I thank thee, Elizabeth, and God in heaven will reward thee for what thou hast done."

SPIRIT-RAPPING IN 1839.

IN March, 1839, *Galignani's Messenger* published the following *excerpt* from the *Echo de l'Orient*, of Smyrna, which may interest your readers, and presents analogous phenomena to those now so widely known in Europe and America:—

"Public attention has been recently turned to a most remarkable fact. Two young females of this city being placed at the same time near a table covered with oilcloth, the pieces of furniture emit sounds which can be compared to nothing but those which would be produced on its being broken to pieces. Soon afterwards commotions, attended with detonations, are heard in the apartment, if the doors are shut. The table has been seen to move more than a yard from the wall against which it is supported; and again, as if acted upon by some repulsive power, strike back against the wall. When one of

the young persons changes her position, the table moves in a corresponding direction. When the oilcloth is taken off, the effect is sensibly diminished." The editor of *Galignani* then informs us that "the *gobemouches* of Smyrna can find no other explanation of the phenomenon than by supposing the girls to be charged, like Leyden jars, with the electric fluid, one positively, the other negatively!"

The peculiarity of this narrative consists—first, in the fact of the table being *covered* with oilcloth; second, in the diminishing of the power on the oilcloth being removed; third, that the commotions occurred with greater force while the doors *were closed*. Of course those millions who have since occupied themselves with the researches into these matters, can plainly see in these circumstances nothing but the action of the almost universal power of spirit on matter, and as any additional respectably-vouched anecdote *anterior* to the Rochester rappings cannot fail to be of value, I have great pleasure in sending it for the readers of the *Spiritual Magazine*.

KENNETH R. H. MACKENZIE.

December 17, 1866.

Notices of Books.

THE SCIENTIFIC ASPECT OF THE SUPERNATURAL.*

IN our last number we drew the attention of our readers to this excellent little work in vindication of an inquiry into Spiritualism by men of science. It is written by one of themselves, and one well known amongst them as an explorer of the field of discovery and science in its physical aspects. These gentlemen—"the men of science"—have had many appeals made to them by Spiritualists, to whom they are always able to turn deaf ears; but also, not seldom, they have been attacked from behind, by one of their own body, who has become a convert to the new and unwelcome facts, and who has had the courage to avow himself a believer, and adjure them to come into the same realm of inquiry, and investigate the facts he brings before them.

Mr. Wallace is now repeating this experience for their benefit, and he invokes a hearing from them. Whether or not he will get it at their hands, we may appeal to our experience of former instances to decide. They will not only not give him a hearing,

* London: F. FARRAH, 282, Strand, W. C. Price 1s.

but will henceforth consider him as one of the infected flock, and subject him to the force, or rather the weakness of their ridicule. We have lately had a notable instance of this, in the way in which Mr. Bray, the well-known philosopher, has been treated by the Press, for including spiritual forces amongst those which should be taken into account in any proper investigation of forces and phenomena. For giving facts well accredited and proved, Mr. Bray is described by one of these "men of science," as being "up to the very waist in the mud and muck of clairvoyance, ghosts, and spirit-rapping."

We hope Mr. Wallace has not laid his account for any better or different treatment, for if he has, we fear he will be disappointed. In vain for him to appeal earnestly and with simple words to the necessity of such an inquiry as he advocates, and to remind his sceptical readers that Sir John Herschell has told them that "*they should have their eyes, as it were, opened, that they may be struck at once by any occurrence which, according to received theories, ought not to happen; FOR THESE ARE THE FACTS WHICH SERVE AS CLUES TO NEW DISCOVERIES.*" In vain to treat prejudices by reason, for there is no judge in those empty courts by whom the final appeal can be heard! We have often tried this same useless method with the insane—we have tried to reason them out of their insanities, but we have not succeeded, for the same cause, that the reason to which we appealed was obscured or for the time non-existent.

And yet we can refer again to the delights we have experienced, when one of these poor people, having had the film drop from his eyes, has suddenly awakened to the truth and importance of the new facts, and tells us how he pities his former state, and will endeavour to impart to others his newly acquired knowledge, and to brave the obloquy and ridicule which he knows he must meet.

This is the only way the world moves on. It is the only way of progress, and no new truth is born, but like the car of Juggernaut, it is carried over the bodies of its victims. Mr. Wallace is willing to brave all these dangers and difficulties, and in coming before the public in his new character, we do not know a better handy-book of Spiritualism, than he has given us. He has, moreover, dealt with the subject in the way most valuable, not only for Spiritualists, but for those outside the movement, and his views are extremely interesting as shewing what is thought of us, by a scientific man of eminence who comes new to the inquiry. He has succeeded in writing a little book, which shews him to be able to grapple, not only with the subject itself, but with its detractors, the men of science, on

their own ground ; and we commend the book to all who wish to see the best arguments in favour of inquiry, put forward in the best way. We should much desire to give long quotations in proof of what we have said, but we should have more difficulty in leaving out, than in putting in the portions to which we should wish to draw the attention of our readers. We are glad to find an eloquent tribute to Miss Hardinge, and to her powers as displayed in her lectures at Harley-street, which appear to have made a deep impression upon Mr. Wallace. It is just such men as he whom we wish to attract to the subject, in order that it may receive the scientific investigation which it demands, and be carried into new branches of inquiry, where discoveries, greater than any which have yet astonished the world are awaiting us, so soon as we are prepared for them.

It was a fitting close of an eventful year to have borne such welcome fruit, as the public announcement by Mr. Wallace, that there is something worth inquiring into in Spiritualism.

HUMAN IMMORTALITY AND KINDRED TOPICS.*

THIS is an earnest and carefully written work, recommending the spiritual facts and theory ; the former as being the only demonstration of immortality, and the theory and philosophy of it as being the only one which covers the whole ground of the facts. We have received it just as we were going to press, and must leave our readers to make their further acquaintance with it.

THE NIGHT-SIDE OF NATURE.†

WE are glad to perceive that the Messrs. Routledge have issued a new and cheap edition of this deservedly popular work ;—one of the few of its class that has had an extensive general circulation, this being the third English edition. It is a collection of interesting narratives in relation to the supernatural, well told, and well classified. The philosophy of the subject, too, is suitably presented ; the Introductory Chapter, and the one entitled “The Future that awaits Us,” are, we think, fully equal to anything of the kind that has been written.

* *Human Immortality and Kindred Topics viewed in connection with Modern Spiritualism*, by WILLIAM SMITTON. J. BURNS, Progressive Library, 1, Wellington Road, Camberwell. Price 6d.

† *Night-side of Nature ; or, Ghosts and Ghost Seers*. By CATHERINE CROWE
London: ROUTLEDGE.

THE Spiritual Magazine.

FEBRUARY, 1867.

A NEW MEDIUM.

THE following is an account of some interesting things that have lately happened in my family through the mediumship of Miss E. N. This young lady came to reside with me about three months since, and had at that time never heard of Spiritualism. About six weeks back we sat down to a table with a few other friends, some of whom had slight medium power, and were astonished at hearing distinct raps, which answered our questions exactly in the same manner that the tips of the table had done with us previously. Since then her power has been much developed, especially since the publication of a little work by my brother, Mr. A. R. Wallace, entitled *The Scientific Aspect of the Supernatural*. I will now relate some of the more remarkable things that have happened.

Miss E. N. and myself were in a large room in the afternoon, engaged with letters, &c., when we heard raps, and after some questions and answers, I asked (looking at a brown paper parcel on the table containing twenty of my brother's books), "Will these little books do good for the cause of Spiritualism?" *Answer*: "Yes! yes! yes!" After some other questions on the same subject, we went down to dinner, during which time every person in the house was with us below, and when we returned it was dusk; but on entering the room we saw numbers of books laying about, and on bringing a light found the twenty books were spread out, one on every chair and table in the room, and three on the floor. I then said, "Does this mean that these books are to be distributed?" *Answer*: "Yes." We agreed not to touch them, but left the room, shut the door, and walked up and down the passage outside for about five minutes. We then went in again, and found all the books neatly replaced in a parcel wrapped in the brown paper, and with an account book on the top of them.

About half an hour later, I went into the same room to get an eye-glass which I knew I had left on my table. I went in the dark, the room only lighted by the gas in the passage, and to my surprise I found the heavy top of my large writing table (with numerous articles upon it) was perched on two chairs, in a sloping position. The drawers had not opened, nor had a thing moved out of its place. I called my friend, and we, with a great effort, lifted the table up to its place. The next morning, I enquired of my brother in the spirit-world (who purports to be always with me), about the table, and he answered through the alphabet, "If you had left it, we would have put it all right for you;" and upon my asking why they did such an extraordinary thing, he answered, "To shew our power." I said, "I hope, dear brother, you will do something more gentle this evening." *Answer*: "Yes."

After we came up from dinner, in the dusk of the evening, we saw two chairs placed side by side in the middle of the room. They had been brought from the side of the room a distance of twelve or fifteen feet. We sat down upon them, and my friend being violently rocked, we walked up and down the passage for a quarter of an hour, and then went in the adjoining room to dress to go out. When I looked in to see if the chairs were still in the place where I had left them, I saw that a beautiful alabaster figure, standing loose on a pedestal and covered with a bell glass, had been removed from the mantelpiece to my writing table. We were afraid to touch it, so left it there, and went away, but returned in three minutes and found it had been put back again quite safely. We both of us thought the chairs might have been placed there for us to sit and see what was going on. Another time we intend to sit quietly and wait to see these things move through the air. The distance from the fireplace to the table is about ten feet.

I enquired at our morning *séance*, about the little books, and to whom I was to give them. *Answer*: "Use your own judgment." And, again: "One for my sister Frances, look inside." Upon this I opened one of the books, and on the ninth page, middle paragraph, there was a mark in red, as if done by a *cretalevis*, which was laying on the table. I read this paragraph aloud, immediately, amidst showers of raps. I then said, "How much I should like to have my name written in this little book, and I will keep it as long as I live." It was laying at the time, upon a large account book, open before me; I closed the one within the other, and placed my arm on the cover: in a few seconds I hearh raps, and opened the books, and found my maiden name written in ink, on the fly leaf of the small book. I smiled, and said "Yes, dear brother, you knew me by this name,

but I now bear another name. Will you please write my married name under this?" and shut both books as before.

A person came into the room for a minute, but I did not rise from the table, and after he was gone I looked in the book, and there was my name in full, Christian and surname, written in ink, under the other. The book had never been from under my arm, and was within another thick book. When both these names were written, my friend, Miss N., was sitting all the time opposite to me, and the inkstand and pens between us both.

All these wonderful things, with many others, took place in my house in London, in the first week of December, 1866, all of them in my own room, where no servant or any others of the family came during the day.

These phenomena appear to me rather of a different nature to anything we have heard of or seen at our *séances*. The medium is always supposed to touch or be very close to the articles of furniture moved. My experience seems to prove that after a *séance* where there has been strong medium power, there is sufficient magnetic influence left in the room to give the spirits power to act upon matter (whilst writing this a shower of raps). My friend's power does not seem nearly so strong when we sit with other persons who are anxious to see these wonderful phenomena. Some, though slight mediums themselves, seem to lessen the power rather than strengthen it. On leaving the room empty after a *séance*, there is no counteracting influence at work, and thus the spirits have more power for grand manifestations. We have never had anything so great happen when we were in the room as when we left it for a few minutes.

These wonderful facts I leave to others to investigate who are much more learned than myself. I only feel it is a grand reality.

FRANCES SIMS.

POSTSCRIPT BY ALFRED R. WALLACE.

ON Friday morning, December 14th, my sister, Mrs. S., had a message, purporting to be from her deceased brother William, to this effect: "Go into the dark at Alfred's this evening, and I will shew that I am with you." On arriving in the evening with Miss N., my sister told me of this message. When our other friends, four in number, had arrived, we sat down as usual, but instead of having raps on the table as on previous occasions, the room and the table shook violently; and, finding we had no other manifestations, I mentioned the message that had been received, and we all adjourned into the next room, and the doors and windows being shut, sat down round a table, (which we had

previously cleared of books, &c.) holding each other's hands. Raps soon began, and we were told to draw back from the table. This we did, but thinking it better to see how we were placed before beginning the *séance*, I rose up to turn on the gas, which was down to a blue point, when just as my hand was reaching it, the medium who was close to me cried out and started, saying that something cold and wet was thrown in her face. This caused her to tremble violently and I took her hand to calm her, and it then struck me, this was done to prevent me lighting the gas. We then sat still, and in a few moments several of the party saw faintly that something was appearing on the table. The medium saw a hand, others what seemed flowers. These became more distinct, and some one put his hand on the table, and said: "There *are* flowers here!" Obtaining a light, we were all thunderstruck to see the table half covered with flowers and fern leaves, all fresh, cold, and damp with dew, as if they had that moment been brought out of the night air. They were the ordinary winter flowers, which are cultivated in hot houses, for table decoration, the stems apparently cut off as if for a bouquet. They consisted of 15 chrysanthemums, 6 variegated anemones, 4 tulips, 5 orange berried solanums, 6 ferns, of two sorts, 1 *Auricula sinensis*, with 9 flowers—37 stalks in all.

All present had been engaged for some time in investigating Spiritualism, and had no motive for deceiving the others, even if that were possible, which all agreed it was not. If flowers had been brought in and concealed by any of the party (who had all been in the warm room at least an hour), they could not possibly have retained the perfect freshness, coldness, and dewy moisture they possessed when we first discovered them. I may mention that the door of the back drawing room (where this happened) into the passage was locked inside, and that the only entrance was by the folding doors into the lighted sitting room, and that the flowers appeared unaccompanied by the slightest sound, while all present were gazing intently at the table, just rendered visible by a very faint diffused light entering through the blinds. As a testimony that all present are firmly convinced that the flowers were not on the table when we sat down, and were not placed there by any of those present, I am authorized to give the names and addresses of the whole party.

MISS NICHOLL, 76½, Westbourne Grove, W.

Mrs. SIMS,

H. T. HUMPHREYS, 1, Clifford's Inn, E.C.

Dr. WILMSHURST, 22, Priory Road, Kilburn, W.

J. MARSHMAN, 11, Gloucester Crescent, N.W.

Mrs. MARSHMAN,

ALFRED R WALLACE, 9, St. Mark's Crescent, N.W.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

NUMEROUS enquiries from readers of the *Spiritual Magazine*, respecting my long silence, assure me that a collection of facts such as I have been accustomed to contribute to its pages is welcome to them. Have you retired from the field? Have you lost faith? Is there nothing new in Spiritualism worth recording? are some of the questions asked of me by my correspondents.

This paper will, to a certain extent, answer these questions, and I have felt (apart from domestic trials which have absorbed my attention) that I have perhaps done enough for the present; that if I, and a few others, who have been fighting the battle of Spiritualism in this country for so many years, at great personal sacrifices, were to rest for a time, it would induce many whose faith is strong but whose action is weak, to arouse themselves, and throwing aside their timidity or diffidence, come to the front and shew the world how many enlightened men and women there really are in England, who know that Spiritualism is a grand and ennobling truth, and that its phenomena are not touched by puerile imitations.

I have been recently assured by one of our leading journalists that Spiritualism finds favour at length with many literary and scientific men in this country; but, unfortunately, we do not see them, we have not yet heard their voices, they are silent when most needed. It is known that almost every journal published in this metropolis has one or more members of its staff who are thoroughgoing believers in Spiritualism, and yet if any public emergency arises they are dumb, and stand by whilst their associates are permitted to wield the pen, to misrepresent the truth, to mislead the public, and to encourage every charlatan in his pretended exposure of spiritual phenomena. How long is this state of things to last, I have asked of one who views with sorrow the position taken by certain members of his craft. "Ah!" he replied, "if you knew as much of the Press as I do, you would know that its tone may be changed in a day, and I think the day is not far distant when Spiritualism will find open advocates in the leading journals of this country." We must therefore, I suppose, stretch our patience; watch and wait, taking consolation in the meantime in the assurance that no *honest* man, whatever his condition of mind may be, saint or sceptic, religious or scientific, who will take the pains to investigate, can withstand the evidence, and who will not at last feel abashed at his previous

ignorance, and at his folly in so long standing out against a truth so cheering and enlightening.

It is thus satisfactory to know, despite all opposition, that Spiritualism is marching on. I know it is, by the number of enquirers who personally seek information from me, and others who communicate their experiences to me. Much that we hear of, however, does not exhibit the best side of Spiritualism, and there is still much that is extremely puzzling even to the initiated; but all is instructive, and most of the facts deserve to be recorded, so that they may be readily classified by the WISE MEN of the future—I say future, for it is evident that nothing in elucidation of these mysteries is to be expected from the leading authorities of the present day, who are too deeply committed to the erroneous theories and dogmatic assumptions they have already permitted themselves to promulgate upon this subject. To the new generation, therefore, of thinking men, some of whom we know are now at work,* we may hopefully look forward for a fair and candid examination of the claims of Spiritualism, so soon as the rule of the *savans*, who have led the public astray, shall be a thing of the past.

MR. L——, OF NEW YORK.

Although I have received several letters from my friend, Mr. L——, since his departure from England, he has not given me any specific account of his experiences except the one I published in June last, Vol. vii. page 264. He has, however, sent me a letter from Dr. John F. Gray, which I subjoin, and which I think of the highest importance, as in this letter Dr. Gray fully corroborates the wonderful manifestations witnessed by Mr. L——, and recorded by me at various times during the last four or five years. Mr. L——, however, says, “The Doctor is wrong in one remark he makes, which is, that I have permitted our Spiritualistic journals to use my name in connexion with the extracts from my journal. They were in fact re-published in *The Banner of Light* from the *Spiritual Magazine* without my knowledge. I never hesitate to avow my belief and experience; but I do not wish to be dragged before the unappreciative public, and be made a martyr to their stupidity and want of knowledge.”

Mr. L—— adds that “Gurney, one of our celebrated photographers has succeeded in taking a spiritual photograph by the magnesium light. As soon as he has completed his experiments

* Two Scotch professors have been attentively examining the subject for some time past, and a professor at one of our English universities has determined to write a book in support of the claims of Spiritualism, to which he will attach his name.

I will send you particulars; Miss Kate Fox was the medium; she is well and as good a medium as ever."

With reference to this interesting young lady, Miss Kate Fox, I take this opportunity of saying, that I received a letter from her some few months ago, in which she expressed her willingness to visit England, if I should advise her to do so. But I felt unless she could come to be perfectly independent of the public, it would not be desirable that she should make the visit, and I accordingly dissuaded her from making the visit at that time. Miss Fox is I think, one of the most interesting and reliable of all American mediums, and her presence here would have given great pleasure to myself, and I doubt not to many others. But there were many considerations which obliged me to forego the responsibility, single-handed, of advising her to cross the Atlantic until suitable provision could be made for her reception.

The following is Dr. Gray's letter:—

"New York.

"Dear Sir,—Soon after Mr. C. F. L——'s wonderful success in spirit manifestations was established beyond question here, and even beyond cavil, in 1862-3, I proposed to furnish your publication of his anonymous spiritual diary with my name in support of its credibility. Various considerations have prevented this action till the present time, although I have carefully provided for the preservation of my testimony for such a use in the event of a casualty occurring to prevent my writing to you.

"Mr. L—— has retired from business, in opulent circumstances, and he has permitted our Spiritualistic journals to make him responsible for the publication of the stupendous facts and experiences which you have made known in the London *Spiritual Magazine*. He thought it improper for him to make this avowal till his business relations with others were so completely dissolved as that their credit could not be unjustly impaired by this his act of justice to humanity.

"He likewise took care during the whole interval of this reticence, to have good vouchers of his authorship of the diary kept ready for use, in case of his death. I can only reply to your latest request, that I would write out my testimony in this case for publication, that Mr. L——'s statements are each one and all of them fully reliable. His recitals of the *séances* in which I participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw with him the philosopher Franklin in a living, tangible, physical form, several times and on as many different occasions; I also witnessed the production of lights, odours, and sounds; and also the for-

mation of flowers, cloth textures, &c., and their disintegration and dispersion.

"These phenomena, including the apparition of Dr. Franklin, have all been shewn to me, and also many others of like significance, when Mr. L—— was not present and not in this country even.

Mr. L—— is a good observer of spirit phenomena, brave, clear and quick-sighted, void of what is called superstition, perhaps even to a faulty extent; in good health of body and mind, and remarkably unsusceptible to human magnetism. Moreover, he knows that all forms of spirit communication are subject to interpolation from earth minds, and are of no other or greater weight than the truths they contain confer upon them.

"Miss Fox, the medium, departed herself with patient integrity of conduct, evidently doing all in her power, at all times, to promote a fair trial and just decision of each phenomenon as it occurred.

"Hereafter, I may, if you desire it, write you at some length on the great question, *cui bono*, of these phenomena; but for the present, and for some months to come, shall forbear for your patience' sake as well as for my own. With best regards,

"I am, my dear Mr. Coleman, yours most truly,

"JOHN F. GRAY."

A LADY'S EXPERIENCES IN IRELAND.

The lady from whom I have received the following letters, which I give almost *verbatim*, resides in the county of Dublin, and occupies a good position in society. To many, the strange and somewhat repulsive character of the manifestations may be distasteful. But to the student of Swedenborg, whose writings I infer my correspondent has never read, these spiritual evidences will be intelligible, and are analogous to the "Memorable Relations" contained in various parts of his works:—

"Sir,—You will, I trust, excuse the liberty I, a stranger, take in addressing you, and kindly give me your opinion respecting the strange experiences I am passing through. Your candid and fearless advocacy of Spiritualism has encouraged me to hope that you will assist me with your advice and opinion respecting those singular circumstances which have been puzzling me for more than a year.

"About three years ago, I met with Spicer's *Sights and Sounds*, and the facts related there caused me to look with much interest on Spiritualism, which I had before regarded as an American imposture. William Howitt's work on the *Supernatural*

finished my conversion, and thenceforth, as was natural, I eagerly sought for and read every book I could get which bore on the subject, and I am at present possessed of quite a library of spiritual works, including your *Spiritualism in America* and three years of the *Spiritual Magazine*, which includes a great deal written by yourself on the subject. What puzzles me is, that in all I have read, I have met with no experience like my own. When I began to study the matter, I naturally wished to procure some manifestations for myself, but my family were so averse to the whole subject that I could not form a circle, except for a few minutes, during which the usual laughter and joking precluded the possibility of obtaining any satisfactory result. So I induced a young maid-servant to sit with me alone. After an hour and a half the tippings began, and then the table in a short time tipped the moment we sat down, the girl evidently being the medium. I then tried writing, and in a short time her hand moved freely, but never did we succeed in procuring more than scribbling and a few incoherent sentences. My part now comes. One day we were seated at the table, when my hand and arm were violently caught and swayed to and fro, and I was seized with tremors through my whole body, and had to go to bed, feeling quite ill and bewildered. That night I saw human faces and shadowy figures, both with my eyes open and shut. The vibratory movement remained with me for more than a week, but my sensations were so distressing that I fought with all my might against the influence, and by earnest prayer to Almighty God succeeded in battling it off. From that time I have occasionally seen strange sights, but last summer I began to see human figures—sometimes faces, sometimes what portrait-painters call three-fourth figures, often as large as life, and once a young female figure floating over me as I lay in bed, and smiling down on me. After some time I began to see writing which I never could decipher, and one human face, with my eyes shut—this only at night; but by degrees my visions increased till I saw a number of different scenes and persons; then it went on till I saw with my eyes open when in a dark room, then I saw in the light, and by day as well as by night, finally I habitually *saw*, and still *see*, shadowy figures more or less distinct, when either driving or walking in the dusk. I have lately heard a frequent sound as of persons talking in a suppressed voice, but I can never catch the words, but I sometimes hear words as if spoken *in my head*, but they have no meaning. I sometimes seem to pass into a state for a moment when I have a dim confused consciousness of being some one else; stanzas of poetry have been repeated to me, but I never can remember them, and what puzzles me is, I don't seem to get on; I saw as

plainly months ago as I do now, and although I procure writing (by myself and eldest daughter together holding a pen) we can get nothing satisfactory. If you thought it would be any service to the cause, I would write out some curious things I have experienced. I should not have troubled you, but I have no one to apply to; night and day I am surrounded with beings invisible to all but me, and voices whispering words I can never catch, for the voices, like the figures, are different; words seem written on the walls, on different objects, but I cannot distinguish them. From your writings I have formed such an opinion of you, that I venture to hope you will forgive this liberty, and perhaps you would kindly ask some of your spirit-friends what is the meaning of it all, for sometimes I begin to fear it is some hallucination of my own brain. I have no sympathy among my family; the two or three I speak of it to think it *all imagination*, and would not encourage me in my folly; and as to the world in general, they would think me "just fit for Bedlam." If you should think my experiences would interest or benefit any one, I will reveal them hereafter. Apologising for this long letter, I say farewell.

"Your very sincere, though unknown well-wisher,

" * * * * *"

"Dear Sir,—Accept my grateful thanks for your prompt answer to my letter. You cannot believe what a relief I feel since you have permitted me to open my mind to you. I feel so puzzled respecting those strange experiences, some account of which I gave you in my former letter. They have been going on so long without becoming in any way more intelligible, and what I think more strange than any thing is, that although we procure the 'tippings' freely, and even have had communications by writing, and although I am always surrounded by spirits, they are never professedly among those who communicate. I sometimes begin to think it some projection from my own brain, and that I am getting some disorder—but, whenever that thought takes possession of me, all appearances leave me for a time, but only for a very short time. I am really at loss how to begin; it is a true *embarras de richesse*; as I wish to be brief, so as not needlessly to intrude on your valuable time, and I want as much as possible to relate only those things that appear to me to differ from what others have told. To begin then:—I am frequented by different descriptions of 'spirits,' as I will call them for shortness. There is one class that seem from their appearance to have been desperate sinners on this earth; some with human countenances, but with their faces covered with a veil of fresh blood hanging about an inch from their faces, and their eyes with an indescribable

look of deadness and corruption, the eyeball appearing of the color and consistency of dead coal, and round that a ring of blood: those I have been told were murderers; some are perfectly black, of negro blackness, but their features of European type: the eyes of these last seem lighted up as with internal fire and have a rim like blood; there are others with black spots covering some part of their faces, sometimes like a net-work covering the entire; some on near inspection seem to have another face apparently transparent, which hangs like a mask within an inch or so of the real countenance; others again have the upper part human, and the lower elongates into a beast's snout; sometimes others of these semi-human faces end in a round blunt muzzle full of teeth. All these strange forms circle round me, often accompanied with scenery, sometimes magnificent chambers, splendid public buildings, or streets of a city—or perhaps forest scenes—or the sea-side, and they are always changing, softly gliding into each other, or melting into new forms like dissolving views; but whatever may be the vision, it is always accompanied, in fact *tapestried* (if I may be permitted the word), by a strange-looking thing like a moss, or lichen, and resembling the flower of the hemlock more than anything I have ever seen; the faces are very often framed, as it were, in it, and some of them I have seen, as it were, buried under an enormous weight of it, and looking as if they suffered from pressure. There are many others who have human countenances, and some that I have grown familiar with, recognizing them as I would an earthly friend. But I am never alone; whenever I shut my eyes I see myself surrounded by this shadowy company; and what is strange is, that daylight in no degree interferes with my seeing them as it used to do—on the contrary, it often assists my vision, as does also bright candle-light: all bright surfaces reflect those scenes, and when out in the evening or night, I see shadowy figures walking up towards me, or faces looking from the bushes, or even the sky; the only difference in them is, that sometimes they are distinct and the figures large; at others, they dwindle to the smallest size. I also see objects in the dark, and curious flashes of light in all parts of the room, and often a working of a luminous body from the centre; I see lights emanating from my fingers. And now, what astonishes me is, that there is no explanation—no effort made by any intelligence to explain these mysteries, although those 'spirits' will constantly approach my bed and gaze upon me, and during the day will be close before me when I shut my eyes; and I can even see their shadowy outlines wherever I look—they make no effort to communicate by writing, or through the table. And when I ask at the table, does the

communicating spirit know anything of these manifestations, they invariably deny doing so, nor can we obtain any satisfactory communication from them; in fact, at the end of a year we have progressed nothing: this has greatly disappointed and annoyed me."

"As I have a family of grown-up sons whom I would gladly impress with Christian Spiritualism, and although at first they were interested at seeing the writing procured by my eldest daughter and myself, by means of a *planchette* of my own construction, the meagreness of the phenomena, and the meanness and unreliable character of the communications, disgusted them, and they turned their backs on it. This has the more annoyed me, as, though they are all good, moral and sincere believers in the Bible, I would wish them to be thoroughly convinced that *sin is hell*, and that *retribution is certain*.

"I appear to be latterly undergoing some process with regard to my hearing, as I frequently hear as if persons were speaking either in my ear or at some distance from me. I also hear words, as I have said, as if spoken in my head, but they are always irrelevant and meaningless. I have seen for a moment seven persons now dead, but whom I knew well; the other figures I have spoken of are strangers apparently, but some of them I could not recognize, of course, even if I knew them, in their awful masquerade.

"How shall I apologize for the length of this letter? I can but say again that your own writings, and the manner you seem to be looked up to, encourage me, as did your noble and manly standing forth for the truth, and your unflinching support of the cause you have championed. Woman as I am, I would scorn to disavow my belief, although, being a woman, my place is the background, which I in nowise deplore; but I honour every one who is truthful, courageous and manly, and therefore I selected you for the reception of my confidences.

"Long as my letter has been, I find myself obliged to add these few words. In the first place, I *suffer*, and think it likely I am an undeveloped medium, and that were these faculties within me opened, I might feel differently. I must add that I have been affected with heart complaint these many years; also, that there is an entirely different class of spirits I often see, clothed in robes of light. In addition to all this, I am greatly afraid of *possession*, although I have ever found earnest prayer, including the spirits, and addressing them as sentient beings, has been sufficient to free me from their presence.

"Yours, &c.

"* * * *"

A CLERGYMAN'S VIEW OF GOOD AND EVIL SPIRITS.

The foregoing narrative may be fitly supplemented by an extract from one of several letters addressed to me by a clergyman of the Church of England, who has seen much of Spiritualism and is a confirmed believer, whilst he remains stedfast to orthodox Christianity.

“Dr. Maitland told you that his chief reason for believing that the spirits who visit us are not departed spirits, is founded on what he finds in the New Testament. My opinion is, that the first two verses of the 12th of Hebrews, belong manifestly to the 11th chapter, and are a continuation of the narrative, and that the cloud of witnesses are the spirits of those men departed in faith, who, Hebrews like themselves, were then compassing about St. Paul, and those to whom he wrote, and anxiously watching their progress or retrogression in that faith which had proved so beneficial to themselves. “Wherefore,” he says, “for the reason that we are compassed about with so great a cloud of witnesses, so many good men who died in faith, now witnessing our lives, let us lay aside, &c.” This is my view, if not Dr. Maitland’s when he wrote to you. Has that good man now found he was right? I think not. Let me conclude with one more remark :—we know well that good spirits visit us; but, alas! it is I fear equally clear that evil spirits do so likewise; for “lying spirits” have not been confined to the days of King Ahab, but have always been a great reality. They are permitted by God for his own wise purpose, now as then, when Ahab by the advice of one, went up to Ramoth Gilead. “We wrestle not, &c.” But to say that, because evil spirits speak to men now as well as good openly, modern Spiritualism is altogether an evil thing, cannot I think come from the Spirit of Good. I doubt much if the Spirit of Evil is well pleased with “Modern Spiritualism.” For all who believe the Scriptures, and most who do not, know that evil spirits have *secret* power. Is then the coming of evil spirits to men openly a proof of their greater power than when they come only secretly? Surely not, for an open enemy is always less dangerous than a secret one. And now, “By their works shall ye *know* them.” “By their words are they justified, and by their words condemned.” And by learning to condemn these openly, we learn to condemn those who come in secret also. And now, after repeating what I said to you once before, that I believe the phenomena of the present day are on the whole for our good, considering my position, I am impressed to speak certain short words of comfort I personally feel with regard to to my own church. They tell me, that God “has purchased to Himself an Universal Church.” And we also pray that the

Holy Church *Universal* may be ruled and governed in the right way. And after being told that God the Son is the Redeemer of the world, in another place "that He hath redeemed me and all mankind," we are taught to pray that as such, He will *not* be angry with us, mankind, *for ever.*"

THE LATE JAMES WILSON, M.D.

My friend Dr. Jas. Wilson, of Malvern, has suddenly passed to the spirit world. Like too many others who have been educated and have practised in the school of medicine, he became at an early age an entire sceptic, and a confirmed disbeliever in a future life; about 12 years ago, however, I had the satisfaction of turning his attention to a consideration of the truths of Spiritualism, and from that period by slow degrees he advanced step by step, until he ultimately realized its consolatory teachings, and became a devout and even an enthusiastic believer. Dr. Wilson was widely known and eminently successful as a hydropathic doctor, and in conjunction with Dr. Gully, he succeeded against all opposition in making the water treatment a recognized remedy in this country for the cure of disease. He skilfully and successfully treated a case, with a member of my family, pronounced by several of the leading medical men of London as hopeless. I take this opportunity of recording that fact and my affectionate gratitude as a tribute to his memory.

LONDON JOURNALISM.—THE "PALL MALL GAZETTE."

The following very excellent letter was addressed by a friend of mine to the editor of the *Pall Mall Gazette*. The editor, of course, could not comply with my friend's request to be informed how he had arrived at the conclusion that spirit-rapping was a baseless imposture! but he could have published the letter; he, however, for very obvious reasons, did not, and I therefore think it desirable to supply his default.

"To the Editor of the *Pall Mall Gazette*.

"20th December, 1866.

"*Spirit-Rapping and Confession.*

"Sir,—I am much pleased with the moderate and well-considered judgment which, in your paper of yesterday, you pass upon the interesting controversy on the subject of Confession. I am happy to think that most free and independent minds will ratify your decision, and thank you for the ability displayed in it.

"I observe that in speaking of the powers of the clergy, and their claim to divine authority, you say—'If such a claim is

not founded on fact; if it is a superstition and an imposture as baseless as witchcraft or spirit-rapping, it can hardly be too severely denounced.'

"I have been for several years making some investigations of the alleged phenomena of spirit-rapping, and I had intended to continue them. If, however, you have completed the investigation so far as to have proved them to be baseless and an imposture, you will confer a great favour on me, and save much valuable time to me and others, by kindly informing your readers to what extent they may rely upon your having made such an exhaustive analysis of the alleged phenomena, as to justify the conclusion you have expressed.

"Your obt. servt.,

"W."

A LIFE SAVED BY A PRESENTIMENT.

The *Pall Mall Gazette* of Thursday, December 20th, in giving an account of a fatal accident on the Metropolitan Railway—an iron girder having fallen on the last carriage of a Great Western down train, by which three persons were killed and several severely injured—makes the following statement:—"At the time of the accident, there were in the compartment of the carriage in which Mrs. Johnson sat, two gentlemen; all three are now dead. A third gentleman got into the same compartment at Moorgate Street (the station immediately before that at which the accident occurred) and sat down. He states that a presentiment of misfortune came over him, and he rose, and, apologizing to the lady for troubling her to allow him to pass, left the carriage, and went to one in the fore part of the train. This, of course, saved his life."

"MRS. SURRETT'S HOUSE IS HAUNTED."

A Washington correspondent of the *Boston Post* states that the building which belonged to Mrs. Surratt, who was executed as one of the conspirators in the assassination of President Lincoln (and since believed to be entirely innocent), and in which she was apprehended, is now haunted. The story runs as follows:—

"In the course of settlement of her estate, the house in question was offered for sale, and even then the public seemed shy and indifferent to the purchase, and so it came that a property, worth by moderate comparison ten thousand dollars, fell under the hammer at the insignificant sum of 4,600. The new landlord therefore instituted such improvements as completely changed the aspect of the property, and all but transferred its site, and in the course of time came a tenant; but not to remain.

In less than six weeks the lessee had flown from beneath the roof, forfeited his year's rental, and was ready to swear, with chattering teeth, that his nervous system was shattered for a lifetime. Others succeeded to the occupancy of the house he had vacated, in turn to make a shuddering exit. Mrs. Surratt's house is *haunted*. There can be no reasonable doubt upon the subject. She herself persists in treading its halls, and perambulating the premises, in the dead of night, clad in those self-same robes of serge in which she suffered the penalty of the law. In costume she differs from the 'Woman in White' unmistakably, but that the general effect is none the less thrilling and altogether fatal to the composure of the observer, is positively averred by each successive occupant of the mansion."

A ROMISH PRIEST ON POSSESSION.

"Two of the leading clergy of Paris, M. Coquerel, and Mr. Archer Gurney, an Anglican, are preaching against the doctrine of eternal punishment. I was dining the other day in company with a Roman Catholic priest, and he spoke slightly of these gentlemen on account of their holding such opinions. Speaking of a spirit-circle he had lately attended, he said that a lady there, who *pretended* to be a writing medium, suddenly became cataleptic, the pencil was dashed out of her hand, and she exclaimed, 'There is a priest here who could do me good.' I said, 'Then I hope you endeavoured to help her against the spirit which possessed her.' He said, 'Not I; do you think I was going to encourage such nonsense?' 'Don't you think,' I replied, 'that had Jesus been present he would have tried to do her good? Did He not dispossess people of evil spirits?' 'Yes, but these things have now ceased.' 'How do you know?' 'The age of miracles has passed.' 'Indeed! Then what did Christ intend when he said, "Greater works than these shall ye do?"' Whereupon the priest lost his temper, and persisted that eternal punishment was a great act of justice. So I told him of Frederick the Great's proclamation when this controversy was agitated—'This is to give notice to all my faithful people, that any one is at perfect liberty to be d——d himself, if such be his taste; but he is positively forbidden, on pain of my eternal displeasure, to insist that others shall be d——d with him.'"

THE DAVENPORTS IN RUSSIA.

Mr. Robert Cooper, of Eastbourne, writes:—"To-day (January 16) I have received a letter from Ira Davenport, informing me of their 'great and unprecedented success' in St. Petersburg. The prices are very high, and yet at the first

séance hundreds of the nobility were unable to gain admission. They have exhibited at the palace before the Emperor and family. 'The Crown Prince and Princess Dagmar thanked us very cordially, and asked us many questions.' The manifestations on this occasion were very powerful and gave great satisfaction. Long and exciting reports have appeared in all the journals. They have also given a private *séance* to the French ambassador. They propose going to Moscow. This is the substance of the letter, on which I thought you might like to make a note for the magazine, as I think it well to keep our friends informed of the doings of the Davenport's."

SPIRITUALISM IN SCOTLAND.

THE GLASGOW ASSOCIATION OF SPIRITUALISTS has just published a Report, in which is given a clear and very interesting history of the origin and proceedings of the Association, with accounts of some of the spiritual phenomena witnessed in Glasgow.*

This report (in which the rules and constitution of the Association, and the names, fifteen in number, of their officers, are given) is the best evidence of the sincerity of our Northern friends, and of their determination to disseminate and uphold their convictions, and is in every way worthy of the imitation of other communities. It is the least objectionable form of organization, membership being open to all who acknowledge the reality of the phenomena of modern Spiritualism. The objects of the Association, as expressed in the report, "being to collect facts, to aid enquiries, and by means of lectures, reports of circles, readings, &c., to spread a knowledge of the truths of Spiritualism, with a view of opposing the materialism of the age and of confirming the mind in a belief of a future state.†

These worthy truth-seekers say at the close of their address, "We have a mission in Glasgow to fulfil. Let us bend all our energies towards its accomplishment, and rest not satisfied until we have led all around us to the realization of the fact, that

"There is no death—what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

Mr. David Duguid, whose drawings I described in a former paper, has realized the promise made by his spirit teachers, and

* To be had of Mr. HAY NISBET, Printer, Glasgow; and Mr. J. BURNS, Cambridge. Price 3d.

† A Library has also been started, to which I have no doubt contributions of all books bearing upon Spiritualism and kindred subjects will be thankfully received, and which may be sent to Mr. JAMES LOGAN, 150, Upper Crown Street, Glasgow.

has now produced a series of oil paintings of more or less excellence, under conditions which preclude the possibility of deception. He takes his seat in a circle of some six or eight persons, and in a few minutes becomes deeply entranced, with his eyes fast closed. Immediately after the usual recognition of his spirit friends, Ruysdael and Jan Steen, he takes up his palettes and brushes, and works away for an hour and a half, sometimes with the gas lowered to the faintest light, and sometimes *entirely in the dark*. Mr. Duguid, it will be recollected, is a working man, who knows nothing of the art of drawing and painting.

These painting manifestations, I am told, are exciting great interest in Glasgow, and having been witnessed by a great number of persons of all grades of society, are tending to make more converts to Spiritualism than anything that has yet occurred in Scotland.

The medium, P. A., whose extraordinary experiences I have recorded, having left Scotland, nothing more has been heard of him; but from several sources I have received corroborative testimony as to the reality of those marvellous manifestations attributed to his mediumship, and from a letter in my possession received by a friend of mine some months ago, written to him by Mr. James Fowler, with whom I am personally acquainted, and who is a highly respectable man, I make the following extract:—"The Glasgow parties mentioned in the *Spiritual Magazine* are intimate friends of mine. I have seen a good deal of the manifestations; but some things have been so fearful, and to my mind infernal, that I have lately refused to go to any more of their *séances*. I have heard the spirits speaking out loud, so that all in the room heard them. They have kindled a spirit fire for us in one corner of the room. They have opened the door for a friend before we knew he was at the door. One of the spirits very frequently speaks to an old lady during the day without any *séance* at all. My male friend has been carried away frequently, I believe, but never when I was present."

THE "DOUBLE," OR APPARITION OF THE LIVING.

In one of my former papers to this Journal, Vol. vi., p. 127, I suggested the probability that as the phenomenon of the DOPPLE-GANGER, or "DOUBLE," was an established fact, many of the manifestations which we have been accustomed to attribute to the spirits of departed persons, may be effected by the spirits or "double" of the living. And whilst this hypothesis would explain many apparent difficulties and suspicion of imposture on the part of mediums, it would establish the Spiritualistic faith of inter-communion between the two worlds; inasmuch, as if our

own double or spirit in the flesh can dis sever itself and assume a tangible form, possessing a force or power over matter, so may the spirit of a departed person do the same, and probably much more.

This theory I find receives acceptance from many, and in a paper read by Mr. Etchels, of Huddersfield, at the meeting of the BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS* in July last, some highly interesting facts are stated in support of it. I commend to my readers a perusal of the pamphlet in which this and other valuable statements appear, and ask their attention to the thought which has passed through my mind, as to the bearing which this mysterious power of the "double" of living persons to appear in distant places, has upon the KARDEC school of Spiritualists—the RE-INCARNATIONISTS.

In France the most numerous body of Spiritualists are followers of Allen Kardec, who is, I believe, an earnest and highly intelligent man; and though there are but very few, either in this country or in America, who are disposed to accept his doctrine—namely, that the spirits of departed persons are re-incarnated and live many lives in other bodies—yet there must be cogency in the reasoning which commands so many intelligent followers in France, and therefore I feel bound to treat the doctrine with respect, though I am entirely unable to accept it as an article of my Spiritualistic faith.

I have been told by more than one person who knew nothing of the Re-incarnation theory, that they have upon visiting certain localities for the first time in their normal conditions, viewed surrounding objects as if they—the persons, had been familiar with them, the idea being impressed that they had visited the spot on some former occasion, though under what circumstances, since they were certain they had not been there in their natural bodies, they were unable to determine. One case was thus described to me:—

A gentleman had occasion to seek an interview with a lawyer of old standing in the city of London, and whilst waiting in an outer office, he was surprised to find that the quaint old-fashioned arrangements of the place were familiar to him, though he was certain he had never been there before. Upon being ushered into the lawyer's private room, he was confirmed in his first impressions, especially recognizing an old engraving which hung over the fireplace. Stating his difficulty and surprise at the strangeness of his position, he asked leave of the lawyer to take down the framed engraving, on the back of which he said he recollected to have read the written history of the subject, naming it at the same time. The picture was accordingly taken down,

* Published by J. BURNS, Wellington-road, Camberwell; Price 6d.

and the visitor was startled at the corroborative evidence afforded him by the fact, that the exact words he had just used were actually written there as he had described them. This gentleman had no theory to offer; he was perplexed with the fact, but to him it was an inexplicable mystery.

Now I believe that similar incidents are mentioned by M. Kardec, and they are received by the Re-incarnationists as proof that the spirit, or living indestructible intelligence, had at some former period occupied another body.

But if we can satisfy ourselves that the "double" of a living person can present itself at places distant from the natural body—and of this fact there is most ample evidence upon record—we have, I think, a much more satisfactory explanation of those instances of revived memory than is offered us by Kardec's theory, which, whether tenable or not, is at least unnecessary.

M. Kardec is, however, an earnest Spiritualist; not less so is my friend Mr. Howitt, who spurns the doctrine of the Re-incarnationists, and whilst denouncing priestcraft—not *priesthood*—upholds the divinity of Christ and the inspiration of the Bible. On the other hand, Andrew Jackson Davis and his numerous followers in America, and the school of *Progressive Spiritualists* in this country, all conscientious and truth-loving men and women, as I believe, not only condemn all sectarianism, but are entirely Anti-Christian in their teachings. At the same time, we know many Spiritualists who are followers of Emanuel Swedenborg, some who are Unitarians, and others who are devout Roman Catholics.

Amidst all this diversity of religious belief, it is certain that Spiritualism belongs to no *one* creed, and that the motto of this Magazine describes its true nature and aim—namely, "that it is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny," &c. Those, therefore, who accept this definition are Spiritualists, to whatever denomination of religionists they may belong. Hence the undesirableness of attempting the organization of a Spiritualistic Church, with any prescribed formula of religious belief. From such a church a large body who believe in "spirit communion" would most probably dissent, and thus the great truth would be lost sight of in the discord of distracting elements.

The time may come, however, when, through the inter-communion of the two worlds, and the opening out of "man's spiritual nature," *all* differences will be reconciled, and a broad CHURCH UNIVERSAL be established, in which the children of God, brought into one fold, may be led from it into the ROYAL ROAD which leads to THE KINGDOM OF OUR FATHER IN HEAVEN.

SPIRITUAL JOURNALISM IN FRANCE.

“LA VERITE.”—“REVUE SPIRITUALISTE.”

THE French Spiritual Journals here named continue to be conducted in the very able and satisfactory manner which has always distinguished them. The *La Verité* of Lyons always contains articles of the very first class, such as concern the fundamental principles of Spiritualism, and which are thoughtfully and forcibly written, with a degree of learning and of candour most praiseworthy. *La Verité*, edited by the amiable and deeply-read M. Edoux, has lately had a series of excellent papers shewing the extent to which Spiritualism has insinuated itself amongst the Magnetists, and compelled them to make avowals which must greatly have astonished their readers. We purpose shortly to refer more particularly to these articles. The same Journal is now giving a series of articles on Spiritual Healers, and has furnished us with much information on the extraordinary cures of Prince Hohenloe, so much talked of about the time of the visit of the “Holy Allies” to London at the end of the great war. This is information for which we have been some time seeking. Another valuable series of articles in *La Verité* is “A Defence of Spiritualism against its Detractors,” in which the writer most completely condemns these detractors out of their own mouths. Le Marquis de Mirville receives a thorough sifting in these masterly papers. In a recent article the writer quotes from Allan Kardec some very excellent arguments in reply to those who denounce as evil, communicating spirits, which we think our readers will like to hear:—

IS IT THE DEVIL?

“There are, you say, guardian angels; but when these guardian angels cannot make themselves understood by the mysterious voice of conscience or inspiration, why, we ask, should they not employ a means of action more direct and more material—the action of nature—to strike the senses, since such means exist? Does God then, from whom everything proceeds, and without whose permission nothing can happen, place these means only at the disposition of evil spirits, and refuse them to the good? Why should we conclude that he gives greater facilities to demons to destroy, than he gives to guardian angels to save them!

“Well, then! that which the angels cannot do, according to the Church, the devils do for them. By the help of these said communications, called by the clergy infernal, they attract to

God those who deny Him, and those who were plunged into evil. They present us with the strange spectacle of millions of men who believe in God through the power of the devil, whom the Church has been unable to convert. What numbers of men in the present day who never prayed before, pray fervently, thanks to the instructions of these same demons! What numbers do we see who were proud, egotistical, and debauched, who are become humble, charitable, and less sensual; and they tell us that all this is the work of the devils! If this be true, we must admit that the devils have rendered them a great service, and have aided more effectually than the angels. We must have a very poor opinion of the judgment of the men of this age, to be able to believe that they can accept blindly such ideas. A religion which makes its corner-stone of such a doctrine, which declares that you sap its foundations if you take away its base, its devils, its hell, its eternal damnation, and its pitiless God, is a religion which commits suicide on itself." Grand words on which every one ought to meditate deeply.

"God," they say "who has sent Christ to save man, has he not proved his love for his creatures, and has he left them without protection? Without doubt, Christ is the divine Messiah sent to teach men the truth, and to shew them the good way; but since his personal presence count the number of those who have not had it in their power to hear the words of truth; how many have died, and how many will die without that knowledge—and of those who have heard, how few have put their knowledge into practice? Wherefore then, shall not God, in his solicitude for the salvation of his children, send them other messengers who shall traverse the whole earth, penetrating into the most humble abodes, entering amongst the great and the little, the incredulous as well as the believing, to teach the truth to those ignorant of it; to enable those to comprehend it who comprehend it not; to supply by their teaching the advent of an efficient propagation of the Gospel; and thus to hasten the advent of the reign of God? And when these messengers arrive in throngs innumerable, opening their eyes to the light, converting the impious, healing the sick, consoling the afflicted by the example of Jesus, you repel them; you repudiate the good that they do, and denounce them as demons." Such was the language of the Pharisees regarding Christ, for they also said that he did good by the power of the devil. And what did he answer them? "You shall know the tree by its fruits; for a bad tree cannot bring forth good fruit."

Amongst other valuable articles in *La Verité*, are copious specimens of the spiritual contents of the Kabbala. Amongst announcements of the decease of eminent Spiritualists, we are

surprised at that of M. D'Ambel, the editor of *L'Avenir*, whom we always have imagined a man in the prime of life, and his death appears equally to have surprised the editor of *La Verité*.

“REVUE SPIRITUALISTE”—ROCKING STONES.

M. Piérart, in the *Revue Spiritualiste*, marches on undauntedly under immense discouragements, and maintains the warfare for pure Christian Spiritualism with a spirit of fortitude, and an amount of learned research, which deserve the highest admiration, and what is equally essential, encouragement. No spiritual journal, that we are aware of, contains a greater mass of most valuable articles on all topics that concern our own peculiar faith. The eight volumes already completed, are a library of spiritual knowledge in all its departments, and in its soundest form, and ought to be on the shelves of every Spiritualist who values the labours which establish our sternly combatted faith, and who desires to have within reach a fund of information, on which to draw on any occasion when truth demands support.

Amongst topics which have enriched past volumes, M. Piérart has expended extensive research in putting before us the extraordinary powers of Eastern Spiritualists of holding red-hot iron in their hands, of applying it to their tongues with impunity, of sticking daggers through their cheeks, and of the wounds healing again directly, with many other such marvels. In the current number he is continuing this subject by an enquiry into the reality of the ordeals of the middle ages. In the progress of the materialization of the public mind, it has come to be set down as a settled and patent fact, that the ordeals were a piece of priestly or state jugglery; that by some preparation, known to what are called the dark ages, but which is lost in this light and scientific age, the persons undergoing the ordeal were enabled to tread on red-hot ploughshares or plunge their hands and arms into boiling lead or oil, unharmed. The fact, however, is that the decline of the ordeal was in exact proportion to the decline of faith. In the simple ages, when faith was strong, and the scathing east-wind of scepticism was almost unknown, such demonstrations of the power of mind over matter were as common as other examples of what were called miracles. As faith decayed, the spiritual force which disarmed matter of its injurious action was undermined, and the power to triumph over fire or water was gone, exactly as the power to heal the sick, to raise the dead, to cast out devils, had gone also. That such powers existed, and in some forms were frequent, is one of the best attested facts of history. As little is to be doubted the efficacy of the ordeal through the course of many ages, and over the breadth of many countries. So far from trickery, or the defensive

powers of chemical preparations being able to account for the escape of many celebrated persons from injury in the ordeal, M. Piérart shews, from clear historical evidences, that every possible precaution was taken to prevent any such means of impunity.

On preparation for the ordeal, those about to undergo it went through a course of fasting and prayer of three days. Their hands and feet were washed, their nails were cut close, lest any preparation should be concealed under them which would prevent burning. Their hands or feet, whichever were about to be exposed to the ordeal, were then carefully wrapped in a linen or silken bandage, which was sealed with the seal of the prince or noble before whom the ordeal was to take place. Immediately before proceeding to the trial, these bandages were removed and the hands or feet were washed again. Yet, notwithstanding such proceedings, numerous persons of distinction, princesses and even bishops, walked over the red-hot iron untouched by its terrible heat.

Ordeal seems to have been in use in almost every country. In India, amongst the Calmuck Tartars; in Constantinople till a very late period of the lower Roman Empire. George Pachymere, who wrote the life of Michael Paleologus and his son Andronicus, says that he witnessed with astonishment in his youth, accused persons who took hold on red-hot iron without receiving any evil effect from it. We know that the Mosaic law instituted an ordeal, in the water of jealousy. David evidently referred to the burning ordeal, when in his Psalms he said:—"Igne me examinasti et non inventa est in me iniquitas." Paul, in the first epistle to the Corinthians, ii, 15, does the same where he says that a man "shall be saved, yet so as by fire."

The custom was in use by the Druids, amongst the ancient Persians, and in every country where the Christian faith prevailed from the fifth to the eleventh century. The form of the ordeal was various. There was the ordeal by fire, namely, by walking over burning ploughshares or other heaps of ignited iron, or by having to take red-hot iron bars in the hand. If the fire took effect the person was held condemned by God; if he or she escaped, it was accepted as a clear proof of innocence. Many such cases are recorded by the earlier historians of Europe; and the prescriptions of such ordeals are found in the codes of laws of the Gauls, the Franks, the Burgundians, the Lombards, the Visigoths; and in the Carolingian Capularies, Mary of Arragon, wife of the Emperor Otho III., having accused a young Count of improper advances, the Emperor put him to death, but the widow of the Count demanded the ordeal or a test of his innocence, and held a blazing bar of iron in her

hands unhurt, whereupon the Emperor had the Empress burnt alive, and recompensed the brave Countess by the gift of four castles. Cunegunde, the wife of Henry II., successor to Otho III., demanded the ordeal in vindication of her innocence, and walked with naked feet over nine burning ploughshares unhurt. Numbers of such cases might be quoted from our old Saxon historians, like that of Emma the wife of King Ethelred.

Another form of the fiery ordeal prevalent in ancient Scandinavia and Germany called the *Ketilgang*, or *Ketiltak*, similar to that in use amongst the ancient Persians, as shewn by the *Zend Avesta*, was by plunging the hand into a vessel of boiling oil or water and bringing up a ring or pebble lying in it. In *Semaud's Edda* we have a famous example of this when *Gudrun*, the widow of *Sigurd*, then married to *Attila*, triumphantly in the face of the court and army, draws unscathed the green pebbles from the boiling cauldron, while her accusers were frightfully burnt by the same proof. About the year 860, *Queen Theutberga*, wife of the Emperor *Lothaire*, vindicated her innocence in the same manner.

Another form of ordeal was the cold water test. In this trial the accused, after a course of prayer, fastings, attendance at mass where God was invoked to declare the truth, and after taking the sacrament, led to the brink of a deep water, bound hand and foot, and having a rope fastened round his body, the end of which was held by those on land, was thrown in. If he swam, he was declared guilty; if he sank, he was immediately pulled out and discharged as innocent. This form was afterwards a frequent one in cases of alleged witchcraft.

An ordeal, however, which has been little noted, was that by the *Rocking-Stone*. These stones which themselves have excited the curiosity of antiquaries, though their uses have been little understood, are everywhere to be found where the *Druical* system once prevailed. They are found in all the countries from the east westward, through which the *Druids* and the *Celtic* natives, to whom they belonged, moved towards Europe, and in every part of Europe where they established their dominion. The *rolling-rock* or stone, consists of a stupendous mass of rock balanced on a small point or pivot, upon a natural rock generally standing high. Some of these oscillating rocks are of many tons weight; the celebrated one at the *Land's End*, in *Cornwall*, weighs twenty-two tons. A slight agitation with the hand puts them into vibration, whilst a strong push makes them stand immovable. Such *rolling-stones* are mentioned by ancient authors as existing at *Balbek*, where they were greatly venerated, as well as the *Betyles* or *Ærolithes*, which were held sacred; and

which Sanconiathon, the Phenician historian, contemporary with Moses, attributed to the god Cœlus or Ouranas—heaven. The Egyptians, Phenicians and Canaanites, all used and vaticinated by these rocking-stones—see Bryant and Stukeley. In the *Poem of the Stones*, attributed to Orpheus, and in the *Myriobiblon* of Photius, in Pliny, Apollonius of Rhodes, and other classic authors we find accounts of them. Such stones are yet found in the Pyrenees, in Belgium, at Sivry; near the summit of Mount Jumont (Jupiter) exists one. At Pont-le-Voy in the arrondissement of Blois remains one, called the Stone of Midnight, because it was said to shew miraculous power at that hour on Christmas Eve. Ireland had anciently its celebrated one, Lia-Fail, and in that island as well as in Scotland and its bordering isles, remain many such. In Sussex there used to be one called Upon-Little, that is, a great stone on a small one, which weighed a million of pounds. The soldiers of Cromwell destroyed a famous one near Balvaïrd, the city of the Druids, which is described by Roger Sibbald in his *History of Fife and Kinross*. In the Western Isles, in Scotland, these are called Clacha-Brath, or stones of judgment, from their being used as tests of guilt or innocence; or the Gabba-bhiel, or proof of fire. These rocking-stones are found in various parts of England. The Logan Rock, we have already mentioned, at the Land's End; at Golcar, in Yorkshire, are, or were others; those of Stanton Moor, in Derbyshire, called the Rollock Rocks, are well known. In France, numerous rocking stones are found in the department of Mainè-et-Loire, between Montfauçon and St. Germain; at Cros, on the Clermont Road, on Mont Dore, is one measuring twenty-one feet in its longest direction, as well as many others mentioned by the local historians, and adverted to by M. Piérart. In Massachusetts, in the United States of America, and in Mexico, as described by Dupaix in his antiquities of that country, similar ones have been found, some of them of enormous dimensions.

We have long been convinced that the rocking-stones not only played a conspicuous part in the religious ceremonies of the Druids, but that they are deemed oracular, and that Spiritualism could throw a new light upon their uses. This persuasion has been fully confirmed by the researches of M. Piérart, into the remains of Druidical knowledge collected and preserved by the Welsh and the Bretons in France. We have there full proof that the Druids appealed to them, as the Israelites did to the Urim and Thummim, and that they moved under such appeals to the Divinity, not only in cases of ordeal, but in all cases where divine oracular responses were sought for.

The sceptical mind of to-day will satisfy itself on this head,

by simply treating the use of these stones as a piece of priestly jugglery. What so easy as for the officiating Druid to rock one of these stones with his hand, and tell the ignorant multitude that a spirit moved it? But it does not appear that the officiating Druid even touched the stone; he stood aloft before it, and made a solemn invocation to the Deity. All eyes could see him and his every movement; nor does there appear a trace on any of these stones of a fastening for a concealed cord, or anything else by which they could be acted upon secretly. The things which we have so often seen with our own eyes in these days take away all difficulty of belief in a spiritual action in these curious stones, under appeals so solemn and so natural. They are no more wonderful than a dozen different material manifestations of this present age, familiar all over Europe, Asia, and America. That they might be, occasionally, fraudulently employed by priestcraft, is just as likely as the same frauds perpetrated in the miracles of Popery; but in themselves, as part of a fixed and well-extended faith, in a time and amongst a people who relied solemnly on the presence and the sympathy of heavenly power, they have, judged by what *we* have seen and known, all the evidences of a religious machinery based on the actual experience of those who so long used them. The more we examine the various sacred practices of mankind, in any quarter of the earth, the more we are satisfied that the reign of ancient faith, so far from being a reign of empty superstition, was one of powerful realities, and of an alliance with the ministries of the invisible world only just now beginning to re-assert itself against the proud ignorance of a mere material development. We must thank M. Piérart for the addition which he has made to our spiritual knowledge in these very curious and valuable researches.

OPENING OF THE SPIRITUAL ATHENÆUM.—The opening Meeting of the Spiritual Athenæum took place on Friday evening, January 4. Mr. S. C. Hall, F.S.A., opened the Meeting by an excellent introductory address. A brief paper by Dr. Gully was read; and Mr. D. D. Home Lyon lectured on, and described "Spiritual Drawings," a number of which, by various persons, were laid on the tables. The remainder of the evening was occupied by conversation concerning the prospects and progress of Spiritualism. The meeting was well attended, and highly gratifying to all who took part in it.

A BIOGRAPHICAL SKETCH OF DR. JUSTINUS KERNER.

(Author of "The Seeress of Prevorst," &c., &c.)

PART I.

I know him by that ample brow,
Of sense and wit a mighty world;
That hair which yet defies the snow,
In ringlets o'er his shoulders curled.
Those classic traits, that noble mien,
That mantle, grace in every fold,
Suggesting that it hides within
A form robust, of oak-like mould.

(Lines written by Captain Medwin in 1849, underneath
a portrait of Justinus Kerner, drawn by the daughter-
in-law of the latter.)

"The most prominent figure in the spiritual circle of Germany is Dr. Justinus Kerner."—*Howitt's History of the Supernatural.*

DR. JUSTINUS KERNER has been so frequently mentioned in the *Spiritual Magazine* as an apostle of the spiritual faith in Germany, and his labours in the investigation of the science of mind are of so important and varied a character, that a sketch of his career cannot fail to be acceptable to our readers. The following pages are condensed from a little work which lately appeared in Germany,* and although they will not in every instance be found exclusively to refer to "spiritual experience," they have nevertheless an important bearing upon Spiritualism, in so far as they detail the circumstances and describe the culture which led a most distinguished scientific man and poet to become an investigator of Animal-Magnetism, a student of Psychology, and the author of a series of important works on those subjects, works which have become the "hand-books," more or less, of all who at the present day study Pneumatology.

Justinus Kerner was descended from a family of some importance in Carinthia. His father was an *Oberamtmann* (senior magistrate), residing at Ludwigsburg in Württemberg, and his mother the daughter of another *Amtmann*, of Lauffen-am-Neckar. *Oberamtmann* Kerner was a thoroughly educated government-official, exact in his office, and in his household full of affection for his family, loving intercourse with intellectual people, and highly esteemed both by his Prince and his fellow-citizens. The mother appears to have been of a very gentle and nervous temperament, filled with a deep love of her children, which amounted to a life-long anxiety, and from her,

* "*Justinus Kerner und das Kernerhaus zu Weinsberg*," von Aimé Keinhard. Tübingen, 1862.

Kerner probably inherited his poetical temperament. Six children were born to this married pair; four sons and two daughters, all richly endowed with gifts of heart and of mind. Justinus was the youngest child; he was born at Ludwigsburg, on the 18th of September, 1786. His father being somewhat puzzled as to the choice of a name for the child, examined his family pictures, which extended back as far as the Reformation. His glance fell upon the portrait of his ancestor, Justinus Andreas, and after him the infant was called Justinus.

The first impressions which the child received of the external world, were those of splendour and festivity. Ludwigsburg, during the reign of "Duke Karl," as he was called, was filled with a certain stately gaiety, and the house of the worthy and popular *Oberamtmann* appears to have been frequented by persons of social and intellectual distinction; amongst these we find mentioned the father of the poet Schiller.

Upon the sudden death of "Duke Karl," young Justinus composed his first poem. In 1795 a great change occurred in the child's life. *Oberamtmann* Kerner growing weary of the melancholy and monotony which had fallen upon Ludwigsburg after the Duke's death, spite of the entreaties of his friends and fellow-officials that he would remain amongst them, determined to remove from thence to the Abbey of Maulbronn, of which well-endowed domain he had become the bailiff.

This change of residence from the modern Ludwigsberg with its straight, broad regular streets and avenues, its stately castle and busy town-life, to the secluded valley where, surrounded by woods, vineyards and waters, lay within the enclosure of the Abbey walls, the mediæval Cistercian Monastery, with its richly adorned church, its grand cloisters and halls, its prison tower and outbuildings, made naturally a deep impression upon the susceptible nature of the child, and probably moulded it into certain marked forms which we shall recognize in the mature years of the Poet, Antiquarian and Psychologist.

His education was carefully attended to during this period, the Abbey school affording excellent opportunities for the prosecution of his studies; but neither languages, geography nor arithmetic, appear specially to have appealed to his intellect. Nature alone absorbed his attention, and proffered him the food suited to his mental digestion. Working with his father in the garden, an intense desire for knowledge regarding the life of plants and animals awoke within him and became an unappeasable longing. The yards and gardens of the farm were gradually filled with animals, birds, insects and plants, which the young student had collected from the neighbourhood, and the life and growth of which provided him with an inexhaustible field of

study. In many other directions were his keen powers of observation called forth. He is said, whilst placed by his father in a dark corner, as punishment for some boyish misdemeanour, to have discovered the principle of the *Camera Obscura*, with which, in later years, he delighted to experimentalize; and even in his childish sports to have approached the great discovery of the century—locomotion by steam. The phenomena of electricity, with which at this period he became acquainted, called forth, also, his deepest interest.

Together with this yearning after a knowledge of the kingdom of nature, awoke within him the power of poetical perception and expression. Forth from the mysterious twilight of the abbey's halls and cloisters, where he was accustomed frequently to sit with his book for hours dreaming, rather than reading, would present themselves the romantic forms of long-forgotten days, coming forth into the golden light of his imagination, and evoking from the depth of his young poetical soul, the magical language of song. In these early verses, where we hear an ardent desire expressed that their writer might behold with the eyes of the body, as well as with those of the soul, these visions of monks in their black and white garments, we recognize an anticipation of that belief in the reality of ghosts, which in later years became a portion of the creed of Justinus Kerner, the Seer of Weinsberg.

This charming season of self-development was not, however, destined to continue long. In order that he might receive more regular instruction, the young Justinus was removed into the house of a very strict tutor residing in the neighbourhood, where he was educated with the sons of his teacher.

French troops, however, marching from the Rhine to the frontiers of Würtemberg arrived at the town, and young Kerner was suddenly sent for home by his easily alarmed mother.

Within a short period, he was, upon the eve of his removal to a larger town, seized with a severe illness. This illness was attributed to his having out-grown his strength. It produced an extraordinary excitability of the nerves of the stomach which lasted almost an entire year. During this period he made great progress in his knowledge of the ancient languages and of natural history; but, strange to relate, he could not in botany accustom himself to the scientific classification and names of plants. He was in the habit of giving the names of his acquaintance and friends to flowers, and it is related of him, that even upon his examination at the University, he occasionally confused these self-given names with those of the Linnæan system. It was at this time, that studying the metamorphoses of beetles and butterflies, the idea occurred to Kerner that as the chrysalis state

exists between the grub and butterfly condition, a similar "middle-state" must also exist for man after death.

Throughout his illness, young Kerner, although treated according to the prescription of a physician of repute, rejected as much as possible, with an intense repugnance, the pills and mixtures ordered for him and no good results following this treatment, Kerner's mother took him to Heilbronn for the advice of a very celebrated Russian doctor resident there, who prescribed a northern elixir of life, called "*Hopelpobel*," which was infallibly to cure him. The Kerner family attributed the youth's recovery to this wonderful draught, but he himself ascribed it to the celebrated magnetizer Gmelin of Heilbronn, who meeting him one day upon the Wartberg made* several "passes" over him, after which he speedily recovered. Possibly, the excitability of the nerves of Kerner's stomach, the marked symptom of his ailment, not only rendering him peculiarly susceptible to these magnetic "passes," but in fact requiring magnetic treatment for its cure.

One thing is, however, certain, these "passes" given by this powerful and celebrated magnetizer awoke the magnetic life within young Justinus, and from that time forth he experienced presentiments and prophetic dreams, and out of this magnetic life proceeded his interests in, and love of the "night-side of nature," of Magnetism and Pneumatology. These dreams, which according to his own belief, proceeded from the pit of his stomach, he was henceforth subject to throughout his life, and at times they became a perfect torment to him. It appears that his grandmother upon the father's side had, in advanced age, when she became blind, similar dreams. The first of these prophetic dreams which young Kerner experienced almost immediately after having been magnetized by Gmelin, has been preserved by him in one of his most popular works of fancy—his *Picture Book*. Amongst the figures of future friends beheld by him in this dream, was one which attracted him above all others, and in this figure he in course of years recognized his faithful life's companion, his beloved wife "Rickele." And it is a noteworthy circumstance, that immediately upon his return to Maulbronn, new pupils arrived from the Abbey School of Denkendorf under the guidance of Professor Ehemann of that place—this Professor Ehemann was the father of "Rickele." This was the only time that Kerner saw the father of his future wife, "Rickele" being an orphan when in after years he made her acquaintance.

About this period a great sorrow befell the Kerner family.

* Vide *Spiritual Magazine*, December, 1865, p. 545.

The father died, expressing upon his death-bed deep anxiety regarding the future of his youngest son, whose education was as yet incomplete. The mother, whose means appear to have been very narrow after the death of her husband, removed with her youngest children, Wilhelmine and Justinus, to Ludwigsburg, where they took up their abode in a very humble lodging. And now commenced for our future Poet-Physician experience in the school of adversity. It was suggested by one of the elder brothers, George, who had been drawn into the vortex of revolutionary excitement in Paris, and who was imbued with revolutionary ideas, that as it was good for every man to possess "a trade at his finger's ends," it might be as well for Justinus to learn the handicraft of a carpenter; and consequently with a carpenter he was placed, where he soon became very expert in the use of plane and saw, and was employed in the construction of ordinary furniture—especially, also, in the construction of *coffins*.

His brother George instructed him, upon his last visit to his family, in another art—that of playing upon the Jew's-harp, a little instrument over which Justinus obtained a most marvellous power, drawing forth from it, even in his old age, the most ravishing and fairy-like strains.

The family do not, however, appear to have remained satisfied with Justinus's prospects as a carpenter, for in 1802 we find that after he had been confirmed, a family council was held as to his future career, and it was proposed that, as the youth could draw, paint, and make rhymes, he should become a *confectioner*, seeing that thus already he was prepared to design and colour the sweetmeats, and also to write verses and mottoes for them! Kerner, however, thought otherwise; and through an appeal to one of his father's old friends and one of his old tutors, Professor Konz, of Tübingen, he was enabled to escape becoming a confectioner. Finally it was arranged that he should become a merchant; and in order to commence his mercantile life, he was placed in the cloth manufactory at Ludwigsburg.

This cloth factory was one of those fiscal experiments not uncommon in the time of the "Holy Roman Empire," and which, under the pretence of making money for the State, cost it instead a great deal. It was connected with an orphan house, a house-of-correction, and a mad-house.

Kerner already had learned to endure material privation; now he had to endure privation of the mind, heart and soul. His first employment in the factory was to cut out linen bags, and then to sew up the cloth in them. Occasionally, as a variation in his occupation, he had to prepare pattern cards, and to copy letters. Later came the measuring and packing of the

cloth, and the marking the bales with the factory mark, to which, with his power of design, he usually added some ornament. He had also to clean out the indigo tubs, during which operation the blue dust coloured his face and hands, and even penetrated through his clothes.

All these labours had to be performed amidst the degrading and unseemly gossip of the work-people with whom Justinus boarded and took his meals; whilst the screaming, cursing and raging of the insane people confined near his chamber, robbed him of his rest at night.

The remarkable power which Kerner in later years evinced in his treatment of the insane, and the peculiar attraction which he always felt towards the subject of insanity, probably sprang from his innate genius, as we find him, whilst in the factory, visiting through compassion the mad people in their cells, and soothing them in a marvellous manner by his affectionate words, as well as by his performance upon the Jew's-harp; whilst, on the contrary, he always felt a repugnance to intercourse with the criminals, from whom, in course of time, he learned the cloth weaving.

His sole recreation during this weariful period, was his Sunday's country walks, with friends older than himself, and with whom he pursued even more ardently the study of natural history, whether in books or in the open fields; and the pursuit of poetry which he cultivated with intense ardour. He, indeed, at this period composed many volumes of verse, satirical as well as romantic in its character, all of which he destroyed in later years. He even began writing political poems in the vain hope of being condemned like Schubart to a ten years' imprisonment; time to be at leisure to write poetry, though within the walls of a prison, appeared to him a perfectly heavenly life.

At length, after a two years' martyrdom, the time of his release arrived. His friends gave him no encouragement in his aspiration after a scientific career, but turning once more for assistance to his old friend at Tübingen, the excellent professor removed all difficulties out of his path, by offering to receive him into his own house, and procuring for him one of the numerous scholarships of the Tübingen University.

In the autumn of 1804, on foot, and carrying his small possessions of books, and clothes upon his back, our young poet arrived one night at the gates of the little old-fashioned university town of Tübingen.

The moon was shining brightly, and the night was balmy, and feeling weary after his long day's tramp, he sat down to rest without the gates, and fell asleep. He dreamed whilst thus sleeping, a singular prophetic dream, which he has thus recorded

in one of his beautiful romantic tales, entitled "The Homeless Ones" ("Die Heimathlosen").

"Once," he writes "with conscientious anxiety, I imposed upon myself the study of opinions and systems, but in order to awaken my better self, there soon appeared to me, each night for a long period, a stag with stork's feet, which placed itself before me, and commanded me with shameful, scornful expressions, to classify him according to Linnæus. Then I turned over, each time, greatly terrified in my dream, my compendiums and manuscripts, whilst the terrific monster stood before me, but still I could assign him no name. Not until I shook off from me the dust of the schools, and like a child, laid myself down in the lap of nature, did this loathsome apparition leave me."

In this account, Kerner represents the dream as being repeated. It probably symbolized the perplexing studies awaiting him in his university career. When young Kerner awoke out of his strange sleep, he found that the soft night-breeze had wafted towards him, from an open window of the adjacent hospital, a prescription in the handwriting of the head physician, Dr. Uhland, an uncle of the well-known poet, Ludwig Uhland. Until that moment Kerner had been undecided as to which branch of natural science he should devote himself. This prescription was received by him as a sign of guidance, and, full of fresh confidence, he entered the university town, saying to himself, "Thou must become a physician."

AT COLLEGE.

With Kerner's arrival at Tübingen commences a fresh chapter in his life. He was then eighteen, and remained four years at Tübingen, studying, besides his own special calling, medicine, in all its branches, various branches of natural science, classical literature, philology, and *belles lettres*.

It might almost be regarded as a singular omen of Kerner's future career of usefulness, that the first patient confided to his exclusive care was an unfortunate poet, Frederick Hölderlin, who, already become thoroughly insane, after his dismissal from the infirmary, had been received by an excellent cabinet-maker, of the name of Zimmer, and lived in an old tower upon the bank of the river Neckar, belonging to Zimmer. In this tower he dwelt above thirty years. This insane poet inhabiting his tower is strongly suggestive of a still more familiar city-tower connected with Kerner's later life, in which a still more celebrated poet frequently dwelt, and upon whom also fell the night of madness—we mean the poet Lenau. It is as though, in some occult manner, this first tower had been in Kerner's life a foreshadowing of the second.

The insanity of Hölderlin was, with but rare exceptions, of an entirely harmless nature; and, although the unhappy man had but few thoroughly clear moments, intercourse was freely carried on by the students with him without danger, and indeed was even interesting. Thus once more in his youth did Kerner meet with an opportunity of familiarising himself with that mysterious malady, upon which he was destined in later life to bestow so much attention, and upon the origin of which he has thrown so much light.

Justinus encountered amongst the Tübingen students—amongst “the sons of the Muses,” as the German students delight to designate themselves—two youths, who, in the present instance, truly deserved the appellation, and with whom he became linked in a life-long friendship; these students were Ludwig Uhland and Gustav Schwab. Soon, other youths associated themselves with the poetical trio, and formed a Round Table of Knights of the Intellect, who ere long dealt for the benefit of German literature mighty strokes against the last remaining monster of the so-called “Pigtail School.” Kerner and Uhland wrote at this time some of their most popular songs and ballads, and their names soon became famous throughout Germany.

In the autumn of 1808, Kerner completed his four years of study, but still remained a few months longer in Tübingen, to compose his *Doctor's Thesis*.

Karl August Varnhagen von Ense has given us an interesting description of Kerner in his student-days. Speaking of some special night when Kerner and he had been reading together Jung Stilling's *Theory of Spiritual Communication*, he says—“This Würtemberg is rightly the home of haunting and ghost-like doings, of the marvels of the soul-life, and of the dream-world. The imagination of the Swabians has an especial sensitiveness. Their nerves are peculiarly excitable in this direction. Kerner in this particular is a true representative of his land, and of his people, only raised into a higher region where scientific perception and poetic fancy have mingled with the national peculiarities.

“In his presence the sensitiveness of others appears to increase through the force of his peculiar nature. . . . But I must tell you many things about Kerner,” he observes in another place, “He does not possess our Northern cultivation and talkativeness, but approaches you sympathetically and opens out his thoughts to you. It is a comfort to me to have some one near to me—we lodge in the same house—who is so agreeable and sympathizing, and I always rejoice when the good, dear fellow enters my room in the evening and sits down to my table to work at his *Thesis*, whilst I busy myself about my own affairs as though no one

were present. Later on, he watches with astonishment how I drink tea instead of a measure of wine which people here like so well, and then we converse freely about all manner of things. He possesses the most lively perception of art, and of all that is comical, and has a sort of passion for bringing all such characteristics to light. . . . He has employed his four years of study most industriously, but without over-exertion, has learnt an immensity, and already has treated the sick with skill. So soon as he has taken his degree of Doctor he will travel. He has been making experiments on various animals with reference to their sense of hearing, in preparation for his *Thesis*. He has living together with him in his room in the most perfect friendship, dogs, cats, fowls, geese, owls, squirrels, toads, lizards, mice, and who can say how many beasts besides, and he has no need to shut his doors except it be to keep the creatures from running off. Whether his books or his clothes are in danger, or a beast snorts in its sleep, or, suddenly aroused, snaps at him, he is perfectly unconcerned. His experiments are subtle and full of thought, and in making them he endeavours to avoid all torture. Unquestionably he stands in a very near relationship to nature, and especially to its "night-side." His eyes have something peculiarly spiritual and pious in their glance—all that is magically magnetic is to be met with in him to an extraordinary degree. He has a something somnambulic which accompanies even his merriment and laughter.

"For a long time together he will be sunk in thought and dreams, and then suddenly start forth from his trance-like state, making a joke of the terror of those about him. He can simulate madness until one shudders, and although he may begin this in joke, he is in no jovial mood if he continue his simulated madness any length of time. In poetry, the marvellous of the folks-lore, and the simple, rough strength of the songs of the people, are most in accordance with his nature. Poetry of a higher and more refined character he recognizes, but he does not require it. For the same reason he prefers to speak his rough dialect, will not lay it aside, and even opposes himself to the language of literature. In music he has taken possession of the Jews'-harp, and possesses the art of drawing forth from that insignificant but wonderful little instrument, the tenderest and most heart-touching tunes. Picture to yourself a youth of the simplest and most thoroughly negligent attire, possessed of the most entire indifference towards things which usually trouble people, with a stooping bearing, an irregular gait, a constant inclination to lean upon a chair rather than comfortably to sit upon it—and yet, withal, a slender, well-grown, well looking-youth—and then you will have a complete picture of my Kerner."

In 1808, Kerner obtained his doctor's diploma, and quitted Tübingen to set forth upon his travels. Before, however, leaving the University, in the autumn of 1807, an event of deepest import to our poet-physician occurred. Upon an excursion to the ruins of Achalm, near Reutlingen, with a numerous and merry company, as he was ascending the hill, he observed a young girl who lingered solitarily somewhat behind the rest of the party, and who, by her grave and sorrowful air, attracted his observation and deeply interested him. Stepping up to her, he said, quoting Göethe's lines:—

How comes it, then, that thou art sad,
When each thing gay appears?
Alas! one sees that thy sad eyes
No strangers are to tears!

The young girl, touched by this heartfelt sympathy of the stranger, walked on with him in a confidential manner, and confided to him that she was an orphan and very unhappily situated. Kerner, himself oppressed with melancholy, thought that as they had both of them been early trained in the school of affliction, they might be able the more completely to console and sympathize with each other, and believed that he now beheld his God-given life's-companion—and such proved to be the case! This was that gentle, highly-gifted and most amiable Fredrica, whom, as "Rickele," Kerner throughout a long and most happy married life, celebrated in his poetry as his household angel.

His betrothal at the age of one-and-twenty with a fortuneless girl, appeared to all Kerner's friends an act of folly, but "Wisdom justifieth her children."

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES, IN 1866.

No. I.

A MATTER of business having afforded the means of gratifying a long-cherished wish to revisit the United States of America, one morning last summer found me approaching New York by the same entrance which just a quarter of a century previously had afforded me access to that magnificent emporium of commerce.

How great the change! The grand outlines, of course, remained the same, so that I had no difficulty in recognising the well remembered land-marks of Sandy Hook, and the Narrows, and the spacious bay forming the harbour, with Jersey City on the left, and Brooklyn on the right, and Governor's Island, the

battery and other points of the Empire City itself, in the middle, like old friends with new faces and outstretched arms welcoming our approach. One wondered how, amidst all the differences, the old features were so easily recognizable! Instead of the flat, sandy, unproductive shores of twenty-five years ago, every rood of ground was now a smiling garden to the water's edge, embowering with its varied foliage a handsome villa, or splendid mansion, indicative of the immense strides which American industry, ingenuity and general civilization had taken since the era of my previous observations.

Other indications of the same progress one did not need to look for; they were thrust upon our sense, and clamoured for our delighted attention: the gigantic enlargement of the city itself, the increase of its wharves and accommodation for its enormous fleets of steamers and sailing vessels, the marble palaces of trade, whose merchant princes return for taxation incomes putting to shame the revenues of some European states,* the extensive and gorgeous hotels, the long lines of splendid architecture gracing the sides of the leading avenues, terminating for the present in the grand Central-park,—so-called apparently with an eye to the future, when New York will cover the whole of Manhattan Island, and this Park really be its magnificent centre—these, and the many conspicuous buildings devoted to art and beneficence, and other abounding evidence of opulence and public spirit, crowded upon us. But not of these is it my purpose at present to treat, though as indications of general progress they affected me so powerfully, that I could not refrain from this slight passing allusion to them; my object is to confine attention to topics more immediately within the scope of the *Spiritual Magazine*, and to them, without more preface, I now proceed.

On the occasion of my previous visit, mesmerism was being practised both in public and in private. Dr. Collyer was exhibiting phreno-mesmeric experiments in Boston; and Blind Mary, a girl reputed to be blind from infancy, if not congenitally so, was, as a clairvoyante, one of the marvels of New York. I saw both exhibitions, and gave some account of them in the *Phrenological Almanack* of the following year, edited by the Rev. David Geo. Goyder. I was also privately indoctrinated into the mysteries of mesmerism by a friend in Lowell, Massachusetts.

These circumstances I notice, because mesmerism is the natural avenue to Spiritualism. No one who goes any length in

* Mr. Alexander Stewart (or Alick, as they familiarly call him) had just returned his income for the past year, at 4,800,000 dollars.

the study of mesmerism, especially if he go into it with simplicity and open-mindedness, unlimited by prejudice and "dominant ideas," can proceed far before he comes to phenomena of a startling and marvellous character—phenomena which, to say the least, it severely taxes the ingenuity of the mere "cerebrationist" to explain. Even those who commence under the influence of cramping theories, if moderately candid and truth-seeking, and not carried away by their pre-conceptions, but are neutrally open to the observation of phenomena, which they carefully avoid producing themselves, can scarcely go any length without having their theories modified, and their ideas expanded by the facts evolved. The patient soon ceases to be a mere reflex of the operator, transcends his perceptions and intelligence, asserts individual personality and freedom, leaves the body and returns to it, enters into relations with other beings, and presents evidence of their existence, the validity of which the operator, confuted as he has been by superior knowledge, is, at least, in no position to deny. Accordingly, Spiritualism in all its higher phases had been demonstrated to many long before the phenomena occurring at Hydesville, near Rochester, in New York State, known as the "Rochester Knockings," had, by the ingenuity of free-hearted American girls, been co-ordinated therewith and given to the world as evidence of disembodied intelligence, more striking in its character, and, therefore, more capable of reaching the masses of mankind. The mesmeric evidence, from its delicacy, and from the nicety of observation and self-abnegation required of the experimenter, was necessarily confined to a few. The physical manifestations, introduced by the rappings at Hydesville, and since developed to so wonderful an extent, appeal to the many. They present, moreover, a species of demonstration, even more complete and convincing to the logical and scientific mind, especially to those whose study of physiology has landed them in the notion that all the spiritual phenomena of mesmerism are mere products of the nervous system, compounds of active and passive cerebration, effects of pre-conceived and dominant ideas, affections, and volitions, and not the signs of intelligence independent of brain.

I was impatient to see some of the more recent developments of the physical and sensible manifestations, particularly such as had occurred to Mr. L., the friend and correspondent of Mr. Coleman, of whose marvellous experiences I had learned, not only in common with other readers of Mr. Coleman's contributions to the *Spiritual Magazine*, but likewise from Mr. L. himself, whose personal acquaintance I had made the year before, during his passage through Liverpool. I accordingly made haste to see him on getting ashore in New York—the rather that a fellow

passenger was with me whom I was desirous of introducing to something reliable and convincing. Much to our disappointment, Mr. L. was out of town, and the date of his return was uncertain. Other calls were equally unproductive. It was July, with the thermometer nearly 100° in the shade, and all who could fly the city had betaken themselves to the mountains or the seashore. Judge Edmonds had returned from Lake George for only one day, to argue a case in court, and was to leave again the same evening. The only Spiritualist of note whom we passed any time with, was the Rev. Mr. Benning, who entertained us a whole evening by recounting the marvels of his own experience, from his conversion, which was a long-protracted business, only accomplished after a series of the most overwhelming circumstances, to his present condition of unwavering certitude. It may interest the readers of the *Spiritual Magazine*, to learn that this gentleman was one of the members of the celebrated "Miracle Circle," in which Mr. Sothern, according to his own account, played so famous, or, as some persist in believing, so infamous a part; and that he maintains the conviction of Mr. Sothern's mediumship; notwithstanding, it was, in his estimation, of a "low and unreliable character." He related some of the "miracles" which were performed at the circle, and certainly assuming Mr. B.'s accuracy, they were of such a nature as no simulation or possible imposture could account for.

It was not until I returned to New York, after a two months' tour through the Western and Middle States, that I saw any 'manifestations,' in the technical sense; and then the most notable were brought under my attention by the renewed kindness of Mr. Benning. The *séance* was strictly private, the mediums were young lady employées in the establishment where it was held; no fees were received, and, unless they performed a senseless joke at the expense of themselves and their credulous visitors, one could see no motive for deception. Still, the phenomena alleged to be presented were so marvellous, assuming their verity, that extra caution in their acceptance was not only excusable, but absolutely demanded as a primary duty. Among other things averred as common with these mediums were, the carrying away of money and other articles, and giving messages with them, implying the re-incarnation of the spirits, the sudden dissipation of their improvised bodies and other phenomena. But no examples of such occurred at the *séance* at which we were present, and our curiosity was whetted merely by the very minute specifications of our friend. What was claimed to have taken place in our presence was, the oral intercourse of the spirits with us in free air, *i. e.*, without the

intervention of any human organs of speech. Notwithstanding the difficulty of finding adequate motives for imposition, however, I have to confess my inability to accept the illustrations afforded on this occasion without grave misgivings. Nothing was done which a moderate skill in ventriloquism could not have accomplished; and I thought I could distinguish the peculiar use of the glottis practised by ventriloquists when the voices appeared to issue beside two of the mediums. This one occasion, the only one I had for observation, did not afford conclusive evidence for or against. I refer to it now only to express the hope that subsequent experience has confirmed the genuineness of the phenomena. I should *not* like to hear that my good friend Mr. Benning, whose extreme courtesy I have much pleasure in acknowledging, had been made the victim of a shallow and unworthy imposition. It is due to the parties to add that not only Mr. B., but other able and intelligent men believed in the genuineness of the facts in this case; and I am possibly only exhibiting a super-cautiousness and some of my old native scepticism in expressing my doubts of them. Should this article meet the eye of Mr. Benning, I hope he will send a full report of the case to the *Spiritual Magazine*, bringing the history of it down to the date of his writing. When I left New York, an appointment had been made for Mr. Robert Dale Owen to be present at a *séance*. A contribution from so capable and candid an investigator as he, giving the results of his observations of a case which so far surpasses in its pretensions the analagous one of Caspar in his *Footfalls*, would be of extreme interest and value.

The mention of Mr. Owen reminds me of several most interesting interviews I had with him in New York, and of a series of beautiful evidences he laid before me, relating to that most important and uncertain of all the problems of modern Spiritualism—the *identity of the communicating agents*. So much of simulation has been proved against the spirits, that not a few persons find it difficult to believe in the verity of any. The proofs of identity are, for the most part, at present confined to intellectual, moral, and affectional considerations, such as acquaintance with the previous history, peculiarities, objects, and secret life of individuals communicated with, and the style of thought, speech, and affection, and other characteristics of the professed departed friend in communion, all of which must necessarily have weight chiefly with the individuals immediately concerned, but can have little validity beyond their narrow circle; and even with many of them—such have been the questionable assumptions of the disembodied intelligences—such the shocks to opinion and feeling given—it is still a matter of very

timorous belief rather than of assured faith. Any new evidence on this subject, therefore, especially if it be of an approximatively demonstrative kind, must be exceedingly welcome.

Of this character was the series of spirit photographs, which Mr. Owen placed before me, each accompanied by the story of its production, every incident of which possible of verification, Mr. Owen had, with his usual care, personally investigated. I must not anticipate Mr. Owen's own exposition of the facts he is quietly accumulating in this relation, particularly as I could give only a faint reflex of what he can state with precision and authority. I cannot, however, forbear alluding to two connected photographs, which made upon me the deepest impression, and which seem to illustrate more conclusively than others the value of this species of evidence of spirit-identity. The two in question were obtained under the management of Mr. Adams, the well known originator of "The Adams Express Company," whose name is a guarantee for the caution, intelligence and probity which prevailed in their production.

A nephew of Mr. Adams had recently died at Buffalo from over-study. No likeness being extant of him, as I understood, Mr. A. conceived the idea that one might be obtained by this new development of spiritual interaction with the natural world. Accordingly, he presented himself to one of the photographers who had been most successful in this relation, and stating his object, Mr. Adams, when all was arranged for the experiment, took his stand by a chair, resting one of his hands on its back. But just as the operation was to begin, he felt a sort of an electric shock in his left elbow, and at once had his thoughts diverted from his nephew to the departed statesman, Daniel Webster, with whom in this life he had been exceedingly intimate, and who had purported to come to him at various *séances*, and had established with him this shock as a sign of his presence. Sure enough, the photograph resulting from this experiment, presented Mr. Adams in the attitude described, and over towards the right-hand corner, not the likeness of his nephew, but a dim, yet still clearly defined one of the great statesman!

Again Mr. Adams stood as before, and this time a beautiful and striking likeness of his nephew appeared!

A very pleasing picture in itself was this latter one, without reference to the great problem it helps to solve. An interesting youth is represented sitting in the attitude of intently studying a book which lies before him—a most characteristic position, since his death had arisen from severe mental application.*

* Copies of this photograph, and of several others, may be purchased of our publisher, price 1s. each.

Now, as evidence of the verity of spirit-photographs, the latter must be recognized as far more valuable than the former. By processes familiar to photographers, a likeness of Webster could easily have been impressed on the paper and subsequently developed, as counterfeit spirit-photographs are sometimes produced; though, even in that case, the peculiarity of "the shock" would remain to be explained. But in the case of an individual in private life, of whom no picture was in existence, such a hypothesis altogether fails; and hence the value of an instance of this kind so well-authenticated as the one now mentioned. Since persons of much worldly experience are apt to find reasons for the facts in suppositions not absolutely excluded by the very circumstances of the case, it is extremely important to obtain facts in relation to this subject not susceptible of explanation on any hypothesis of deception. Independently of this consideration applying to the latter experiment, I was given to understand that the character of the operator was such as morally to exclude any kind of imposition in either case. But as this could operate only where he was known, the value of the second case rises in proportion to the impossibility of imputation being cast upon him, even where his character is wholly unknown. I have no doubt that in due time Mr. Owen will submit the whole of the evidence he has collected on this interesting subject to the public, with his customary completeness and perspicuity, when the bearing of the whole facts upon the question of spirit-identity will doubtless be exhaustively discussed.

Had I remained another week in New York, I should probably have witnessed some still more convincing evidence of the human character of the communicating agents. Mr. L. had arranged for a *séance* with Miss Kate Fox for my benefit, but my passage having been taken by the Saturday's steamer of the week prior to Miss Kate's return from the country, I had, with much regret, to forego the opportunity of seeing the wonderful phenomena which have of late been developed in her and Mr. L.'s presence. I had, however, the extreme gratification of spending an evening with the distinguished physician, Dr. James Gray, who is intimately acquainted with the marvels of the case, and of hearing from him a complete and emphatic confirmation of the most remarkable facts recorded in Mr. L.'s communications to Mr. Coleman. The doctor also stated that he had himself seen the embodiment of Dr. Franklin at the *séances*, and was as certain of its objective reality, as he was of the bodily presence of any person ever presented before him. No one of ordinary intelligence, and knowledge of human nature, could hear Dr. Gray recite his experiences without being convinced of the verity of the circumstances described. A more

cool, capable, and systematic observer, a more able and logical thinker, a more transparently truthful and unexaggerating speaker I have never met. It was a very high privilege to be admitted to his sanctum, and listen to his exposition of facts and principles; and the evening which I spent with him and other friends—a select party of six in all—remains as one of the most profitable and delightful memories I have connected with my recent visit to the United States.

It has been the doctor's wont for years to sit with a small select circle of earnest, thoughtful friends, every Thursday evening, not for the production of external phenomena, but for serious thought and contemplation, and such philosophical exposition of any leading ideas agreed to be considered as might be elicited. On the occasion of my visit, the records of past meetings were produced, and some strikingly original and suggestive passages were read. From the specimens which were given us, I could not but esteem these records of very high philosophical value, and some day, I hope, they will be collated and given to the public.

By way of contrast, I am reminded of the opposite phase of American Spiritualism. And when one surveys the immense quantity of trash which is published as veritable communications from the spiritual and celestial spheres, the ignorance, incompetence and inflation of so many of its professors, and the preposterous pretensions which are promulgated in its name, one cannot but acknowledge that Spiritualism must indeed rest upon a wide foundation of indubitable and adamant facts to sustain so great a load of garbage, and not sink into oblivion overwhelmed by derision and contempt. But, as of old, the weak and despised things of this world are made to confound the mighty, and even the poorest exhibitions have some redeeming traits, which only the one-sided or arrogant will overlook. I had some thoughts of presenting a few specimens of recent oracular utterances illustrative of this exuberant form of *Western Spiritualism*; but upon the whole, have decided that it is better to leave them to their own limited sphere of influence, and let them die of their sheer absurdity. Those who are curious in such matters will easily find them for themselves. The pages of the *Spiritual Magazine* can be filled with more profitable materials.

Into the same category I think I must also place the little experience I had with professional mediums, who sit for any purpose required by visitors able to pay the preliminary "five dollars." No doubt some of these are perfectly genuine mediums, but the temptations to pretence and deception are too great, I fear, for the virtue of a large number; and the necessity to "do

something for their bread" has, there is just as little doubt, brought in a plentiful supply of "knaves," to meet the demands of the easily cozened "fools" who seek consultations with them on the same grounds, and for the same reasons, as the simpletons of this country go to fortune-tellers. One of them, who shall be nameless, could only get into relation with the attendant spirits of his customers by the latter writing down the names of their spirit-friends and signing their own names on long slips of paper, which, apparently to preclude his knowledge of the names written, were folded several times. But I found on examination that the paper was of such a quality as to shew the writing easily through several folds; and having narrowly watched his processes, I am satisfied that his "communications" are in the main cunningly devised generalities based upon a knowledge of the names, and when anything really specific is stated it is founded on some incidental hint derived from the manners and conversation of his visitors. What supports this conviction is, that when the writing was so light that it could not without rank exposure be seen through the folds of the paper, "the influence was too weak," and only the most inconsequential communication could be given. I fear that hundreds of real mediums have in the United States gravitated, by insensible degrees, into cheats of this kind, from finding a large proportion of those who consult them so gullible, that an improvised message of their own suits them just as well as one from the upper spheres. They profess to "call spirits from the vasty deep," and when they won't "come when called," "What," to their easy consciences, say these poor creatures, "is a poor fellow to do?" Only make the best substitute he can; and as he can generally manage to send his friends away with the grateful assurance that their dear departed are not lost, but only "gone before," he "lays the flattering unction to his soul" that his little "pious fraud" has done them no harm, and their money will do him a great deal of good: whereanent though there may be different opinions to be put into the balance, one can readily see which will kick the beam with the majority of human creatures when bodily starvation appears on the one side, and "only" moral starvation on the other.

As connected with, and throwing possibly some light on, the topic of Ritualism, which is at present occupying so much of public attention in this country, I must refer to a very interesting interview which I had in company with Mr. Orvis, with a peculiar medium named Gordon then residing at New York, though not belonging to that city. This gentleman, who appeared to be about thirty years of age, presented a form of womanly delicacy and sensitiveness, a finely-balanced head, but no great mental

culture. He had been a martyr to Spiritualism, persecuted out of his parental home, in consequence of his open relationship to the upper forms of life, which are so obnoxious to the carnal mind. It was not until after much endurance from ignorance and brutality that he defied and finally left paternal control. He was joined by two other persons, one of whom, a well-educated professional gentleman—a dental surgeon—remains his companion still. The third broke from them, or was cast off by his own specialities of nature; whereby hangs a tale, which it does not become me to tell. While the three were together, they were called “The Trinity Circle.” A long series of most remarkable communications was received through Mr. Gordon while he was entranced, and in various other ways, purporting to come from Biblical worthies and others, relating to religious and philosophical questions, and carefully committed to writing by the very intelligent and competent gentleman already mentioned, whose name I omitted to catch or retain; but of whose relative and in many points contrasted *physique* and mentality I have a very distinct remembrance. The records of their *séances* cover many thousand pages of MS., and fill a box which was shewn to us under seal, the seals not to be broken, nor the contents given to the world until ordered by the venerated intelligences who purported to communicate them.

It is a curious circumstance connected with Mr. Gordon's mediumship that, while in the trance state, he is made to arrange the furniture of the room in which he is, into symbolic forms. Tables, books, pictures, flowers, statues, all things available are utilized, and everything is arranged to embody ideas, mostly religious and sacerdotal. Peculiar dresses were ordered for the several parties, and the dresses varied according to the service required. Although not a Roman Catholic, Mr. Gordon was made to enter a place of worship belonging to that communion in Philadelphia, and go through the sacrifice of the mass, which was done so perfectly, that one of the priests, who came in during the service, thought it was some stranger dignitary of the church who officiated. Mr. Gordon and his friend could not help being deeply impressed by these things. They had been brought to see the extreme beauty and impressiveness of much of the Roman Catholic Ritual, and at one time were near joining that section of the Universal Church, but were saved from it by the exercise of independent reason, and the concurring influence of their spirit guides, whose care it has been at once to vindicate the validity of rites, forms, symbols, as having a true basis in nature, and to protect the freedom of the individual conscience. They informed us that this experience had enabled them to appreciate with great nicety and deep sympathy the

condition of mind to which many Protestants, including some Spiritualists, had been brought, who had joined the Popish Church. Their records (already noticed) refer to new developments of religious ideas, in which the Ritualistic and the Rationalistic elements are harmoniously combined, intended for the guidance of future generations.

It was a remarkable feature in their experience that, when they discarded Ritualistic observances, they got no manifestations. When they observed them, on the contrary, they were rewarded with the most extraordinary and convincing evidences of spiritual intercourse, and the guidance of superior intelligences.

While we were there, in the midst of our highly interesting conversation, Mr. Gordon was influenced to retire to an adjacent room. After the lapse of about ten minutes or more he returned in the trance state, and motioned to his friend to take us into that room. We accordingly followed his friend in, and there beheld an improvised altar, formed on a table in the centre of the room. The box of MSS., the Bible, an image of the virgin and child, and sundry other articles were arranged in the most artistic and expressive manner imaginable, symbolizing various truths. I made no record of the disposition of these things at the time, or of the ideas they represented. I remember only that the general effect was impressive, and presented a very striking illustration of the use of symbols. From the bright, self-centred intelligence of Mr. Gordon's friend, the scribe of the Trinity Circle, I infer that the world will ere long hear more of this phase of Spiritualism.

I may not close this reference to Mr. Gordon's experience without a word of comment on a recent Essay on Ritualism which appeared in the *Manchester Examiner and Times*, by Professor Goldwin Smith. In this essay the professor finds that "Ritualism and Spirit-rapping belong to the same intellectual state." He adds, "Both are spiritual anodynes, taken to appease the restlessness of those who have parted with tradition and cannot wait for truth." And he continues, "If any one should think it impossible that clergymen should become the organs of anything as irrational as spirit-rapping, he little knows what the education of the mass of the clergy is."

I am truly sorry to have my respect for Professor Goldwin Smith, whom I have regarded with admiration as one of the most liberal of thinkers and most candid of propheciers, diminished even by a shade; but it is surely impossible for any one having a tolerable knowledge of the subject fully to appreciate the condition of mind out of which such sentences as these proceeded without losing a certain portion of veneration for the writer—which, in the present case, I frankly acknowledge to

feel as a personal bereavement. Either he wilfully degrades Spiritualism into "Spirit-rapping," against his better knowledge, in which case arrogance and contempt must have dominated his judgment; or he does so in ignorance of the infinitesimal relation which the phenomena selected for characterizing so great a subject bears to the whole. In either case he forfeits the right to the judicial character he assumes, and only degrades himself. He is doubtless correct in finding "the same intellectual state" among Spiritualists as he finds in the Ritualists. It would be very singular if in so numerous and widely diversified a body he did not. But that he could present this fact as a characteristic of the general mass only shews how limited his knowledge in this relation must be. Besides, had he really appreciated the relation which "Spirit-rapping," to give him his own term, bears to the pretensions of the Ritualists, he would have seen that no fact capable of being adduced more conclusively shears these pretensions of their extravagance and priestly exclusiveness. That so capable a reasoner as Professor Goldwin Smith should make so absurd an application of Spiritualism, simply illustrates what blunders may be committed by even a fine and comprehensive mind when it speaks from defective knowledge. The Ritualistic manifestations through the mediumship of Mr. Gordon are merely one phase of Spiritualism, and a phase which completely shatters the pretensions of the English Ritualists, and suggests, for at least part of them, their probable and by no means infallible origin: but it no more, but far less, comprehends the whole of Spiritualism than Ritualism does Christianity. Spiritualism is as broad as human nature, and comprehends within it all forms of theological and philosophical opinions and beliefs, except only its own negation.

A. L.

SPIRITUALISM IN TURKEY.

IN a letter recently published in the *Banner of Light*, Miss Hardinge tells us that during her visit to Europe, a gentleman, long a resident in Turkey, showed her a thick book of spirit-communications obtained through circles held in that country.

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PASSING EVENTS—THE SPREAD OF
SPIRITUALISM.

By BENJAMIN COLEMAN.

WHEN I sit down to put my thoughts on paper upon the subject of Spiritualism, it seems almost impossible to avoid repeating my own or some other person's reflections upon passing events, so that the incidents and the arguments, like "a thrice-told tale," are more or less familiar to the initiated. When this occurs, and the "constant reader" is disappointed at finding nothing new in the facts and philosophy presented to him, he must be charitably patient, and remember that though Spiritualists in this and other countries are now reckoned by millions, we are still but a small minority, and that there are springing up daily a new set of enquirers, to whom our old facts and well-reasoned philosophy are fresh and interesting. All who are in earnest *must*, sooner or later, yield their scepticism, and thus our numbers are steadily multiplied. This is the positive gain to the cause of Spiritualism. But there is a negative gain also which is noteworthy—namely, the absence for some time past of that virulence with which certain members of the metropolitan press have been accustomed to attack our belief, whilst others are gliding into it by indirect admissions, and some writers of fiction who find their most attractive stories are those which are based upon the supernatural. Take for instance an illustration:—

MR. CHARLES DICKENS AND MR. HEPWORTH DIXON.

I am one of the multitude of Englishmen who feel proud of the well-earned fame of Charles Dickens, but I have ever felt a deep regret that he should have allowed the pages of his excellent miscellanies to be marred by the puerilities which have from time to time been contributed on spiritual subjects by his subordinates, and still more so that he should have himself descended to ridicule a truth which he had not investigated, and which as a

consequence he could not understand; and now, when his acknowledged genius stands above the world's contumely, if he has discovered his error, as I have reason to believe he has, it is painful to think that he has not the moral courage to avow it.

The two best stories of Mr. Dickens's last Christmas number are purely of a spiritual character, and would have found the fittest place in this Magazine—the one entitled "The Signalman," written by Mr. Dickens, and the other "The Engineer," by Miss Edwards. Both appear to be written by confirmed Spiritualists, and as no attempt is made to explain away the spiritual incidents, as in former stories of the kind, the impression is left that both stories are based upon facts, as we who are initiated can readily believe them to be. Miss Edwards's story is especially marked. It will be remembered that the engineer, maddened by a feeling of revenge against one of the occupants of the carriage, has determined to drive the train to destruction, when at the critical moment a third figure appeared upon the engine, took the place of the engineer, and turned off the steam, and this was the apparition of the engineer's dead friend Matthew Price. The story concluded, it was not necessary to make the emphatic avowal of belief which follows, unless the writer wished to impress the reader's mind with the probability that a spirit could so interpose. The engineer is made to say: "I am prepared for the objections that may be made to my story. I expect, as a matter of course, to be told that this was an optical illusion, or that I was suffering from pressure on the brain, or even that I laboured under an attack of temporary insanity. I have heard all these arguments before, and if I may be forgiven for saying so, I have no desire to hear them again. My own mind has been made up upon this subject for many a year. All that I can say—all that I *know*—is, that Matthew Price came back from the dead to save my soul, and the lives of those whom I in my guilty rage would have hurried to destruction. I believe this as I believe in the mercy of heaven and the forgiveness of repentant sinners."

Mr. Hepworth Dixon, the editor of the *Athenæum*, has been a steady opponent of the "great delusion," but he has just visited America, and he has published a book of his travels, entitled *New America*, the most interesting portions of which, as the reviewers admit, are those parts that describe his visits to the Mormons at Utah, and one of the Shaker communities at Mount Lebanon. Mr. Dixon is most favourably impressed with the habits, kindness, and great intelligence of these singular people; the only blot in the Mormon character is that they are polygamists; but Mr. Dixon says:—

"Strange as these new sectarians may seem to us, they must

have in their keeping some grain of truth. They live and thrive, and men who live by their own labour, thrive by their own enterprise, cannot be altogether mad. Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are unknown among them. In the midst of a free people they have founded a despotic power. In a land which repudiates State religions they have placed their church above human laws. Among a society of Anglo-Saxons, they have introduced some of the ideas, many of the practices of Red Indian tribes, of the Utes, Shoshones, and Snakes. In the nineteenth century after Christ they have revived the social habits which were common in Syria 1,900 years before His birth."

The following remarks in reference to the Shakers I extract from a review of Mr. Dixon's book in the *Times* of January 28th:—

"The Shakers of Mount Lebanon, in New York State, proceed to the other extreme, and practise the strictest celibacy. A man and his wife may join their community but they must dwell apart. They do not act thus because they think, as the Papal Church thinks, that there is any virtue in celibacy, but because they believe that the Kingdom of Heaven is come, Christ has actually appeared on earth, and the saints have become like the angels in heaven, who neither marry nor are given in marriage. The Shakers are not, like the Mormons, an aggressive body, with a spade in one hand, a rifle in the other. They issue no tracts, they send forth no missionaries, no children are born to them, yet their numbers increase. Their chief harvest time is during a Revival. For a full account of this singular sect, of their patient, loving industry, which has converted a wild forest tract into a blooming Kentish landscape, of their gentle kindness, their admirable schools, their practical sagacity, and their perpetual intercourse with the invisible world, we must refer the reader to Mr. Dixon. The Shakers are of English origin; the sect sprang into existence at Bolton, in Lancashire, about 100 years ago. All the peculiar views of Spiritualism are traceable to Shaker teaching,* and therefore we may ascribe a belief which embraces three millions of Americans and thousands of persons in Europe, which numbers in its ranks men of wit, of profound learning, of fervent piety, to the visions

* The present Spiritual movement is not from "Shaker teaching;" it took its rise from the well-known facts which occurred with the Fox family at Hydasville, America, about 15 years ago, and has been taught by direct communications from the spirits of departed persons who have lived upon this earth. Modern Spiritualism is in fact a Revival; its manifestations are identical with those recorded in Sacred History.

of an illiterate factory girl, who, being imprisoned in the common gaol of Manchester for preaching the Gospel in the streets, was visited in her cell by the Lord Jesus, who thenceforward became one with her in form and spirit. Ann Lee is, in Shaker belief, Christ in female form, and though long dead to the world's eyes, she still walks in angelic guise among her disciples."

Now, there is no doubt that Mormonism and Shakerism have their origin in Spiritualism, and that both sects are Spiritualists; mediumship being quite a common gift among them, and the varied phenomena of which we are accustomed to speak, and which our *savans* and *litterateurs* have so persistently denied and ridiculed, are of every-day occurrence both with the Mormons and that "gentle, kind, and practically sagacious people," the Shakers.*

These admissions, made by some of our leading journalists, strongly indicate that a change in public opinion is at hand, and that a belief which, according to the *Times*, "embraces three millions of Americans, and thousands of persons in Europe—which numbers in its ranks men of wit, of profound learning, and of fervent piety," cannot be that "wicked," "irreligious," "delusion," which they have hitherto so sedulously endeavoured to prove it; and I have no doubt that if Mr. Dixon were to relate all he heard, and perhaps saw, of spiritual manifestations, in his travels through the States, it would surpass even that which I witnessed in America, and which I recorded years ago in this journal. The *Pall Mall Gazette* (of February 7), accustomed to cast ridicule upon Spiritualism, makes at the close of a paragraph describing some extravagant proceedings at a convention of Spiritualists in Boston, the following admission:—"It is remarkable that the early American missionaries record demonstrations very much like those of the Davenports as usual among the Indians."

Are we on the eve of another REVIVAL in this kingdom, whose centre shall be this modern Babylon, and its leaders the materialistic writers of the present day?† Are these indeed the

* In Mr. Howitt's most valuable work, *The History of the Supernatural*, there is an account of the Mormons and Shakers, and their spiritual gifts. Mr. Howitt says the Shakers claim their origin from John and Jane Wardly, who were joined by Ann Lee in 1758. A still more extended account of both sects is to be found in *The Two Worlds*, a most valuable book, which should be placed in every man's library. PITMAN, publisher.

† The reader will doubtless recollect the extraordinary scenes enacted in the Protestant county of Ulster about six years since, which, with other religious movements of a similar character in different parts of the world, are recorded in *The Revival*, a book written in a truly philosophical spirit by Mr. Wm. M. Wilkinson (CHAPMAN & HALL, publishers). There was also published about the same time a pamphlet describing some extraordinary facts witnessed in Ireland by the writer, Mr. Benjamin Scott, the City Remembrancer.

days spoken of by the prophet Joel, when the Lord will pour out His spirit upon all flesh? Who shall say, when with God all things are possible? The suggestion of such a possibility will create a natural smile of incredulity. I ask the question, however, in solemn earnestness, for I know of one case, at least, of marvellous character which has just occurred, but of which I am not at liberty to speak at present; and there are doubtless others of which we shall hear in due time. It is a significant fact, too, that there has arrived in this country one of the most remarkable men of modern days—

THE REV. T. L. HARRIS, THE SPIRITUALLY INSPIRED PREACHER.

About six years ago, Mr. Harris made his first visit to England, and preached a series of sermons at the Marylebone Institution which were attended by large numbers, who were at least astonished at the extraordinary eloquence of the preacher, if they were not all enabled to appreciate the doctrines which he promulgated, and which, though not strictly orthodox, were of the purest Christianity.

He claims to receive a divine influx, and speaks extempore under its influence; and certainly the strains of eloquence which he pours forth from the pulpit on these occasions are quite out of the common order.

Since the period of his former visit to London, Mr. Harris has founded a community of Spiritualists at Wassaick, a small village in Dutchess County, State of New York, where some of those, who heard him for the first time in England—persons of high culture and good worldly means—followed him, and are living in perfect peace and contentment. Their habits and general mode of life are of the most primitive character. They carry on various industrial employments, working at trades according to their own choice, having no servants, and, indeed, living somewhat after the manner in which the first followers of Christ are said to have done.

They regard Mr. Harris as a prophet, a great light and chosen servant, a guide and apostle of the New Christian Church, which church, however, they believe will not be developed either in this country or in America.

Up to the moment I am writing, Mr. Harris, though he has been in London for some weeks, has not been seen by any one. He is probably going through one of his periodical spiritual "states," when he is supposed to be receiving instruction for his future guidance, and during which he keeps his bed sometimes for days and weeks together. I am not, therefore, enabled to say what is the special object of his present visit. It is fair, however, to assume that he will preach publicly, and in that

event he is sure to command a large number of attentive listeners, and possibly he will lay the foundation in this country of a new era in Spiritualism, and hasten on the fulfilment of Elder Frederick's prediction as expressed to Mr. Hepworth Dixon.*

A SEER. A LIFE SAVED BY SPIRIT DIRECTION.

A lady with whom I have recently become acquainted is a seeress. Her development has gone steadily on from childhood; her peculiar habits, and strange conduct when under abnormal influences, subjected her to many reproaches from her parents in early life, and ridicule from her young companions, to whom she related her "dreams," many of which came true, and she was accordingly called a witch. On one occasion she described to her friends the following dream, which had no apparent significance, but which I think may, with other similar incidents, have been necessary to imbue her mind with a sense of the reality of her "states," and to feel the assurance that they had something of a super-ordinary character in them, and thus

* Mr. Dixon stayed at the house of Elder Frederick, at Mount Lebanon, who with Sister Antoinette, are the co-heads of the community. Frederick is the public preacher and expounder of the Shaker doctrines. For these two very excellent persons, as Mr. Dixon describes them to be, he has the most profound admiration and respect. Of the Shaker belief, he says:—"To this dogma of the existence of a world of spirits—unseen by us, visible to them—the disciples of Mother Ann most strictly hold. In this respect, they agree with the Spiritualist; indeed they pride themselves on having foretold the advent of this *Spiritual disturbance*" (this word is probably Mr. Dixon's) "in the American mind." Frederick tells me—from his angels—that the reign of this *Spiritualistic frenzy*" (another of Mr. Dixon's interpolations,) "is only in its opening phase! it will sweep through Europe" (and perhaps carry Mr. Dixon with it), "through the World, as it is now sweeping through America; it is based on facts, representing an active, though an unseen force" (this is precisely what we have told Mr. Dixon long ago). "Some of its professors, he admits, are cheats and rogues, but that is in the nature of spirit movements, seeing that you have evil angels as well as good angels."

Elder Frederick, whose name is F. W. Evans, wrote an earnest, practical, common-sense letter, in 1856, to the late Robert Owen, after Owen had become a Spiritualist, in which he fully explains the doctrine of Shakerism, and tells "Friend Robert, that it is a fact that eighteen communities of Shakers are now in existence! That these all claim to be of *Spiritual* origin!—to have *Spiritual* direction!—to receive *Spiritual* protection! Hundreds of *Spiritual mediums* were developed throughout the eighteen societies. In truth, all the members in greater or less degree were mediums, so that physical manifestations, visions, revelations, and gifts of various kinds, were as common as gold in California."

"*Spiritualism*," he continues, "in its onward progress, will go through the same *three degrees* in the world at large. As yet it is only in the *beginning* of the *first degree*, even in the United States. It will continue until every man and woman upon the earth is convinced that there is a God—an immortality—a spiritual, no less than a natural world; and the possibility of a social, intelligent communication between their inhabitants respectively," &c., &c.

prepare her for the opening up of her spiritual perceptions, which have developed as she advanced in years, until she has become, now at the age of five and thirty, a very remarkable clairvoyante and spirit-medium.

She dreamt that she had been sent by an old lady to purchase a quilted petticoat of a particular pattern, from the shop of a Mr. Thompson in Oxford-street. Arriving on her errand at the corner of Edgware Road she became enveloped in a dense fog, and it was with much difficulty that she made her way to the shop in Oxford-street, where she was shewn two petticoats of different patterns which made her hesitate as to which she should choose, and she told Mr. Thompson, who she observed had but one eye, that she would rather let the lady choose for herself if he would be good enough to send the petticoats to her house; whereupon Mr. Thompson, to her great surprise, as she was a stranger, pressed her to take them with her, which she did. When she related this dream to her young friends, though indeed it had nothing in it to make it worth remembering, they laughed at the "witch," and said it was a foolish and improbable dream, especially so, as no tradesman would part with his goods in such a manner.

Some months after this she was staying at the house of an old lady, who one day asked her to do the identical thing—namely, to purchase for her a brocaded petticoat, and directed her to go to Mr. Thompson's in Oxford-street; on her way she was overtaken by a dense fog, and on arriving at the shop she was shewn two petticoats by the tradesman, who had but one eye, and being undecided as to which would suit her friend, she was told to take them with her. The whole circumstances of her dream, which until that moment she had forgotten, now burst upon her, and she became so unnerved that she fainted, and had to be sent home in a cab.

Such is the statement made to me by this lady of one of the many incidents of her earlier life which tended to impress her mind and strengthen her faith in the evidences she subsequently obtained of what she believes to be the work of spirits; by whom she is now entirely guided, and upon whose superior intelligence she relies. Being in a delicate state of health some years ago, she was treated and restored by the application of mesmerism, and during the course of treatment she became clairvoyant. This power she has enlarged and cultivated exclusively for medical purposes, and from the practical evidence I have had of her ability to see the nature and seat of diseases of the human body, I would accept her diagnosis in preference to that of the best physiologist I know. She has the faculty too of travelling in spirit to distant places where she has never been in the body, and

accurately describing them—this is another illustration of the “double” of which I have spoken in former papers. Her experiences and description of the world of spirits, which she says is more real to her than our world, are extremely curious and interesting, but as they convey no proof and would be regarded by the general readers as the wanderings of a highly imaginative visionary, I do not think it desirable to record them.* There is one incident however in this lady’s history of a very practical character, and as it can be attested by three persons who were parties to it, I think it worth relating. It proves the remarkable nature of the clairvoyant state, which is an abnormal or mediumistic condition that enables spirits to act through and to influence the seer. This lady says that when she is in the magnetic sleep she always recognises the presence of spirits, and is instructed and entirely directed by them. Whilst on a visit with some friends a few years ago, she made the acquaintance of a well-known professional mesmerist who called to consult her on the condition of a patient of his who exhibited symptoms of insanity.

On the following evening, when in the magnetic sleep, and her eyes as is usual in that state being fast closed, she suddenly started up, and said she must go to this gentleman’s house immediately, and hastily putting on her bonnet and shawl she rushed out of the house into the street followed by the gentleman with whom she was staying, who was at a loss to account for her sudden departure or the object of her errand. She threaded her way through the crowded streets to the house of the professional gentleman whom she had seen on the previous evening. She had never been there before, and did not herself know the street nor the number of the house, which was more than a mile distant from her home. Obtaining an interview with him, she told him that a spirit had desired her to tell him that his patient contemplated committing suicide, and that he had, at that moment, a knife concealed in the sleeve of his coat. It so happened that the individual in question had just arrived at the house before her, and was then in an adjoining room, where Mr. — immediately went, and after a few

* Mr. Dixon says:—“Sister Antoinette, who has just been sitting in my room, asserts that she talks with spirits more freely and confidently than she does with me. Yet I cannot see that Antionette is crazy on any other point, and she certainly makes neat and sensible speeches. You have only to watch Antoinette for a moment when you are not yourself engaging her attention to see by her hushed face, by her rapt eye, by her wandering manner, that she believes herself in another presence, more revered, more august, than anything of earth. Yes! those whom we Gentiles call the dead are with her, and by this ethereal process of belief the brethren of Mount Lebanon have conquered death, and put an end to the grave.”

minutes' conversation, took him by the arm and found a large butcher's knife, precisely as the clairvoyante had described, concealed in the sleeve of his coat.

Let the sceptic ponder this fact,—there are many such upon record, and if he can explain how this young woman should have been impelled to quit her house under the circumstances and conditions I have mentioned, and be made the instrument of averting a premeditated suicide,—how, except by a superior intelligence external to herself.

A REMARKABLE CASE OF CURE BY THE AID OF CLAIRVOYANCE
AND MESMERIC TREATMENT.

It is known to most of my friends and acquaintances, that Mrs. Coleman has been in delicate and failing health for more than a year past. During that period I have tried various remedial measures for her restoration presented by the old and new schools of medical practitioners, and at best she has obtained but partial and temporary relief, until at length, her strength rapidly declining, she bade adieu to the world and prepared herself with most perfect resignation for the expected change.

It was, I believe, considered by all the professional men who visited Mrs. Coleman, that she had disease of the heart, and, therefore, there was but little hope of prolonging her life but for a very brief period.

As a last resource, and when she was certainly at her worst, I consulted a medical clairvoyante; a lady who, guided, as she alleges, and as I have every reason to believe, by the instruction of spirits, alleviates and cures disease by human magnetism aided by homœopathic medicines.

This lady first saw my wife on the 25th of January last, and having no previous knowledge of the case, she was put to sleep, and making close examination of the patient, she at once gave me a diagnosis of the case, as follows:—

“The heart is the part chiefly affected; but it is not what is commonly called disease of the heart. The heart appears to be pressed out of its natural form, contracting and expanding spasmodically, and hence the distress which is felt in that region, and the difficulty of breathing freely. The blood around it is clotted and black. In some cases which I have seen, the blood is dried up, and that is a worse condition than this; in this case the blood can be made to flow again, in the other it cannot.

“The liver is not enlarged, but in that, and in the vessels of the stomach and in a lesser degree at the back part of the brain,

the same dark blood exists. There is a want of vitalism throughout, and the whole disease is upon the nervous system, which is greatly distressed by the NERVE CURRENT being broken. This current instead of running freely through the system is impeded and sent back again.

"The nerve current is the vitalizing essence of life. It is a fluid consistent or *gummy* in its nature, and circulates through the nerves as the blood circulates through the veins. In this case it is watery, it wants consistence. There is no gathering or tumour-like appearance anywhere, and no tendency to that kind of thing, the general condition of the body is sound; but the blood is poor, and that arises from the defect in the nerve currents. As far as the general appearance of the body is concerned, I don't think this at all a bad case. You want mesmerism or vitalism to be thrown in from a healthy body to restore the nerve-currents to their normal condition. There is nothing to draw away, there is nothing superfluous but the dark blood, and that will be driven away, and a healthy action given to the heart.

"*Treatment.*—Make passes with the flat of the hand gently from the head downwards to the end of the spine close to the skin, resting on the nape of neck, the centre of the spine, and the lowest extremity where there are three bunches of nerves, and up again. The downward passes regulate the nerve currents, and the upward forces them into the broken places. Half an hour at a time, twice a day.

"*Diet.*—Give her anything she fancies to eat or drink—what you want is strength, vitality.

"There is really nothing in the condition of her body which should prevent her living many years;" and then she added, "the Lord having brought our sister to view the beauty of spirit life, or to realize it over the natural life, will open up another path of usefulness to walk in."

The description thus given was so entirely satisfactory to my mind, that I at once determined to put aside all other means and to give no medicines, no sedatives (by which we had obtained temporary relief), to do nothing, in fact, but what this lady directed, and I told her that I would trust my wife to her care and under Providence, give to her and her "spirit guides," the whole merit of a cure, if such should be the happy result. For four days after the commencement of the treatment, varied slightly by direction, there was no marked improvement; the patient was greatly distressed for want of sleep, but notwithstanding that, she appeared stronger in some respects, and the heart was quieter. On the 29th, the clairvoyante made a second examination and said, "I wish you could see her as I do, you

would be much pleased with the improvement. In the upper parts of the body the nerve currents are filling up; they are not so satisfactory in the extremities, but I am sure they will come all right. The heart is in a much better state than when I first saw it, it is now more natural in appearance, more expanded. I am *sure* that the disturbance of the nerve currents was the cause of all her sufferings, for there is really no disease of the body. There is so much vitality in her system, that as soon as the pressure is off, she will start up suddenly into comparative health."

Three days after the foregoing examination and remarks, though the patient obtained but little sleep—not more than five hours throughout the twenty-four—a very decided change for the better took place; all the distressing disturbances about the heart had subsided, she took her food with great relish, the natural functions were surprisingly regular and healthy, and although she still could not get continuous sleep, arising from contraction of the limbs, she was much stronger, and gave all the evidence that she was indeed "starting suddenly into comparative health."

On the 5th of February, the clairvoyante made a third examination and said:—

"The heart is much better—she looks so healthy—the dark blood is nearly gone. I can only see traces of it, but it will all disappear. Don't mind the want of sleep, it would be pleasanter to have it, but she is fast gaining strength without it, and *it will* come. I might be able to put her to sleep, to will her to sleep, but I am told not to do so, it might be dangerous, and in awaking her it would draw out much that we wish her to retain," &c. &c.

I am writing this account—which I may say I do at the request of several friends, who think the case ought to be recorded as a spiritual fact—on the 15th of February, when I have the happiness of saying that my wife is nearly convalescent, and that her restoration, so far, is entirely attributable to the exercise and application of those gifts which the amiable lady in question possesses in a high degree. She modestly declines to have her name published, but I shall have pleasure in giving it to any sufferer who may desire to know it, and to secure her services.

THE DAVENPORTS AND MR. FAY IN RUSSIA.

At length these remarkably gifted mediums have found a resting place, freed from the detractions of baffled materialism and jealous rivalry, in the capital of Russia, where under the patron-

age of the Emperor and Crown Prince, and the leading nobles of St. Petersburg, they have been fully engaged for some time past, having made, as I am credibly informed, many converts, whilst they have reaped, at the same time, a rich harvest in a pecuniary sense.

They have given four public *séances* each week, to crowded and thoroughly appreciative audiences, at the high charges of 12 and 16 francs admission.

At one of their private *séances* there were twenty-five persons present, all members of noble families, and all professed Spiritualists; at the close of the *séance* the Davenports were complimented by many kind expressions of sympathy, and were pressed to explain the cause of their brutal reception in some parts of England. After leaving St. Petersburg, the Davenports and Mr. Fay are engaged to visit Moscow, and from thence it is most probable they will proceed through Turkey, Egypt and Austria, to France, which tour they think will occupy about a year. It is not likely therefore that they will visit England again until the middle of next year, by which time it is to be hoped that the class of sceptics in this country, represented by the Hulls, Cummins and Flaneurs, may have more light, and be prepared to acknowledge their past errors and the reality of that peculiar phase of Spiritualism exhibited through the passive mediumship of the Davenport Brothers.

EMMA HARDINGE.

Mrs. Hardinge has been fully occupied since her arrival in America, by the exercise of her commanding powers before very large audiences, in the cities of Philadelphia and New York.

It will gratify her numerous friends in England to know that after she has fulfilled her present engagements in the Western States, she will return about the close of the ensuing summer to settle permanently in London.

Her motives for this step are to gratify her aged mother, who desires to spend the remainder of her days in her native country, and for the protection of her own health, which is, I regret to hear, somewhat impaired by her great labours in the cause of Spiritualism. Her medical advisers have consequently recommended her return to England, where she may remain in comparative quietude. It is not her intention therefore to undertake any public duties in this country, but so far as her health will permit, she will always be ready to help the cause which is nearest her heart, and which, she says, is the prominent object of her life.

MUSICAL PHENOMENA—A NEW MEDIUM IN AMERICA.

Dr. Frederick L. H. Willis, Professor of *Materia Medica* in the New York Medical College, has written an excellent and very interesting letter to the *Banner of Light*, in which he describes some very curious spiritual phenomena that he witnessed at the residence of Mr. W. W. Currier, of Haverhill, Massachusetts, through the mediumship of Miss Mary E. Currier, the daughter of this gentleman.

One incident described by Dr. Willis is especially interesting, as shewing the existence of a law by which the phenomena are under *the unconscious control of the medium*, and it tends also to establish the law of *conditions*, which we have always held as necessary for the production of certain manifestations.

Dr. Willis, who is evidently an intelligent observer, says that Miss Currier is what may be termed a musical medium, and takes her seat at the piano whilst the invited guests sit upon two settees, facing each other, with their hands joined. A chime of bells, twelve in number, a large and small drum, guitar, violin, tambourine, trumpet, triangle and accordion, are placed upon and under the piano, the light being entirely excluded, by closing the door which divides the rooms. The instant that the medium strikes a note upon the piano, and sometimes before there is time to entirely shut out the light, bells, drums, and tambourine chime in, and play harmoniously in concert with the piano. Sometimes a solo was played and effects produced which competent judges, who were present, declared to be marvellous.

Dr. Willis says that he was, on these occasions, a silent observer, or rather listener, and he repeatedly tested the intelligence of the performers by mental requests, which were promptly responded to. The instruments floated about the room, giving effects which he mentally asked for, now upon one set of strings and then upon another.

Dr. Willis gives minute details of several *séances* of a similar character, and adds, "One evening the medium went into the dark room alone, and took her seat at the piano. I was in the sitting room adjoining, the door between was open, the light from which made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourine and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and wonderful sight. *I saw the bells and tambourine in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn, accurately and beautifully with the piano. I saw the tambourine dexterously and scientifically mani-*

pulated with no mortal hand near it. But suddenly, by a slight turn of the head, the medium became aware of my presence; instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this! so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection; the moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship, even the veterans in Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately strung, that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This incident proved to my mind most clearly that in nine cases out of ten it is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part." Dr. Willis describes other manifestations analogous in character to the Davenport exhibition, but want of space precludes my giving the whole of his interesting account. Much of the musical display at these *séances* is very similar to an exhibition which I witnessed in Boston, when Miss Lord was the medium (see *Spiritual Magazine*, Vol. II., p. 338).

MUSICAL AIR GIVEN BY A SPIRIT.

IN the second volume, p. 265, of Count de la Réxie's *Traité des Sciences Occultes*, we find this curious statement, which was quoted by the *Gazette de France*, April 15, 1855, in its account of the celebrated violinist, Urham. "This musician recently published a fragment of song which he significantly entitled *Audition*—hearing. Urham is a very pious man, and addicted to devotion; he divides his life betwixt music and prayer. He had composed a melody to the charming words of the poet Reboul—"Angel at the Cradle of the Sick Infant," which is, as we know, his *chef-d'œuvre*. Urham after composing this was walking in the Bois de Boulogne. He was alone in a narrow glade, plunged into profound thought. All at once, he heard in the air a sound which greatly agitated him, and lifting up his head, he beheld a light without form and precision. To the sound which had so startled him succeeded another which was continuous. It was an air commenced—there was no doubt of it, and a voice sung the words of "The Angel and the Infant," but to an air totally differing from the one he had composed.

It was more simple and touching than his own. The melody acquired body in developing itself. Giving an attentive ear, he not only distinguished the air, but also an accompaniment with the accords of an Æolian harp. Astonished, and at the same time seized with a deep sadness at this celestial inspiration, he fell into a kind of ecstasy, and distinctly heard a voice which said to him:—"Dear Urham, write down what I have sung." He hurried home in a state of mind not to be described, and noted down the air which he had heard with the greatest facility: for the notes, he said, scored themselves on the paper. He published his inspirations which he named *Audition*, as we have said, and it is a *chef-d'œuvre* of grace, simplicity, and delicious harmony. It is a similar case to that of the Devil's Sonata, of Tartini, except that it was in a dream that Tartini received it, and that the spirit, the more to strike his attention, had assumed a legendary form of a demon, for assuredly the sonata has nothing diabolic about it, but on the contrary, is a very good composition for the time.

A NIGHT IN THE COW'S HIDE.

MARTIN, in his *Description of the Western Isles of Scotland*, speaking of the different modes by which the inhabitants consulted spirits, says:—"The second way of consulting the oracle was by a party of men, who first retired to a solitary place, remote from any house, and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand, which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day, and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable enquiries." (p. 111.)

"Mr. Alexander Cooper, present minister of North-Uist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle; and that he was a night within the hide, as above mentioned, during which time he felt and heard such terrible things that he could not express them. The impression it made upon him was such as never could get off, and he said that for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high

degree. He confessed it ingeniously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in Lewis for anything I know." (p. 112.)

The date of this edition, the second, of Martin's book is 1716.

GUARDIANS OF STRENGTH.

THE following account of the recent appearance of one of these spiritual beings is worthy of being recorded in the pages of the *Spiritual Magazine*, the manifestation of such spirits being of rare occurrence:—

About the 28th of last November, my friend, Mr. Home, being in a trance, was examining my body with the view of ascertaining the state of health in which it was. All who have seen Mr. Home in this state of trance, are aware how clearly he sees and communicates with spirits that have passed from the body. And marvellous and marvellously beautiful have been the communications made by them, through him, which it has been my fortune to hear. The gestures, the most trivial actions of bodily life, the mode of walking and speaking, the voice, the infirmities of persons who have passed away long before he was born, and concerning whose peculiarities in all these particulars Mr. Home had not the least possible means of obtaining any knowledge, are all repeated by him when in this state with an accuracy of detail which leaves no doubt, either that he is at the moment possessed by the spirit whose earthly characteristics he is delineating, or that he is receiving from them or from other spirits impressive communications which enable him to reproduce them. On the occasion referred to Mr. Home stated that the spirits were saying that there was something wrong in the electrical state of my body, and he added, "They seem to say that glass cups under your bed would be of use." These cups were procured the very next day by those who were anxious about my health; they were, in fact, very thick glass saltsellers, with a cup-like depression in the centre, just sufficient to receive the end of each post of the bedstead; the circle round this depression was certainly one inch and a quarter thick. The object of this apparently trivial detail will appear afterwards. The glasses were placed one under each post of the bedstead on the 30th of November last.

On the evening of that day Mr. Home, who was my visitor, had a *séance* at which five of us were present. After some

defective physical phenomena about the table, the alphabet was called for, and we were told, "We are not able to manifest our love to night. Come to-morrow night at half past nine." We therefore broke up the *séance*. The real and striking manifestations were destined to be made in my bed-room that same night.*

I went to bed at twelve o'clock, having been writing up to that time. As I passed along the corridor of the bed-rooms I had the most distinct intimations of the presence of spiritual beings, and at one moment felt as if I were jostled by a distinct bodily agent. Something of the kind is frequently experienced whilst Home is staying with me by more than one member of my household. I went to bed; but I had just laid my head on the pillow when numerous and loud raps began to be heard in different parts of the room, but especially on the right side of the head of the bed, where hung the portraits of several of those whom I loved and have lost. I have often had trifling manifestations of the kind in my room when Home was asleep in the adjoining room; but these came with a rapidity, strength and multiplication far greater than I had ever experienced. Still they did not discompose me: I knew the raps (all but one) perfectly well; they were those of my father, brother and child; and they gave me a feeling of happiness rather than of agitation. Under this influence I was sinking off into sleep, when all at once I was horribly roused by the noise of two *tremendous blows* administered in rapid succession on the *left* hand post of the head of the bedstead. They were not raps; they were such blows, and produced such noise as if an iron poker had been wielded by some brawny arms and made to descend with all their force upon a large table or on the sides of a large tub. They shook the bedstead violently; and as in all my experiences of spiritual phenomena I had never heard anything which had the smallest approach to this exhibition of power, they shook my nerves also, rousing me moreover, as they did suddenly, from drowsy quietude. I started up in bed, and shouted to Home, in the next room, to come and be witness of what was going on. After four loud calls, he answered; then hurriedly dressed, and came into my room, which was in profound darkness. In a few words I told him what had happened, and begged him to lie down outside the bed and remain to see what further might happen. He had not done so longer than five minutes when two more blows, exactly similar to the former in force and noise, were given upon the *right* hand post of the head of the bed. Upon hearing these Home was, like myself, agitated; but he

* I should say that Home's bed-room was next to mine and separated by a wall of only slight thickness.

told me that he had no doubt that the spirit was one of those protectors of man called "Guardians of Strength;" that every man had such a guardian; that their office was to shield the body from destructive agents, especially from disease; that they were spirits of a very elevated order, and never manifested themselves save on occasions when something threatened the life of the body which they protected; that they never communicated messages and that they had never been known to give more than five raps or blows. Further, he said that in all his experiences of Spiritualism he had only met with this kind of spirit on four occasions. When he had told me all this, all the spirits present gave affirmative raps. I asked, "Does that mean that what Home has told me is correct?" Again affirmative raps from all. I asked my father's spirit, "Who is this powerful spirit?" Answer with the alphabet, "It is your Guardian of Strength." No sooner had this reply been given, than the *fifth* blow was administered as before to the *left* headpost of the bedstead, making the *third* blow at that point, and *two* at the right side. I confess to having felt very great agitation on the occasion of this last blow; my legs became cold up to the hips, and my head hot and throbbing. Home also was not a little dismayed, and became presently still more so when, after a few minutes of silence, he said to me, "My dear friend, I don't like these occurrences at all; my wife's spirit has just said to me, "There is danger." I immediately said to my father, "Tell me what danger there is." The reply was, "Danger to you." I asked, "To body or soul?" "To your body." Whilst all this was going on, we heard the spirits moving articles about the room, and rustling the curtains of the canopy and the silk of the *duvet* which covered the bed. In the thick darkness also we *both* plainly saw, as it were, a wall of luminous matter all along the right side of the bedstead, and I asked, "Are those spirits standing around the bed?" Answer from all, "Yes." "Are you looking upon us?" "Yes, as you are looking upon us." They all gave me their names; but, as I have said, there was one whose raps I did not recognize, and these were very sharp, quick, and merry. I asked this one specially to give me his name; the answer was given, "M. L——," and at the same time a large framed medallion cast of a woman's profile, which for many a year has hung near the head of my bed, was rapped quickly upon the wall. Astonished, I said, "What? is that Margaret L——?" Answer, "Yes; I love you always." "All these thirty-nine years?" "Yes; and I must come *now*." "Because I am in danger?" "Yes." Now, it is necessary that I should let the reader into a private episode of my life. The Margaret L—— here spoken of was my first boyish love:

like most loves ours "did not run smooth." We were both eighteen years old when she was taken ill, and I went for the first time to the University. At her urgent entreaty I was permitted to go to her bedside to say "good-bye" on leaving. I never saw her again: a simple illness became complicated, and she passed away six weeks after my last sight of her. I have never forgotten the love and the distress of that time. Years afterwards I visited her tomb and found a very accurate profile likeness of her in a marble medallion on it: I had a cast taken from this, and it has been in my bedroom ever since. It is thirty-nine years since she passed away; and in my experiences of Spiritualism during the last ten years, I have often wondered that she did not manifest herself to me; probably her spirit is in higher spheres and only became manifested to me, like that of my Guardian of Strength, on an urgent occasion. To return. I have said that the spirits in the room were moving about. After the fifth blow of the Guardian of Strength they became still more restless; they pressed our arms and legs, and my child stroked my face lovingly. Yet the air seemed to be charged with magnetic fluid; we could scarcely breathe; as I have said my head was full and hot, and my lower extremities cold. When the whole physical condition seemed to have become no longer tolerable, the Guardian of Strength came upon the bed and I felt him, as palpably and certainly as I ever felt a flesh hand, handle my legs from hips to feet, pressing them firmly but equally all down,—a sort of shampooing, in fact. He continued to do this for nearly a quarter of an hour (I feeling his general form on the bed just as assuredly as I felt his hand on my lower extremities), until the limbs became hot, and suddenly burst into a profuse warm perspiration, which immediately relieved my head. He then passed across the bed, drew the silken *duvet* after him, and we heard it rustle as it fell to the ground on the left hand side of the bed. Home then said to me, "If it be really your Guardian of Strength, and if he will touch us you will find that his touch is icy cold: they always are cold." The operations of this spirit had completely restored my physical and mental comfort, so that I directly said, "If you be my Guardian of Strength, will you touch Home and myself?" In a flash of time Home called out to me, "Oh, his hand is on my forehead like a plat of ice—how cold!" I said "I hope that you will touch me too." Immediately the points of his fingers were pressed upon the crown of my head, which was covered with a cotton nightcap. I observed "I don't find it so cold," whereupon the spirit placed the whole inner side of his hand along the top of my head, so that the finger ends rested on my bare forehead, and certainly no ice could be colder. He rested his

hand so, but also patted my head in the most kindly manner repeatedly. Upon this I said, "You don't mean me any harm, do you?" The answer, "No," was given by pulling the tassel of my cap once. I then said "I dare say you mean me good?" Reply—"Yes," by pulling the tassel three times. After the third pull he drew the cap off my head altogether, though my head was resting heavily on the pillow, and threw it on Home's face, from whence he immediately withdrew it, to throw it at mine. I dare say he thought us very stupid not to understand his meaning hitherto, and in all these manifestations, but it is certain that neither of us had the slightest idea what the danger was, or whence it was to come. I may add that after I had been assured by my father that the danger was not to my *soul*, I ceased to speculate much about it. At the above point the spirit pushed my left shoulder strongly, so as to make me say to Home, "He is driving me towards you for some purpose or other," whereupon Home exclaimed, "and he is pulling me out of bed by the right shoulder;" and sure enough, when I took hold of Home I felt that something was pulling him away from me. These manifestations caused me to say, "It is plain now that we are to get off the bed altogether, in which case I will light the candle," which was done, and it discovered the towel horse moved out of its place, the towels thrown about, the medallion on the wall all awry, slippers and boots scattered about the room, and the *duvet* lying on the floor, giving abundant explanation of the bustling sounds which we had heard in the darkness.

Still, where was the danger? We tried the canopy of the bed, but it was firm enough in its place. At length in looking around and around Home spied the glass cups underneath the bedposts, and asked what they were there for, having no remembrance, of course, of what he had said in his trance two days before. Explaining to him that he had himself suggested them, he asked the spirits present, "Are these glass cups wrong?" Loud affirmative raps from four or five quarters. "Shall we remove them?" The same raps as before. We proceeded to remove them, lifting the bedstead with some exertion, but it was readily done for the two lowest posts and the *right* upper one. The two glasses of the lower posts were complete, but the glass under the *right* upper post, which had received *two* out of the *five* strong blows, was found broken into three pieces. We passed to the *left* upper post which had received *three* blows, but in consequence of a heavy chest of drawers, whose proximity left only a space of five or six inches between it and the bedstead, it was impossible to do more than touch the glass under that post, and quite impossible to lift the bedstead therefrom. As we approached this side of the bed, I holding a lighted

candle, we both simultaneously exclaimed, "There is a large luminous mass in the corner—that must be the Guardian Spirit." I saw it as plainly and undoubtedly as I see the hand that is writing these words. That some powerful agent was there, became evident from what followed. Home said, "We can't get near enough to this glass to lift the bed and remove it," when immediately, without our touching the bed at all the whole mass was raised without any touch of his or mine, and Home withdrew the glass, which had received *three* blows, and which we found to be in four pieces, one of which was almost in a state of powder, so thoroughly had it been broken. This done, we heard and saw no more of the Guardian of Strength; and when, on lying on the bed again to wait for what might happen, we asked about him, the spirits told us that he had gone away. And certainly we might have guessed that some potent agency had left the room, for the atmosphere, from being exciting and stifling (like the air just before a thunder storm), calmed down, and our physical sensations were totally changed from tension to placidity. After which my father said, "Good night; I must go." "Are you all going?" "No: Dan" (my brother) "and Fanny" (my child) "will remain with you." And so after a little more talk about these strange occurrences, Home went to his own room again, having been in mine upwards of an hour and a half. When he had gone I picked up the silk *duvet* and spread it over the bed, into which I got, with the hope of sound sleep, after such tumult. It was not yet to be. During an hour and a quarter I was dozing off repeatedly; but each time I was roused by two or three or four loud raps on the floor of the room. At length, between 3 and 4 A.M., worried and feverish with this frequent awakening, I impatiently threw the *duvet* off the bed. The act was followed by a shower of approving raps. Then, for the first time, I perceived what these awakenings meant; and I said, "Was I to throw the *duvet* off the bed?" Answer, "Yes," and with the alphabet, "Good night." In a quarter of an hour I was asleep.

In subsequent communication with spirits of my own family, I was informed that had I on that night gone to sleep with the electricity of my body isolated by the glass cups underneath the bedstead, and the silk *duvet* above me, I should have had a seizure in the head, and most probably have passed away in it: and that the emergency was very pressing, so as to render the presence and aid of the Guardian of Strength necessary. In answer to questions they also told me that these guardians always had strong sympathy with those over whom they watched: that it was not simply because they were sympathetic that they became guardians; but that they are specially chosen

by God for each individual. Further, I was informed that in a serious illness through which I had passed on a former occasion, this same guardian had been much occupied with me.

The question arises, How came spirits to recommend these glass cups, when subsequently it became necessary to rescue me from them? I never got any decided answer to this; but one night, some time afterwards, my friend Home, in a trance, exclaimed, "Oh, you remember the glass cups and that night? They say that the whole was contrived for your good, and to impress upon you." And most assuredly it did impress upon me; it is impossible to experience anything more real, palpable, visible, audible, than the facts of that night; it is impossible, without the denial of all sense, external and internal, to refuse belief in the intelligent, extra-corporeal agency at work on that occasion. Of the existence of such agency I had long ceased to have any real doubt; but I may have speculated and spun theories to account for spiritual manifestations in some other way, and it may have been to put a stop to these that this marvellous night was contrived for strongly impressing me with the reality of the interference.

Regarding the existence, attributes, and duties of these Guardians of Strength, I have been unable to find any account in any works on Spiritualism to which I have access. M. Kardec has a chapter on Guardian Spirits, but nothing is said of the special act of guardianship over the bodily health by a specially appointed spirit.

M. D.

REFLECTIONS BY A CLERGYMAN AFTER A YEAR'S EXPERIENCE OF SPIRITUALISM.

MR. COLEMAN writes us:—

"I have received the following *Reflections* from a friend of mine, who is a D.D., and attached to one of the principal churches in this metropolis. I differ from the reverend gentleman's statement that there is a reticence on the part of professed Spiritualists, and a shrinking from the work of proselytism, by not promulgating our doctrines boldly. Nor do I think we are open to the charge of want of sympathy and readiness to help enquirers. We who have borne the obloquy of openly endorsing the truth of Spiritualism for so many years have a right, I think, to refuse to put ourselves out of the way to convince men who will not share our responsibilities. But it is a right which many of us rarely exercise. We are ever

ready to make allowance for the peculiar position in which many converts are placed who would risk too much by an open confession. Hence it is that men like my reverend friend, who is as much a Spiritualist as I am, are unable to follow the injunction: "When thou art converted, strengthen thy brethren," which he somewhat inconsistently admonishes us to do; for, as it will be seen, he does not wish his own name to be published, to satisfy "prurient curiosity," and his testimony and reasoning are thereby rendered less valuable. I, however, hail my friend's conversion with extreme satisfaction, and as I know several clergymen and as many M.D's., who are recent converts, we may fairly hope that ere long theology and science will be so strongly represented in our ranks, that these teachers will unitedly resolve to "strengthen their brethren," by an open proclamation of their past errors and present knowledge of the truth of Spiritualism. I will now let my reverend friend speak for himself:—

"Somewhat more than a year ago, I was led to the study of "Modern Spiritualism" by a circumstance of which I do not feel called upon to say more than that it was of that sorrowful character which most commonly turns the thoughts from this world to another; and I hasten, it may seem somewhat prematurely, to set down the results of such study; not by any means pretending to have made an exhaustive examination of the subject, but, on the contrary, believing that the merely rudimentary conceptions I have been thus enabled to grasp may be of use in two ways and to two different classes of persons—first to the public generally, and to those of my own class in particular, who are accustomed (as I was once) to dismiss the whole subject of Spiritualism with a quiet sneer, and secondly to Spiritualists themselves, as pointing out to them the way in which their doctrines present themselves to the mind of an ordinary inquirer, and so suggesting to them the mode in which they should proceed in that work of proselytism, which is perhaps more incumbent on them than they seem quite to realize.

"For I must here at the outset state, that to an outsider approaching the vale of Spiritualism from a suspected quarter, as I did, the difficulties of discipleship are immense. With one or two noble exceptions, which I wish I dared specify more plainly, I have failed to find that sympathy and help from Spiritualists on which I had reckoned, from the peculiarly sympathetic character of the creed they profess. I know well enough whence this reticence proceeds, and can well appreciate the delicacy of its source, *viz.*:—that the higher class of minds which have accepted Spiritualism shrink from the work of proselytism, and dread the imputation of forcing unpalatable

doctrines on the conviction of those with whom they are brought into contact; but I do most emphatically though kindly warn them that they carry this reserve to excess. "When thou art converted, strengthen thy brethren," is an injunction which applies most closely to a belief like that now under consideration.

"Of my own motives and modes of proceeding, let me simply say, that I felt it would supply a terrible want, not only in my own spiritual state at its crisis, but still more perhaps to those whose convictions on spiritual subjects were of necessity more vague than mine, if anything in the way of *demonstration* could be brought to bear, by way of supplement, on those matters which I know well can be properly apprehended by faith alone. So I determined calmly and thoughtfully to investigate the claims of Spiritualism to supply such a deficit. I resolved to commit to writing all the facts that came under my observation, and without bias or prejudice, to give them their proper influence on my mind.* It is true this was not doing much, but it is precisely what most theologians and scientific men refuse to do. I set aside the general public for the moment, and speak only of those who, as preachers of the Bible, *must* be to a very large extent Spiritualists, and those who profess to be guided in their scientific researches by the pure Baconian method of induction; and I say that to be true to their professions, they are bound to do as much as this at least—namely, to look into this subject, and then form their conclusions, not to dismiss it with a foregone conviction as to its falsity.

"And now, perhaps, it will be supposed that I shall set down something very exceptional in my own "experiences," or add a new catalogue of wonders to the many existing on this most marvellous subject. I have simply nothing of the kind to lay before you; though I have something to say, or I should not have obtruded this paper on your notice. With regard to my one special and paramount subject of inquiry I have discovered little; though let me tell those who may be attracted in a like way to Spiritualism, that little has been full of comfort and peace to me. But what Spiritualism has done for me is this—it has added *vitality* to a faith which, however unquestioning beforehand, was too much "from life a thing apart." The natural and necessary result of a study of Spiritualism is to bring the mind into connexion with a higher class of laws than those which are ordinarily seen at work, whilst at the same time (and here is one great criterion of their truth) these laws are

* These facts my friend promises to give me for publication.

seen to be of the same character with all those laws of God whose operations are most familiar to us. I am constrained to say that I believe the study of Spiritualism, with its collateral and subordinate departments of animal magnetism and occult science in general, is the very desideratum for an age intensely material as is the present. And, though I claim no special illumination on the matter, I cannot doubt that God has allowed this subject to surge up to the surface as it has done now, for the very purpose of meeting the special want of an age that walks by sight rather than by faith. I know that the Master's words are still true: "Blessed are they that have *not* seen and yet have believed;" but I put it to the practical experience of any one who looks out on the surface of society whether such is its general characteristic, and whether, therefore, there be not room for some supplementary aid, such as Spiritualism professes to give, to rekindle the often almost seemingly spent energies of Christianity.

"It is for such a purpose (however wrong it may be thought by some,) that I counsel a fair and frank inquiry into the facts of Spiritualism. I am but a novice myself, and I know that my present state of mind would seem heresy to a thorough-going Spiritualist, were he sufficiently false to his principles to have elaborated any test of orthodoxy. For instance, I am at present quite inclined in my own case to accept Jung Stilling's dictum as to the non-advisability of the indiscriminating *practice* of Spiritualism. It is very possible that my own MS. volume of facts which I have just closed with the year 1866, may be the sole evidence which I shall accumulate. Again, I never have been able to arrive at that positive identification of the manifestations which most Spiritualists accept as the very words of their beloved ones from beyond the dark river; so that I shall not lose the confidence of the general public by coming before them with a positive theory with which I am resolved to make all facts square. I see that there is much room for delusion in this matter; in fact, so high a privilege must involve the duty of discrimination. The higher the privilege, the greater the danger of abusing it. But this I must, in common honesty, say, that in a subject so open to deception I have been astonished to find so little charlatanism. Whenever I speak on this topic—which I seldom do—I am, of course, met with the common stock objection to the lowest class of physical manifestations. Such as for instance, that the Davenport's have been exposed; to which I answer, by simply asking when and where, and how their "tricks" were found to be done. This is, in fact, a type of the objections to Spiritualism, consisting in utterly ignoring all facts or examination of statements; and such is the reverse method, which

alone I urge in this paper—a calm, fair collection of facts and honest inference from them.

“At the opposite pole to that materialism which it is no libel to say is the general characteristic of society, what have we? Metaphysical creeds and articles of faith, strictly formulated, but sitting, O how loosely, on professors as well as people! I speak of no one body in particular, least of all would I say a disloyal word of that church in which it is my privilege to minister; but is there not on all hands a losing of great essentials in trivial points of difference? What so likely to fuse and blend all as a clearer recognition of the great spiritual facts underlying not only the religions of the modern, but the mythologies of the ancient world? Shall I be deemed Utopian if I seem to see in this matter the germ not only of that universal charity which ought to be the key-note of all religion, but even of a philosophy of history itself?

“Rudimentary as my method may seem, and is, it is still worth the reiteration with which I am urging it, when I say to my friends, “Try to lay aside the silly childish prejudice we are all too apt to feel against what is new and unfamiliar, especially if it clash with the received traditions of our particular sect or school of thought. Imitate the great thinkers who have struck out new lines of thought by making the mind for the time being a *tabula rasa*, and believing that what shall be written there will be written by the finger of God, if only sought honestly by the aid of that light which He gives us. The days of Faith at second-hand are past and gone. Even the member of an *infallible* church elects to join or remain in that *infallible* church on his own private judgment. It is an age of light, and we cannot if we would remain in darkness except by voluntarily putting from us the light; and let the parable of the talents tell us at what risk we do so.”

“And as I have, I hope modestly, proposed my own course to seekers for truth, so would I also say a parting word to Spiritualists, and to them also observe that what I have here done, of necessity most imperfectly, I think they ought to do, as they could do, far more perfectly, from their own more intimate acquaintance with the subject, *viz.*, hold out a helping hand to truth-seekers, and not leave them to grope their way to facts as I have had to do. Let it be understood, that some of those men and women who have made themselves authorities in other departments of knowledge, and whose names carry far more weight than mine would do if published, are accessible to honest inquirers into that creed they are proud to profess. There need be no dogmatizing, no “organization,” no propagandism. Let it simply be said, “Here am I, a man or woman, whose name is

a guarantee for good faith, ready to answer all pertinent questions, or afford evidence on this subject." Let circles be formed of members thus above suspicion, and names received of those who would like to join them, and I believe the statistics of those who are inquisitive on such subjects would astonish even Spiritualists themselves. I have, from my position, some special means of knowing how far such a spirit extends in quarters where it is least suspected; and, as a final practical hint, may perhaps be allowed to suggest that one legitimate object at least of the Spiritual Athenæum which has just been inaugurated would be this diffusion of Spiritualistic knowledge, either in the way I have sketched in outline, or in such other as may occur to minds more experienced and more practical than my own.

"As I am well aware of the number and nature of those persons, who, in a church based on the right of private judgment, are ever ready to persecute the man who ventures to carry out that church's injunction, by presuming to think for himself, I do not desire that you should publish my name, but if I see a juster cause than the gratification of prurient curiosity, I shall not hesitate to endorse in *propria personâ* what I have written to you."

THE SPIRITUALIST MOVEMENT.

THE *Christian Repository*, of New York, of November 24th, publishes an able and interesting lecture, under the above title, read by the Rev. Charles A. Allen at the Church of the Messiah, Montpelier, Vermont, September 30th, 1866. The candour and liberality with which Mr. Allen treats the great facts of modern Spiritualism, are much to be commended and admired. He refuses to accept, as we, and as most Spiritualists in this country at least, refuse to accept, Spiritualism as a new religion. He asks, as we have asked those who think differently from us in this respect, and without hitherto receiving a reply to the question,—What new truth in religion has Spiritualism revealed? What new truth in the matter have spirits revealed to us? What new truth concerning religion is it possible for them to reveal? Mr. Allen truly says of the spirits, "They bring us no new knowledge of the truths that relate to God and duty, the properly spiritual truths that come to us by spiritual insight and the communion of the soul with the one Infinite Spirit."

We add, in the words of an American critic:—"What truth respecting God and human duty could we expect the highest seraph to bring us, that is not already summed up in Christ's Sermon on the Mount? It is not to introduce *new* truths, but to vitalize *old* ones, that spirits are re-awakening in the human

mind this belief in their nearness and intercommunication. All that Christ himself taught, either in morals or psychology, may be gathered, as scholars are well aware, from the writings and traditions of seers and sages who existed long before the Christian era; but was Christ's mission any the less divine on that account? This summoning of Spiritualism to give us novelities is childish. The province of Spiritualism is to make us recognize and use the truths that saints and seers and sages, in all ages of the world, have been instruments of the divine bounty in proclaiming."

Mr. Allen says, and we think that those who have studied the subject, or who have been brought into such conscious relations with spirits as to know from them of their condition and opportunities, will agree with him that—"The dwellers in another sphere have to learn and to know these *properly spiritual truths* in the same way in which we do; not by looking outwardly upon the scenery and circumstances of their sphere, be this ever so attenuated and refined, but by looking inwardly into the deeps of their own souls. And therefore they are no better able to teach us these truths for their mere change of abode.

"For it is a fundamental doctrine of Christianity, that God pervades all his creation and communes with all his rational creatures through their spiritual nature. No matter in what sphere they may be, the Eternal Spirit is just as near to all, breathes through all, and, little by little, in proportion as they listen and obey, leads all His children into the knowledge of truth. This direct communion with God is the only absolute authority that we can find for any spiritual truth. The thought, the experience, the wisdom which God has taught others, may help us; but it cannot absolutely assure us. All souls are open to God, and can learn immediately from Him. It does not matter in what part of His universe we may dwell. It is not change of abode, but openness of soul, that gives us divine knowledge; for God is just as near to us here, as he will be in the hereafter."

He tells us that—"It is a relic of a gross conception of the relations of this world to the unseen, to suppose that death ushers us into a nearer presence of God than we can here enjoy. It is not whether we live in Vermont or Palestine, in the spiritual or the material sphere, that determines how near we dwell to God; but it is whether the soul is pure and open and heroic. Multitudes there doubtless are in the spirit-world, who can tell us far less about God and the great truths of the eternal life than many an humble Christian heart that still lives with us in this world! multitudes, perhaps, there may be, who are further from God than you and I."

He concedes to the modern Spiritual movement that—"It has broken away multitudes from the pitiless doctrines of Calvinism; taught them glorious thoughts of God's Fatherhood, of the mercifulness of all His penalties, and of the true service to which He calls us in brotherly helpfulness. It has swept away the frightful clouds of fear and doubt that had darkened life and shrouded the grave. And it has given men a true freedom of life and of thought, a true freedom in Christ, because a freedom in the truth and faith of Christ. It has been the means of awakening multitudes to a belief in future existence, rousing them from that practical incredulity in which millions are slumbering whom their neighbours believe to have a true Christian faith; and though it has used a coarse mode of bringing conviction, this was far better than unbelief, and is easily made the threshold of a truly spiritual faith. And it has, also, in many cases, done a true work of Christian conversion, kindling the religious nature, and making men purer and nobler for their belief in an all-encompassing world of the departed.

"And, beside these specific doctrines, we find in the writings and addresses of Spiritualists many excellent thoughts respecting the better ordering of the individual and the social life, the care of health, the importance of ante-natal influences upon character, the early training of children, and the social and political rights of women. Some of these thoughts are comparatively novel, but are assuming the dignity of great reforms. They have been discussed and advocated with peculiar earnestness by certain prominent Spiritualists, and with honourable success."

If modern Spiritualism, in less than twenty years, has done all this, according to the confession of one who is not a believer, we think that Spiritualists have ample justification and encouragement in continuing to bring the facts and principles of Spiritualism as prominently as they can before the public; and this testimony, not from our own ranks, but by an outsider, may be taken as some evidence that the oft repeated *Cui bono* is even now adequately met.

T. S.

MIRETTE.—Under the title of *Mirette*, M. Elie Sauvage has just published, at No. 10, Rue de la Bourse, an interesting and original novel, in which the action is placed alternately in real life and in that beyond the present world, one explaining the other. At a moment when Materialism and Spiritualism are at open war, this work is calculated to excite much curiosity.—*Galignani*.

MR. HOME'S FORTUNE.

THE following appears in an American paper, and illustrates the absurd stories which are going about respecting Mr. D. H. Lyon and his change of fortune, which owes its origin to a more simple and natural cause, namely—the sympathy and kindly feeling of a lady, who wished to place him in a position of independence, in order that he might pursue his high mission without pecuniary cares. We are happy to say that he is now placed by this lady's judicious beneficence not only above want, but in affluence, and that he has at last reaped the fruit of years of unrequited labour in the spread of Spiritualism:—

“A VISION AND AN HEIR.—The press has again interested itself in the fortunes of the clever American Spiritualist, Mr. Home. Assuredly few persons have had more romantic adventures. He has at this moment a law case pending in Russia, involving a considerable property. He enjoys the personal friendship of two Emperors, and many other distinguished personages. But the strangest adventure of his singular career has just befallen him. An aged widow lady of London, of immense wealth, dreamed one night that her deceased husband appeared to her and shewed her the man who was destined to comfort her declining years, and who was worthy to inherit their fortune. The appearance was that of a man she had never seen, but it was impressed upon her so vividly that when Mr. Home passed the house soon after, she rushed to the door and clasped him in her arms, while he, moved perhaps by some presentiment or impression, reciprocated her emotions. The result, in short, is, as recorded in several journals, that Mr. Home has become the lady's adopted son and inheritor of her fortune, taking the name of Lyon. Such an incident has naturally sent up Spiritualistic stock, and people are noticeably more careful of ridiculing what may lead to such tangible realities.”

TABLE-TURNING.—Have the Spiritualists noticed the following extraordinary reason which Jeremy Bentham gives to a lady of Lord Lansdowne's family upon his delay in sending her a note?—“I had scarce put the seal to it when my seven tables, together with your old acquaintance the harpsichord, and the chairs that make up the society, set up a kind of saraband, moving circularly round the centre of the room, but without changing their relative positions. They composed themselves, however, after a short dance, nor have they had any such vagaries since. . . . What was the object of this extraordinary, and by me never-before-experienced interposition, I submit to your omniscience.” Bentham apparently wrote this from a farmhouse at Hendon in 1788 or 1789. See *Bentham's Works*, edited by Bowring, vol. x., p. 187. N. W. T.

BIBLIOGRAPHY.

PART I.

Works in relation to the Agency of Spirits, both good and evil, in the English tongue, prior to the date of what is now called "MODERN Manifestations" (1848).

A CATALOGUE of Books on the subject of his studies is to the enquiring student of the first importance. It saves his time and facilitates his labours by indicating the sources of information, and of the opinions in regard to it held by his predecessors and contemporaries. It is a register of the kind and amount of intellectual activity, as expressed in literature, which that subject has called forth, and which enables him readily to perceive how far it is merely ephemeral—how far it has a perennial interest. By the books pointed out he may trace the changes of opinion in regard to it, and, in a measure, the processes by which these changes of opinion have been brought about, and in some degree as it were, see the facts recorded and weigh the arguments brought forward, as they were seen and apprehended by the witnesses and by the thinkers of the time, and the favourable or hostile reception which their statements and views experienced. By consulting the original authorities on questions relative to the past (a practice by no means common with popular writers), he sees these questions in their freshness, free from the obscuring and deceiving haze which time and other modes of thought, and, it may be, the prejudices of a later age, and the inaccuracies of those who profess to give their sense, have cast around them. By their light the laborious and conscientious student, anxious for the truth alone, may form a more trustworthy judgment of the evidence on which the beliefs of men are or have been based—as to how far alleged facts not within the range of common and daily experience may derive confirmation by their general correspondence with other alleged facts of analogous order in different places, or how far they are discredited by the absence of such testimony.

No complete or even extensive catalogue of works on what is now called Spiritualism—either as regards past ages, or the more recent phases of it with which we are familiar, has hitherto (so far as I know) been attempted. A first, partial effort of this kind must, almost of necessity, be very imperfect. The catalogue now given may, however, it is hoped, be useful provisionally, till a more competent hand shall undertake the task.

In this Part, I have included without distinction, all works known to me bearing on the subject, whether *pro* or *con*—whether presenting it on its divine side, and in its relations to philosophy, and to the hopes and consolations it offers to humanity; or in its lower phases—its ignorant and corrupt perversions, and misunderstanding of what I think the study of “Modern Spiritualism” will lead us to regard as its true nature and work. The date given is generally that of the earliest edition of the book known to me. I had intended to give further annotations on some of the books whose titles are here given, but, from failing sight, am now unable to do so.

There are many works containing incidental narratives and personal experiences and discussions of the question of spiritual agency in some one or more of its phases, but which as this is not their direct subject I have, for the most part, omitted—such as the Journals of George Fox and John Wesley, the Arminian and Early Methodist Magazines, together with many theological works, and biographies of saintly and spiritually-minded persons, both Catholic and Protestant, and works on spiritual mystical Philosophy—such as those of Böhm, Bourignon, Guion, Lead, &c. &c.; though these all, and the two last classes of works especially, touch the subject at many points.

A list—perhaps more than one, of works on allied topics—as Dreams, Second-sight, Mesmerism, &c., may probably be hereafter given. The second part of this catalogue will be as complete a list as I can make of all books, pamphlets, and articles in relation to “Modern Spiritualism.”

T. S.

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- ADELUNG, John Christopher.—History of Human Folly; or, the Lives of Necromancers. 8vo, 1785–9.
- ADY, Thomas.—A Candle in the Dark; or a Treatise concerning the Nature of Witches and Witchcraft; being Advice to Judges, Sheriffs, &c. 4to, 1656.
- A Perfect Discovery of Witches. Shewing the Divine Nature of the Destructions of this Kingdom, and of the Christian World. 4to, 1661.
- Doctrina of Devils, proved to be the Grand Apostacy of these Latter Times; an Essay tending to rectify those Undue Notions and Apprehensions Men have about Demons and Evil Spirits. 8vo, 1676.
- AGRIPPA, Henry Cornelius.—Three Books of Occult Philosophy; translated by J. French. 4to, 1651.
- Fourth Book of Occult Philosophy of Geomancy; Magical Elements of Peter de Abanis, &c.; translated by Robert Turner. 4to, 1655.
- ALDERSON, Dr. John.—Essay on Apparitions. 12mo, 1823.
- ANGELS.—The Seraphick World; or, Celestial Hierarchy; being an Account of the Nature and Ministry of Angels and Archangels, &c. 8vo, 1714.
- ANGELS.—The Existence, Nature and Ministry of Angels, briefly considered, 12mo, 1827.
- ANTIPAS.—Appeal against Witchcraft and Sorcery. 4to, 1821.
- APPARITIONS.—A View of the Invisible World; or, General History of Apparitions. 8vo, 1752.
- Past Feelings Renovated; or, Ideas occasioned by the Perusal of Dr. Hibbert's *Philosophy of Apparitions*. 12mo, 1828.

- APPARITIONS.**—Life after Death, an Account of the most remarkable Apparitions. 12mo, n.D.
- ARISTOTLE'S Problems.**—Nature of Ghosts, &c. 24mo, 1719.
- ARNOT, H.**—A Collection and Abridgement of Celebrated Criminal Trials in Scotland, from A.D. 1536 to 1784 (including Trials for Witchcraft). 4to, 1785.
- ASGILL, John.**—Argument for proving that we may be translated into Eternal Life, without passing through Death, &c. Also the Metamorphoses of Man by the Death and Resurrection of Christ from the Dead. 1715-20.
- AUBREY, John.**—Miscellanies, Omens, Dreams, Apparitions, Knockings, Marvels, Voices, Magic, Visions in a Glass, Converse with Spirits, Corps Candles, &c. 8vo, 1696.
- AURA LEGENDA.**—(Miracles of the Saints.)
- AVEN, Edward.**—The Strange Appearance of the Spirit of Edward Aven, late of Marleborough, to his own Son, on the 23rd, 25th, and 26th of November last past; with his confession of money he had formerly borrowed of Mr. E. L. and forsworn; and also of a Robbery and Murder committed 39 years ago, of the truth whereof the reader may be satisfied by the carriers of Marleborough, arriving at the Rose at Holborn Bridge, or any other persons lately coming thence, having been attested publickly before the Magistrates of the Town. 1674.
- BAKER, Rachel.**—Remarkable Sermons of, delivered during sleep, with remarks by Drs. Priestley, Mitchell and Douglas, with some other extraordinary facts of the same kind, in which no delusion has been practised. 12mo, 1815.
- BARRETT.**—Magus. (A complete system of Occult Philosophy, plates of Spirits, Demon Magic Circles, Crystals, &c.) 4to, 1801.
- BATEMAN.**—Extraordinary Life and Character of Mary Bateman, the Yorkshire Witch. 8vo, 1811.
- BAXTER, Andrew.**—An Enquiry into the Nature of the Human Soul. 3 vols, 8vo, 1745.
- BAXTER, Richard.**—The Certainty of a World of Spirits; fully evinced by unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices, &c. 8vo, 1691.
- Of the Immortality of Man's Soul, and the Nature of it, and other Spirits. Two Discourses; one in a Letter to an unknown Doubter; the other in reply to Dr. Henry More's Animadversions on a private Letter to him, which he published in his second edition of Mr. Joseph Glanvil's Sadducismus Triumphatus, or History of Apparitions. 12mo, 1682.
- BAXTER, Robert.**—A Narrative of Facts, Characterising the Supernatural Manifestations in Members of Mr. Irving's Congregation, and other Individuals in England and Scotland, and formerly in the writer himself. 12mo, 1833.
- (See also Rev. Edward Irving's "Facts connected with Recent Manifestations of Spiritual Gifts," in *Frazer's Magazine*, Vols. IV. and V., and various papers in the *Morning Watch*; also Mrs. Oliphant's *Life of Irving*; and Wilks's *Edward Irving*: a biography.)
- BEAUMONT, John.**—An Historical, Physiological and Theological Treatise of Spirits, Apparitions, Witchcrafts, and other Magical Practices, containing an account of the *Genii* or *Familiar Spirits*, both Good and Bad, that are said to attend Men in this Life; and what sensible Perceptions some Persons have had of them (particularly the Author's own Experience for many years.) Also of Appearances of Spirits after Death; Divine Dreams, Divinations, Second-Sighted Persons, &c. Likewise the Power of Witches, and the Reality of other Magical Operations, clearly asserted; with a Refutation of Dr. Bekker's World Bewitched, and other Authors that have opposed the belief of them. 8vo, 1705.
- Gleanings of Antiquities, containing a Discourse of Oracles, giving an Account of the *Sibilline* Oracles, &c., some Notes concerning Familiar Spirits, &c. 8vo, 1724.
- (“One of the most remarkable *Seers* on record, was John Beaumont, who published a *Treatise of Spirits*, &c., in 1705.”—*Ferriar on Apparitions.*)
- BESBIE, Major.**—Supernatural Illusions. 8vo, 1841.

- BEDFORD, Rev. A.**—A Narrative of Thos. Perks of Mangotsfield, County Gloucester, concerning Spirits in Kingswood. 4to, 1703.
- BEDÉ's Ecclesiastical History of the English Nation**, translated and revised by Giles. 8vo, 1840.
(Full of spiritual facts and opinions. A regular history of the miraculous of those ages).
- BEKKER's World Bewitch'd, or an Examination of the Common Opinions concerning Spirits.** Vol. I., (all published), 12mo. 1695.
- BLACK Art**, School of, newly opened. 12mo, 1822.
- BLONDELL, A.**—Treatise of the Sibyls so highly celebrated, as well by the Antient Heathens as the Holy Fathers of the Church, giving an Account of the Names, Numbers, &c. Translated by J. Davies. Folio, 1661.
- BORDELON.**—A History of the Ridiculous Extravagancies of Mons. Oufle, occasioned by his reading Books treating of Magick, the Black-Art, Conjurers, Witches, Hobgoblins, Incubuses, Elves, Fairies, Wanton Spirits, Apparitions, Divinations, &c. 8vo, 1711.
- BOVET, R.**—Pandæmonium, or, the Devil's Cloyster, being a further Blow to Modern Sadduceism, proving the Existence of Witches and Spirits. 12mo, 1684.
- BOUTLON, Richard.**—A Compleat History of Magick, Sorcery, and Witchcraft. 12mo, 1722.
— The Possibility and Reality of Magick, Sorcery, and Witchcraft, demonstrated; or, a Vindication of a Compleat History of Magick, Sorcery, and Witchcraft. 12mo, 1722.
- BOWDLER, William.**—The Devil's Cloven Foot, in part Discovered; or, A Discourse upon Injectments of Divers Kinds, and other Operations of Demons. As also, an Experience of the Author's, even whilst the book was in the Printer's hands, treating of Thousands of Apparitions, Visions and Voices, from all which it may fairly be collected, that Angels do know the Thoughts of the Heart. To which is annexed a Dream with the Interpretation thereof. Likewise, the Various Kinds of Job's Afflictions considered and found to correspond very much with the Author's own Daily Experiences of above Twelve Years and a Half. 8vo, 1723.
- BOY OF BILSON, The;** or, a True Discovery of the late Notorious Impostures of certain Romish Priests in their pretended Exorcisme or Expulsion of the Devil out of a young Boy named William Perry, sonne of Thomas Perry, of Bilson, in the County of Stafford, Yeoman. 4to, 1622.
- BOYS, Rev. Thomas.**—Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages. 8vo, 1833.
— The Christian Dispensation Miraculous. 8vo, 1832.
- BRAGGE's Defence of the Proceedings against Jane Wenham.** 1712.
- BRINLEY, John.**—A Discovery of the Impostures of Witches and Astrologers. 12mo, 1680.
- BROMHALL's, Thomas.**—Treatise of Spectres; or, an History of Apparitions, Oracles, Prophecies, and Predictions, Dreams, Visions, and Revelations, Cunning Delusions of the Devil, &c. Folio, 1658.
- BROWNE, Robert.**—A System of Theology revealed from God by the Angels in the British Language. 8vo, 1728.
- BULKELEY, Sir Richard.**—An Answer to several treatises lately published on the subject of the French Prophets. 8vo, 1708.
- BUNYAN, John.**—Grace Abounding to the Chief of Sinners.
(Gives an account of his spiritual experiences, temptations by evil Spirits, &c.)
- BURTHOGGE, R.**—An Essay upon Reason, and the Nature of Spirits. 8vo, 1694.
"A curious treatise, containing much novel reasoning relative to the appearance of Spirits. An account of Burthogge and his writings will be found in Wood's Athen, Oxon."—*Lowndes.*
- BUTLER, Rev. Alban.**—Lives of the Fathers, Martyrs, and other principal Saints; compiled from original monuments and other records. Illustrated with the remarks of modern critics and historians. 12 vols, 8vo, 1779. (2nd edit.)
- CALEB, R.**—Salem Witchcraft, comprising more Wonders of the Invisible World. An Account of the Sufferings of Margaret Rule. 4to, 1700.

- CASWELL's, Rev. S.**—Sermons on the Seen and the Unseen. 1846.
- CALMET, Dom. Aug.**—Dissertations upon the Apparitions of Angels, Dæmons, and Ghosts, and concerning the Vampires of Hungary, Bohemia, Moravia, and Silesia. 8vo, 1759.
- CAMFIELD, B.**—A Theological Discourse of Angels, and their Ministries; with Appendix, containing some Reflections upon Mr. Webster's displaying of supposed Witchcraft. 8vo, 1678.
- CARLISLE, William.**—An Essay on Evil Spirits; or Reasons to Prove their Existence. 12mo, 1827.
- CASAUBON, Meric.**—Treatise concerning Enthusiasme, as it is an Effect of Nature, but is mistaken by many for either Divine Inspiration or Diabolical Possession. 8vo, 1655.
- Of Credulity and Incredulity in things Natural, Civil, and Divine, wherein, among other things, the Sadducism of these times in denying Spirits, Witches, and Supernatural Operations, by Pregnant Instances and Evidences is fully confuted. 8vo, 1668.
- CASE, Dr. John.**—The Angelical Guide. 12mo, 1697.
- CAVE's Antiquitates Apostolicæ:** History of the Lives, Acts, Martyrdom of the Apostles, and the two Evangelists, Mark and Luke. *Apostolici:* History of the Lives, Acts, Deaths and Martyrdom of those contemporary with, or immediately preceding the Apostles, as also the most eminent of the Primitive Fathers for the past 300 years. *Ecclesiastici:* The Fathers of the Fourth Century. 3 vols. Folio, 1676–83.
- (A storehouse of the miraculous.)
- CHURCH, Dr. Thomas.**—A Vindication of the Miraculous Powers which subsisted in the three first centuries of the Christian Church, in answer to Dr. Middleton's Free Inquiry. With a Preface concerning some observations on Mead's Account of the Demoniacs. 8vo, 1750.
- CLANNY, Dr. W. Reid, F.R.S.**—A Faithful Record of the Miraculous Case of Mary Jobson. 8vo, 1841.
- (A remarkable and well authenticated case of Spirit Manifestation by voice, sound, and pictorial representation.)
- CLARKE, Dr. Adam.**—Memoirs of the Wesley Family; collected principally from original documents. 8vo, 1823.
- (Contains a full account of the "Disturbances, supposed to be Preternatural, of the Parsonage-house, Epworth, Lincolnshire, December, 1716, and January, 1717;" and including a Narrative drawn up and published by John Wesley in the *Arminian Magazine*, 1720. Dr. Priestley was so struck with this case, that he published some of the family documents which had fallen into his hands, as a pamphlet. In the preface he remarks: "It is perhaps the best authenticated and the best told story of the kind anywhere extant.")
- CLOWES, Rev. John.**—The Two Worlds. The Visible and the Invisible: their nearness to, connection with, and operation on each other. Elucidated from Reason, and confirmed from Scripture. 12mo.
- COTTA, John.**—Triall of Witchcraft, shewing the True and Right Methode of the Discovery. 4to, 1616.
- COX, Thomas.**—A Strange, True, and Dreadful Relation of the Devil's appearing to Thomas Cox, a hackney coachman, who lives in Cradle Alley in Baldwin's Gardens, first in the habit of a gentleman, with a roll of parchment in his hand, and then in the shape of a bear which afterwards vanished away in a glance of fire, at 8 o'clock on Friday night, October 31. 4to, 1684.
- CUDWORTH, Dr. Ralph.**—Intellectual System of the Universe. 4to, 1743.
- D'ABANO, Peter.**—Heptamerou, or Magical Elements. 4to, 1655.
- DAIMONOMAGEIA.**—A Small Treatise of Sickneses and Diseases from Witchcraft and Supernatural Causes. 4to, 1665.
- DALYELL, J. G.**—The Darker Superstitions of Scotland; illustrated from History and Practice. 8vo, 1834.
- DARRELL, John.**—A True Narrative of the Strange and Grievous Vexation by the Devil, of 7 Persons in Lancashire, and William Somers of Nottingham. 4to, 1600.
- DEAD, News from the;** or, the Monthly Packet of True Intelligence from the other World, in 8 parts. 8vo, 1719.

- DAVIES.**—Mythology and Rites of the British Druids. 8vo, 1809.
- DEATH-WATCH.**—Dialogues upon Spirits. A curious disquisition on the appearance of departed Souls. 12mo, 1796.
- DEBES.**—A Description of the Islands and Inhabitants of Foeroe, with an Account of Spectres and Illusions of Satan in Foeroe, &c. 12mo, 1676.
- DEE, Dr. John.**—A True and Faithful Relation of what passed for many yeeres between Dr. John Dee and some Spirits, with Preface by Meric Casaubon. Folio, 1659.
- (Dr. Dee was a very learned man, one of the ablest mathematicians of the sixteenth century. His book attracted considerable attention.)
- DEFOE, Daniel.**—A Treatise on Spirits. 8vo, 1705.
- Supernatural Philosopher. 8vo, 1728.
- A System of Magick; or, a History of the Black Art. 8vo, 1727.
- Secrets of the Invisible World Disclosed; or, an Universal History of Apparitions. 8vo, 1740.
- DEMONIACAL POSSESSIONS, Reasons for their Credibility.** 12mo, 1817.
- DEMONIACKS.**—An Enquiry into the Meaning of Demoniacks in the New Testament. 8vo, 1737.
- A Further Enquiry into the Meaning of the Demoniacks in the New Testament. 8vo, 1737.
- An Essay towards vindicating the Literal Sense of Demoniacks in the New Testament. 8vo, 1737.
- A Reply to the Further Enquiry, by the Author of the Essay. 8vo, 1738.
- Some Thoughts on the Miracles of Jesus, with an Introduction to that of His casting out Devils, occasion'd by the late Tracts. 8vo, 1738.
- A Critical Dissertation on, concerning the Words ΔΑΪΜΩΝ and ΔΑΙΜΟΝΙΟΝ. 8vo, 1738.
- A Review of the Controversy about the Meaning of the Demoniacks in the New Testament. 8vo, 1739.
- A Dissertation on the Demoniacks in the Gospels. 8vo, 1775.
- A Short State of the Controversy about the Meaning of the Demoniacks in the New Testament. 8vo, 1739.
- DEMON OF SPRAITON.**—A Narrative of the Demon of Spraiton, in a letter from a person of quality in the county of Devon to a gentleman of London, with a relation of an apparition or spectrum of an ancient gentleman of Devon, who often appeared to his son's servant; with the strange actions and discoveries happening between them at divers times; as likewise the demon of an ancient woman, wife of the gentleman aforesaid; with unparalleled variety of strange exploits performed by her; attested under the hands of the said persons of quality, and likewise a reverend divine of the said county. With reflections on Drollery and Atheism; and a word to those that deny the existence of Spirits. 4to, London, 1683.
- DEMONOLOGIA, or Natural Knowledge Revealed; being an Exposé of Ancient and Modern Superstitions, Credulity, Fanaticism, &c., as connected with the Doctrine, Cabbala, and Jargon of Apparitions, Astrology, Charms, Divination, Dreams, Magic, Witchcraft, &c., &c.** 12mo, 1827.
- DENDY, W. C.**—Philosophy of Mystery (on the Nature of Ghosts, Demonology, Sleep, Dreams, Mesmerism, &c., &c.). 8vo, 1841.
- DENNIS, Rev. J.**—Subversion of Materialism. 12mo, 1826.
- DEVIL.**—A True and most Dreadful Discourse of a Woman possessed with the Deuill. 12mo, 1584.
- A True and Strange Relation who was entertained by the Devill to be Servant to him with the consent of his Father. 4to, 1645.
- The Devil seen at St. Alban's. 4to, 1648.
- A Full and True Account of the Devil's appearing to one Mr. Feld, a Lawyer, of Shenely. 4to, 1698.
- A Timely Warning to Rash and Disobedient Persons; or Strange and Wonderful Relation of a Young Gentleman that sold himself to the Devil. 12mo.
- DEVIL OF DELPHOS, the; or, the Prophets of Baal.** 8vo, 1708.
- DEVIL OF MASCON, the; or, a True Relation of the chief things which an Unclean Spirit did and said at Mascon in Burgundy, in the House of one**

- Mr. Francis Pereaud, Minister of the Reformed Church in the same Town. 8vo, 1679.
- DEVILS.—More Devils, or the Devils of Moorgate; being a true relation of the late wonderful and mischievous practices of an Evil Spirit, haunting the house of a Widow, living in White Lion Court, over against Moorgate; it is attested by several eminent inhabitants of the Parish of St. Stephen, Colman Street, there being also then present two ministers of eminent note. One sheet 4to, 1674.
- DEVILS OF LOUDUN.—The Cheats and Illusions of Romish Priests and Exorcists, Discovered in the History of the Devils of Loudun, being an Account of the pretended Possession of the Ursuline Nuns. 8vo, 1703.
- DINGLEY, R.—The Deputation of Angels; or, the Angel-Guardian. 8vo, 1654.
- DODWELL, Dr. William.—A Free Answer to Dr. Middleton's Free Inquiry into the Miraculous Powers of the Primitive Church. 8vo, 1749.
- A Full and Final Reply to Mr. Fell's Defence of Middleton's Free Inquiry. 8vo, 1751.
- DOUGLAS, Bishop John.—The Criterion; or, Rules by which the True Miracles recorded in the New Testament are distinguished from the Spurious Miracles of Pagans and Papists. 8vo, 1758.
- A Review of the Controversy concerning Miracles, with some remarks on a late performance (by J. D.) called the Criterion, or Miracles Examined. (In reference to Douglas's Criterion, see some remarks by William Howitt in his *History of the Supernatural*, Vol. II, Chaps. vii and viii.)
- DU LUDE, Comte.—A Treatise of Spirits. 8vo, 1723.
- DRAGE, W.—Physical Experiments; being a plain Description of the Causes, Signes, and Cures of most Diseases incident to the Body of Man; to which is added a Discourse of Diseases proceeding from Witchcraft. 4to, 1663.
- DRURY, Dr. Edward.—An Authentic Account of a Visit to the Haunted House at Willington. 8vo, 1840.
- DUGDALE, Richard.—The Surey Demoniack; or, an Account of Satan's Strange and dreadful Actings in and about the Body of R. D. of Surey, near Whalley, in Lancashire. 4to, 1697.
- DUNTON, John.—The Visions of the Soul before it comes into the Body. (The remaining title is "The Adventures of Pre-existent Spirits.") 8vo, 1692.
- EDWARDS, Dr. Henry.—The Doctrine of the Supernatural Established. Containing a Scientific and Religious Explanation of supposed Preternatural Causes. 8vo, 1845.
- ELMS.—History of Madagascar. 8vo, 1838. (Gives an account of the Magical Practices of the Island.)
- ENGELBRECHT, John.—The Divine Visions of, Translated by Francis Okeley. 12mo, 1780.
- EVANS, Arise.—An Echo to the Voice from Heaven, or a Narrative of the Life and Manner of the Special Calling and Visions of A. E.; by him published in discharge of his duty to God, and for the satisfaction of those that doubt. 8vo, 1652.
- (For an account of Arise Evans and his Visions, see *Spiritual Magazine*, No. 8, Vol. vi.)
- FARMER, Rev. Hugh.—An Essay on the Dæmoniacks of the New Testament. 12mo, 1775.
- The General Prevalence of the Worship of Human Spirits in the Antient Heathen Nations asserted and proved. 8vo, 1783.
- (A work of great learning and ability.)
- FELL, John.—Dæmoniacks. An Enquiry into the Heathen and the Scripture Doctrine of Dæmons, in which the Hypothesis of the Rev. Mr. Farmer and others on this subject is particularly considered. 8vo, 1779.
- FERRIAR, John.—An Essay towards a Theory of Apparitions. 8vo, 1813.
- FIAN, Dr.—Newes from Scotland, declaring the damnable life of Doctor Fian, a notable Sorcerer, who was burnt at Edenborough in Januarie last, 1591.
- FILMER, Sir R.—The Freeholder's Grand Inquest, &c. With an Advertisement to the Jurymen of England touching Witches. 8vo, 1680.
- FREEKE, W.—Lingua Tersancta; or, a most sure and compleat Allegorick Dictionary of the Holy Language of the Spirit; carefully and faithfully

- expounding and illustrating all the several Words or Divine Symbols in Dream, Vision, and Apparition, &c. 8vo.
- FREKE, W.**—The Fountain of Monition and Intercommunication Divine. 8vo.
- The Divine Grammar: or Select Rules leading to the more nice Syntax and Articulate Construction of Dreams, Visions, and Apparitions. 8vo, 1703.
- FRENCH PROPHETS.**—Relation of Several Hundreds of Children and others that Prophesie and Preach in their Sleep, &c. 4to, 1689.
- A Warning concerning the French Prophets; being advice for those that go after them to take heed lest they fall into pits. By One that is a Lover of Verity, &c. Folio, 1707.
- A Cry from the Desart; or, Testimonials of the Miraculous Things lately come to pass in the Cevennes, with a preface by John Lacy, Esq.—An impartial Account of the Prophets: in a Letter to a Friend. 8vo, 1707.
- An Account of the French Prophets and their pretended Inspirations. 8vo, 1708.
- Reflections on an Answer to several Treatises published on the subject of the French Prophets, by Sir R. Bulkeley. 8vo, 1708.
- Divine Inspiration; or, a Collection of Manifestations to make known the Visitation of the Lord, and the Coming of his Kingdom in great Power and Glory, according to Scripture Promise, by the Preaching of the Everlasting Gospel, &c. 12mo, 1732.
- Wonderful Narrative; or, a Faithful Account of the French Prophets, their Agitations, Extacies, &c., with other Remarkable Instances of Persons under the influence of the Spirit, in various parts of the World, particularly in New England, &c. 8vo, 1742.
- GAULE, Rev. J.**—Select Cases of Conscience touching Witches and Witchcrafts. 18mo, 1646.
- GHOST.**—A True Relation of the horrid Ghost of a Woman which hath frequently been seen in various habits in the house of Nich. Broadway, at the Three Mourners, in Deptford, upon the 3rd, 4th, and 6th of this instant, April, 1673, by Peter Griffith, Robert Predam, and John Stolliant, belonging to His Majesty's ship called The Monk, and several others of the family. 4to, London, 1673.
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- UPHAM, C. W.**—Lectures on Witchcraft, comprising a History of the Delusion in Salem, in 1692. 12mo, 1832.
- UPHAM.**—History and Doctrine of Budhism. 8vo.
(See as to Demonology among the Cingalese.)
- VALENTIN, Basile.**—Last Will and Testament; to which is added Two Treatises, the first declaring his Manual Operations, the second shewing Things Natural and Supernatural. 1671.
- VAUGHAN, Thomas.**—Anthroposophia Theomagica, or a Discourse of the Nature of Man, and his State after Death, 12mo, 1650.
- Anima Magica Abscondita, or a Discourse of the Universal Spirit of Nature. 12mo, 1650.
- VAUGHAN, Thomas (Philalethes.)**—Alagia Adamica; or the Antiquitie of Magic. 12mo, 1750.
- VAN DALE.**—The History of Oracles, and the Cheats of the Pagan Priests. 8vo, 1688.
- VILLARS, L'Abbé De.**—Count de Gabalis, being a Diverting History of the Rosicrucian Doctrine of Spirits, viz., Sylphs, Salamanders, Gnomes and Dæmons. 8vo, 1714.
- VILINGANUS, G. P.**—Isagogue, or Discourse of the Nature of Spirits. 1655.
- WAGSTAFF.**—The Question of Witchcraft Debated; or, a Discourse against their Opinion that affirm Witches. 12mo, 1671.
- WANLEY, Nath.**—The Wonders of the Little World; or, a General History of Man. Folio, 1678.
(Gives many instances of spirit appearance and manifestation.)
- WEBSTER, John.**—Displaying of supposed Witchcraft, that there is a corporeal League made betwixt the Devil and the Witch. Folio, 1677.
(Written in opposition to Casaubon, Glanvill, and Henry More.)
- Question of Witchcraft Debated; or, a Discourse against their opinion that affirm Witches, by J. W. 12mo, 1669.

- WILKINSON**.—Treatise of the Four Degenerations; viz., the Atheist, the Magician, the Idolater, and the Jew. 4to, 1636.
- WHARTON, HANNAH**.—Some Manifestations and Communications of the Spirit, in a Forty Day's Ministration in London, by the Mouth of Hannah Wharton, taken in Short-hand by M. T. 12mo, 1730.
- WHITBY, Rev. John**.—Life Everlasting; in which are considered the Intermediate Life, the New Body and the New World, the Man in Heaven, the Angels, the Final Consummate Life. 8vo, 1845.
- WHITZER, J. G.**—Supernaturalism in New England. 12mo, 1847.
- WITCHCRAFT**.—A Discourse proving that there are and can be no Witches. 8vo, 1706.
- The Impossibility of Witchcraft further Demonstrated. 8vo, 1712.
- A Collection of Rare and Curious Tracts on Witchcraft and the Second Sight; with an Original Essay on Witchcraft. 8vo, 1820.
- The Case of the Hertfordshire Witchcraft Consider'd. 8vo, 1712.
- The Kingdom of Darkness, with seventy-nine several Relations. 8vo, 1715.
- Detected and Prevented; or, the School of Black Art newly opened. 12mo, 1825.
- A True and Particular Observation of a Notable Piece of Witchcraft practis'd by the Witches of Warboise, in the Countie of Huntington. 8vo, 1589.
- The History of Witches. 12mo.
- A compleat History of Magick, Sorcery, and Witchcraft, containing the most authentick and best attested Relations, with a Collection of Tryals, 2 vols, 12mo, 1715.
- Fifty Trials for Witchcraft.
- Full and Impartial Account of the Discovery of Sorcery and Witchcraft practis'd by Jane Wenham, also her Tryal at Hertford. 1712.
- Witchcraft Further Display'd, containing an Account of the Witchcraft practis'd by Jane Wenham, of Walkerne, Herts. 1712.
- A full Confutation of Witchcraft, more particularly of the Depositions against Jane Wenham. 1712.
- Impossibility of Witchcraft, plainly proving that there never was a Witch; in which the Depositions against Jane Wenham are confuted and exposed. 1712.
- Another Brand plucked out of the Burning; or, More Wonders of the Invisible World. 8vo, 1700.
- The Belief of Witchcraft Vindicated, proving there have been Witches, and that there may be such still, by G. R. 1712.
- Witchcraft Farther Displayed, with the Tryal of Florence Newton, a famous Irish Witch, &c. 8vo, 1712.
- Collection of Rare and Curious Tracts on Witchcraft in the Counties of Kent, Essex, Suffolk, Norfolk, and Lincoln, 1618—1654, reprinted from the original copies, 8vo, 1838. *Contents*.—Trial of the Witches at Bury St. Edmunds, 1664, before Sir Mathew Hale, with an Appendix by C. Clark, Esq., of Totham. (This is curious in containing the Opinion of the celebrated Sir Thomas Browne, on Witchcraft, who was a witness on the Trial. Account of the Trials, Confessions, &c. of six Witches at Maidstone, in Kent, 1652. Examinations, Confessions, and Trials of three Witches at Feversham, in Kent, 1645—Discovery of the Witchcrafts of Margaret and Philip Flower, daughters of Joan Flower, near Bever (Belvoir) Castle, executed at Lincoln, 1618, who were specially arraigned and condemned before Sir H. Hobart and Edward Bromley, Judges, for confessing themselves actors in the destruction of Henry Lord Rosse, with their damnable practices against others, the children of the Duke of Rutland; with the examination of some Leicestershire Witches, 1618—Relation of the several Informations, Examinations, and Confessions of the late Witches arraigned and executed at Chelmsford in Essex, wherein severall Murthers and devillish Witchcraft committed on the bodies of Men, Women, and Children, and divers Cattell, are fully discovered, 1645—The Discovery of Witches in answer to severall Queries lately delivered to the Judges of Assize for the County of Norfolk, and now published by Matthew Hopkins, Witchfinder, for the benefit of the whole kingdom, 1647.

- WITCHCRAFT.**—Case of the Hertfordshire Witchcraft considered. 1712.
 — The Opinion of Witchcraft Vindicated, by R. T. 8vo, 1670.
 — Witchcraft cast out from the Religious Seed and Israel of God. 4to, 1655.
- WITCHES.**—Relation of the several Informations, Examinations, and Confessions of the late Witches, arraigned and executed in the County of Essex, 4to, 1645.
 — of Huntingdon, The.—Their Examinations and Confessions, &c. 4to, 1646.
 — Tryal of.—At the Assizes held at Bury St. Edmunds, for the County of Suffolk, on the 10th day of March, 1664. Before Sir Mathew Hale, Knight, then Lord Chief Baron of His Majesty's Court of Exchequer. Taken by a Person then attending the Court. 12mo, 1682.
 — of Renfrewshire, History of the; who were burned on the Gallowgreen of Paisley. 12mo, 1809.
 — An Advertisement to the Jury-Men of England, touching Witches; together with A Difference between an English and Hebrew Witch. 4to, 1653.
 — The History of Witches, Ghosts, and Highland Seers.
 — A Just Reproofe of the Calumnies dropt in two late Pamphlets; first, an Account of a Horrid Barbarous Murder; the other, containing the Illegal Treatment the Poor Woman accused of Witchcraft met with from the Baillies of Pittinween. 4to, 1705.
 — A Philosophical Endeavour towards the Defence of the Being of Witches and Apparitions. By J. G. (Joseph Glanvill?) 4to, 1666.
 — A Pleasant Treatise of Witches. 12mo, 1673.
 — Trial and Execution of Three Witches at Exeter. 4to, 1682.
 — Discourse, proving by Scripture and Reason, that there are Witches. 12mo, 1686.
 — Trial, Conviction, and Execution of Rose Cullender and Amy Duny, widows, for bewitching several Persons, which took place at Bury St. Edmunds, 10th day of March, 1664.
 — A True Relation of the Arraignment to Eighteen Witches at St. Edmundsbury. 4to, 1645.
 — The Examination and Execution of Three Witches, at Faversham, in Kent. 4to, 1645.
 — The Lawes against Witches and Conjurat[i]on. 4to, 1645.
 — Relation of Two Witches condemned at St. Alban's. 4to, 1649.
 — A Strange Witch at Greenwich. 4to, 1650.
 — The Witch of Wapping. 4to, 1652.
 — The Trial of Six Witches at Maidstone. 4to, 1652.
 — An Advertisement to Jurymen, touching Witches. 4to, 1653.
 — Narrative of the Proceedings against Dame Alice Kyteler, prosecuted for Sorcery in 1324.
 — Tryal of Witches at Bury St. Edmunds. 8vo, 1682.
 — Collection of Modern Relations of Matter-of-fact concerning Witches and Witchcraft. Part 1, 4to, 1693.
 — Tryalls of Four Notorious Witches. 8vo.
 — The Famous History of the Lancashire Witches. 12mo.
 — Dialogue of Witches, in foretime named Lot-tellers, and now commonly called Sorcerers. 12mo, 1575.
 — Narrative of the Sufferings and Relief of a Young Girl, strangely molested by Evil Spirits and their Instruments, in the West; collected from Authentic Testimonies, with a Preface and Postscript; containing Reflections on what is most Material Curious, or either in the History or Trial of the Seven Witches who were Condemned and Burnt in the Gallow Green, of Paisley. 12mo, 1775.
 — Detection of Damnable Driftes practised by Three Witches, arraigned at Chelmsford. 8vo, 1579.
 — True Recorde of the Examination of all the Witches taken at St. Osse, in Essex. 8vo, 1582.
 — A Discovery of a Witch taken by some of the Parliament's Forces, as she was sailing on a plank over the river at Newbury. 4to, 1643.
- WIZARDS and Witches, True Account of the Trials of.** 12mo, 17—.
- WORTHINGTON, Dr.**—An Inquiry into the case of the Gospel Demoniacs. 8vo, 1780.

YOUNG, Rev. R.—The Entranced Female, being the Extraordinary Disclosures made to Miss D——, respecting another World. 12mo, 1842.

(This pamphlet by a distinguished Wesleyan Minister in a few months reached a twentieth edition.)

ZSCHOKKE, Heinrich, Autobiography of. Translated from the German. 8vo, 1845.
(Contains curious cases of spirit-reading.)

THE FLOWERS AT MR. WALLACE'S SEANCE.

HAVING received one or two inquiries from friends respecting the account appearing in the *Spiritual Magazine*, of a *séance* at the house of Mr. A. R. Wallace, on the 14th December last. I write a line to say that what is stated perfectly describes the occurrences. I may add that I happened to sit nearer to the table than any other of the party, and that the table was between me and the light, the faint reflection of which was quite evident to me. Almost immediately after our having taken our seats, I noticed something dark, which partly shadowed this reflection of the faint window light, and observing this shadowing to spread over the table, I put out my hand, and to my amazement took hold of a sprig of the solanum, with its berry. I then exclaimed that there were flowers on the table, and we all remained quiet for a few moments further, when the light was turned on, and we found the flowers as stated. I can bear testimony to their having been covered with dew of a frosty coldness, as if they had but just passed through the air of the frosty night. It is also as well to add that on coming into the room everything that was on the table was taken off and the cloth removed, so that we sat by a perfectly bare polished table. The cold dew passed off the flowers in a very few minutes, owing to the heat of the room.

1, Clifford's Inn, E.C.,

H. T. HUMPHREYS.

22nd Feb., 1867.

MR. HEPWORTH DIXON ON SPIRITUALISM.—When we essay to judge a system so repugnant to our feelings, so hostile to our institutions, as this school of Spiritualism, it is needful—if we would be fair to censure—to remember that, strange as it may seem to on-lookers, it has been embraced by hundreds of learned men and pious women. Such a fact will appear to many the most singular part of the movement; but no one can assert that a theory is simply foolish, or beneath the notice of investigators, which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Professor Bush.

THE Spiritual Magazine.

APRIL, 1867.

SWEDENBORG AND WESLEY IN FETTER LANE.

In an early number we hope to review Mr. White's *Life of Swedenborg*, but in the meanwhile offer our readers an interesting story and discussion from its pages. Up to 1859 the mode of Swedenborg's passage from Materialism to Spiritualism was involved in obscurity. His followers tried to persuade the world that it was accomplished in high dramatic fashion—that the Lord appeared to him in London, introduced him to the angels, and requested him to write to His dictation. It is true there were a few circumstances hard to reconcile with the theatrical transaction, especially an account preserved by Mathesius, Swedish chaplain in London, wherein it was asserted that in 1744, Swedenborg was a madman. In the convenient obscurity, however, the imagination of the people of the New Jerusalem had free play, and Mathesius was hooted as a convicted slanderer who was stricken himself with insanity for his sin. Herr Klemming's discovery and publication of Swedenborg's Diary of 1744 put an end to this mystification. The Diary proved, that his transition from nature to spirit was a gradual and complicated process, and accompanied by such mental aberration as at this day would be held to justify a physician in consigning a patient to Colney Hatch or Hanwell. The Diary was translated from Swedish to English and printed, with sundry expedient omissions in that excellent periodical, *The Dawn*, for 1861-62. Mr. White has drawn largely from the pages of the Diary in his biography. Indeed no one can pretend to appreciate Swedenborg's psychological condition who does not approach it through the Diary. Its perusal tempted Mr. White to examine the relation of Mathesius, and his analysis and criticism of the case affords a fair specimen of the impartial spirit in which he treats whatever concerns his hero.

Let us premise, that in 1744 Swedenborg had taken lodgings in the house of one Brockmer in Fetter Lane, London.

Brockmer was a Moravian, and Swedenborg was in the habit of attending the Moravian Chapel in Fetter Lane. In his Diary he writes—

“By several providential leadings I was brought to the Church of the Moravian Brethren, who regard themselves as the true Lutherans. They tell each other, that they feel the operation of the Holy Spirit, and trust only in the grace of God, and the blood and merits of Christ. They are single-minded in their doings. I shall say more about them another time, for as yet I am not permitted to enter into brotherhood with them. Their church was represented to me three months before, just as I have seen it since, and all the Brethren were dressed as clergymen.”

“Our story” writes Mr. White, “is derived from the Rev. Aron Mathesius,* who in 1768 came from Sweden to London to officiate in the Swedish Chapel. Hearing much of Swedenborg’s Spiritualism, which he is said to have held in high contempt, through accident or search he came across Brockmer, who was still living in Fetter Lane, and led him off to the house of Mr. Burgman, the Minister of the German Church in the Savoy, and in Burgman’s presence drew from Brockmer’s lips the statement we subjoin.

“Mathesius some years afterwards gave the Rev. John Wesley a copy of Brockmer’s narration, which Wesley printed in his *Arminian Magazine* for January, 1781. We have also in manuscript, in Swedish, the story directly from Mathesius’s own hand. This I have had translated, and from it print. With the exception of two or three extra details it is precisely the same as that given in the *Arminian Magazine*. Wesley introduces it to his readers with this preface—

“ ‘*Arminian Magazine*, January, 1781.

“ ‘*An Account of Baron Swedenborg.*

“ ‘The following account of a very great man, was given me by one of his own countrymen. He is now in London, as is Mr. Brockmer also, and ready to attest every part of it. In the Baron’s writings there are many excellent things: but there are

* “Rev. Aron Mathesius, born in Finland, 1736. His father was the Rev. Nils Mathesius, who had 25 children, of whom Aron was the youngest. After attending school at Ulleaborg, he became student at Upsala, 1754; Phil. Dr. there, 1764. Ordained at Abo, 1767. Came to London, 1768, and assisted Pastor Ferelius, and officiated also some time at the Danish Church. Was appointed Minister of the Swedish Church, and Chaplain to the Embassy, 1773. Resigned this place and returned to Sweden, 1784, where he lived on a private estate till 1805, when he was appointed to the Rectory of Foglas, in Skara. Died 1809. Married 1789, and had two children, one son and one daughter, who are both living.”—*Anteckningar rörande Svenska Kyrkan i London, af G. W. Carlson. Stockholm, 1852, p. 153.*

many likewise which are whimsical to the last degree. And some of these may do hurt even to serious persons, whose imaginations are stronger than their judgments.”

Brockmer's Narrative.

“In the year 1743,* one of the Moravian Brethren, named Seniff, made acquaintance with Mr. Emanuel Swedenborg while they were passengers in a post-yacht from Holland to England. Mr. Swedenborg, who was a God-fearing man, wished to be directed to some house in London, where he might live quietly and economically. Mr. Seniff brought him to me, and I cheerfully took him in.

“Mr. Swedenborg behaved very properly in my house. Every Sunday he went to the church of the Moravian Brothers in Fetter Lane. He kept solitary, yet came often to me, and in talking expressed much pleasure in hearing the Gospel in London. So he continued for several months approving of what he heard at the chapel.

“One day he said to me he was glad the Gospel was preached to the poor, but complained of the learned and rich who, he thought, must go to Hell. Under this idea he continued several months. He told me he was writing a small Latin book, which would be gratuitously distributed among the learned men in the Universities of England.

“After this he did not open the door of his chamber for two days, nor allow the maid-servant to make the bed and dust as usual.

“One evening when I was in a coffee-house, the maid ran in to call me home, saying that something strange must have happened to Mr. Swedenborg. She had several times knocked at his door without his answering or opening it.

“Upon this I went home, and knocked at his door, and called him by name. He then jumped out of bed, and I asked him if he would not allow the servant to enter and make his bed. He answered, No, and desired to be left alone, for he had a great work on hand.

“This was about nine in the evening. Leaving his door and going up stairs, he rushed up after me, making a fearful appearance. His hair stood upright, and he foamed round the mouth. He tried to speak, but could not utter his thoughts, stammering long before he could get out a word.

“At last he said, that he had something to confide to me privately, namely, that he was Messiah, that he was come to be crucified for the Jews, and that I (since he spoke with difficulty)

* Should be 1744.

should be his spokesman, and go with him to-morrow to the Synagogue, there to preach his words.

"He continued, I know you are an honest man, for I am sure you love the Lord, but I fear you believe me not.

"I now began to be afraid, and considered a long time ere I replied. At last, I said, You are Mr. Swedenborg, a somewhat aged man, and as you tell me, have never taken medicine; wherefore I think some of a right sort would do you good. Dr. Smith is near, he is your friend and mine, let us go to him, and he will give you something fitted for your state. Yet I shall make this bargain with you, if the Angel appears to me and delivers the message you mention, I shall obey the same. If not, you shall go with me to Dr. Smith in the morning.'

"He told me several times the Angel would appear to me,* whereupon we took leave of each other and went to bed.

"In expectation of the Angel I could not sleep, but lay awake the whole night. My wife and children were at the same time very ill, which increased my anxiety. I rose about 5 o'clock in the morning.

"As soon as Mr. Swedenborg heard me move over-head he jumped out of bed, threw on a gown, and ran in the greatest haste up to me, with his night-cap half on his head, to receive the news about my call.

"I tried by several remarks to prepare his excited mind for my answer. He foamed and cried again and again, But how—how—how? Then I reminded him of our agreement to go to Dr. Smith. At this he asked me straight down, Came not the vision? I answered, No; and now I suppose you will go with me to Dr. Smith; He replied, I will not go to any Doctor.

"He then spoke a long while to himself. At last he said,—I am now associating with two Spirits, one on the right hand and the other on the left. One asks me to follow you, for you are a good fellow; the other says I ought to have nothing to do with you because you are good for nothing.

"I answered, Believe neither of them, but let us thank God, who has given us power to believe in His Word.

"He then went down stairs to his room, but returned immediately, and spoke, but so confusedly that he could not be understood. I began to be frightened, suspecting that he might have a penknife or other instrument to hurt me. In my fear I addressed him seriously, requesting him to walk down stairs, as he had no business in my room.

* "I know you are a good man, but I suspect you will not believe me Therefore the Angel will appear at your bedside early in the morning, then you will believe me."—Version in the *Arminian Magazine*.

"Then Mr. Swedenborg sat down in a chair and wept like a child, and said, Do you believe that I will do you any harm? I also began to weep. It commenced to rain very hard.

"After this I dressed. When I came down I found Mr. Swedenborg also dressed, sitting in an arm-chair with a great stick in his hand and the door open. He called, Come in, come in, and waved the stick. I wanted to get a coach, but Mr. Swedenborg would not accompany me.

"I then went to Dr. Smith, Mr. Swedenborg's intimate friend, and told him what had happened; and asked also that he would receive Mr. Swedenborg into his house. He had however no room for him, but engaged apartments for him with Mr. Michael Caer, wig-maker, in Warner Street, Cold Bath Fields, three or four houses from his own.

"Whilst I was with Dr. Smith, Mr. Swedenborg went to the Swedish Envoy, but was not admitted, it being post-day. Departing thence he pulled off his clothes and rolled himself in very deep mud in a gutter. Then he distributed money from his pockets among the crowd which had gathered.*

"In this state some of the footmen of the Swedish Envoy chanced to see him, and brought him to me very foul with dirt. I told him that a good quarter had been taken for him near Dr. Smith, and asked him if he was willing to live there. He answered, Yes.

"I sent for a coach, but Mr. Swedenborg would walk, and with the help of two men he reached his new lodging.

"Arrived there, he asked for a tub of water and six towels, and entering one of the inner rooms, locked the door, and spite of all entreaties would not open it. In fear lest he should hurt himself the door was forced, when he was discovered washing his feet, and the towels all wet. He asked for six more.

"I then went home, and left six men as guards over him. Dr. Smith visited him, and administered some medicine, which did him much good.

"I went to the Swedish Envoy, told him what had happened, and required that Mr. Swedenborg's rooms, in my house, might be sealed. The Envoy was infinitely pleased with my kindness to Mr. Swedenborg, thanked me very much for all my trouble; and assured me that the sealing of Mr. Swedenborg's chambers was unnecessary as he had heard well of me, and had in me perfect confidence.

"After this I continued to visit Mr. Swedenborg, who at

* "He then went to a place called Gully Hole, undressed himself, rolled in a very deep mud, and threw the money out of his pockets among the crowd."—*Arminian Magazine*.

last had only one keeper. He many times avowed his gratitude for the trouble I had with him. He would never leave the tenet, however, that he was Messiah.

“One day when Dr. Smith had given him a laxative, he went out into the fields and ran about so fast that his keeper could not follow him. Mr. Swedenborg sat down on a stile and laughed. When his man came near him, he rose and ran to another stile, and so on.

“When the dog-days began, he became worse and worse. Afterwards I associated very little with him. Now and then we met in the streets, and I always found he retained his former opinion.”

Mathesius adjoins to his copy this testimony—

“The above account was word by word delivered to me by Mr. Brockmer, an honest and trustworthy man, in the house and presence of Mr. Burgman, Minister of the German Church, the Savoy, London, while Swedenborg lived.

“Aron Mathesius.

“Stora Hallfara, 27th August, 1796.”

“Plainly,” says Mr. White, “a straightforward and well-authenticated story, possible somewhat coloured by the influence of Mathesius, and by the inevitable treachery of a twenty-four years’ memory; but fitting into the incoherences of the Diary with singular credibility, and full of touches characteristic of a timid, prudent and credulous London lodging-house keeper. Thanks are due to Mathesius for his careful preservation of a testimony, which else had died with Brockmer.

“Robert Hindmarsh, a zealous Swedenborgian, some time in, or after 1783, accompanied by three friends, called on Brockmer, and questioned him very closely about the tale he had told Mathesius, reading it over to him from *The Arminian Magazine*, along with another tale (which will be presently cited) to the great alarm and confusion, we apprehend, of poor Brockmer’s mind.* Hindmarsh professes, that Brockmer told him—

““To the best of my knowledge and recollection some things in that account are true, others are absolutely false, and the whole is exaggerated and unfairly stated. It is true, that Swedenborg once called himself the Messiah, but not true, that he always persisted in it whenever I met him afterwards. It was true, that his hair stood upright, for as he wore a wig, it

* The visit he described in a periodical of which he was publisher, entitled, *The New Magazine of Knowledge concerning Heaven and Hell, and the Universal World, of Nature, &c.* By a Society of Gentlemen. Vol. II, p. 92. March, 1791. London. The interview with Brockmer is repeated by Hindmarsh in several works, and is a stock quotation of Swedenborgian apologists.

was necessary to keep his hair cut short, in which case any person's hair will stand upright; but it is not true, that he looked frightful or wild, for he was of a most placid and serene disposition. It is true, that he had an impediment in his speech, and spoke with earnestness; but not true, that he foamed at the mouth.'

"Hindmarsh feeling how little he was taking by his motion then addressed this wide question to Brockmer—

" 'Supposing it to be true, that Swedenborg did actually see and converse with Angels and Spirits,—Did you ever observe anything in his behaviour, that might not naturally be expected on such an extraordinary occasion?'

"To which he represents Brockmer returning this accommodating answer—

" 'If I believed that to be true, I should not wonder at anything he said or did; but would rather wonder, that the surprise he must have felt on such an occasion, did not betray him into more unguarded expressions than were ever known to escape him; for he did and said nothing, but what I could easily account for in my own mind, if I really believed what he declares in his writings to be true.'

"Whether or not Hindmarsh and his three friends had muddled Brockmer's memory with readings from *The Arminian Magazine* and cross-questioning, it is plain, on his own evidence, that he did nothing substantially to upset Brockmer's testimony as delivered to Mathesius. 'Some things in it were true, some false, and the whole exaggerated,' is evidently a rhetorical flourish of Hindmarsh's; for when he condescends to particulars he is only able to make a few trifling emendations as to manner, and to adduce not anything which can be designated 'absolutely false.' Moreover Hindmarsh failed to extract from Brockmer under what circumstances he confided to Mathesius the story about his lodger. His examination of Brockmer is very unsatisfactory. In the end, even in the details where they slightly differ, we can but come to these questions, Did Brockmer speak the truth to Mathesius, or to Hindmarsh? and, Which are we to believe, Mathesius or Hindmarsh? For us, Hindmarsh does little more than provide reasons for the substantial credibility of Mathesius.

"Mathesius is reputed to have disliked Swedenborg, and Swedenborg Mathesius.* Hindmarsh on the other hand was an out-and-out Swedenborgian devotee. There was prejudice apparently on the side of both; but another and a more impartial

* When Swedenborg was dying, it was proposed to send for Mathesius to administer the Sacrament, but Swedenborg refused to see him, preferring Ferelius, another Swedish clergyman.

witness we are able to produce in the person of the Rev. Francis Okely, a Moravian preacher, who shortly before Swedenborg's death made his acquaintance, and read his books with mingled approval and dissent. Writing of Mathesius's story as published by Wesley, he remarks:—

“ ‘There is no denying that in the year 1743’ (1744), when Swedenborg was first (as he said) introduced into the Spiritual World, he was for a while insane. He then lived with Mr. Brockmer, as Mr. J. Wesley has published in his *Arminian Magazine* for January, 1781. . . . As I rather suspect J. W.'s narratives, they being always warped to his own inclination, I inquired of Mr. Brockmer concerning it, and have found all the main lines of it truth.*”

“ This, I think, may be considered conclusive in favour of the truthfulness of Mathesius.

“ We now come to a painful passage connected with this affair, in which Wesley must be severely censured for some careless tattle by which he brought down odium alike on Swedenborg and Mathesius, and threw the clear and honest story of Brockmer into confusion and discredit.

“ We have seen that he printed Brockmer's story communicated to him by Mathesius in his *Arminian Magazine* for January, 1781; and so far, good. Sundry Methodists about that time had begun to look into Swedenborg's books, and ask questions concerning his doctrines; and Wesley for their guidance, at Wakefield, in May, 1782, drew up a paper, entitled *Thoughts about Swedenborg*, in which he ridiculed and contra-verted Swedenborgian opinions in a very flippant and silly manner. From press of matter, or some other cause, the article did not make its appearance in *The Arminian Magazine* until the following year, when, in the number for August, 1783, he entertained his readers with his *Thoughts* and the following astounding version of the Brockmer story—

“ ‘Many years ago the Baron came over to England, and lodged at one Mr. Brockmer's; who informed me (and the same information was given me by Mr. Mathesius, a very serious Swedish clergyman, both of whom were alive when I left London, and, I suppose, are so still), that while he was in his house he had a violent fever; in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire. I suppose he dates from this time his admission into the society of Angels. From this time we are

* From the Rev. Francis Okely's *Reflections on Baron Swedenborg's Works*, printed in the New York *New Jerusalem Messenger* of 28th December, 1861.

undoubtedly to date that peculiar species of insanity which attended him, with scarce any intermission, to the day of his death.*

“With the true story of Brockmer before us, communicated to Wesley by Mathesius, and printed by Wesley within three years in the same *Arminian Magazine*, we ask, can anything be more discreditable to Wesley’s veracity than this second story? It is superfluous at this day to pay compliments to Wesley for his zeal, ability, and blessed labours; these are universally confessed; but we cannot forget, that he was a sad gossip, and that truth was nearly certain to suffer when it encountered his dislike or self-will. The instance before us is no more than characteristic of his loose and unscrupulous habit of writing and speaking.

“Hindmarsh says Brockmer told him, ‘that he had never opened his mouth on the subject of Swedenborg to Mr. Wesley;’ adding, ‘Swedenborg was never afflicted with any illness, much less a violent fever, while at my house: nor did he ever break from me in a delirious state, and run into the street stark naked, and proclaim himself the Messiah. Perhaps Mr. Wesley may have heard the report from some other person; and it is well known, that Mr. Wesley is a very credulous man, and easily imposed upon by any idle tale, from whatever quarter it may come.’

“The narrative of Brockmer preserved by Mathesius ought to be kept entirely apart from Wesley’s, which is to be consigned, without hesitation to the refuge of lies. Although the attentive reader will at once have discerned that the two accounts have little in common, yet they are continually blended together, and Mathesius is even charged with having led Wesley astray! The late Rev. Samuel Noble, a leading Swedenborgian preacher and writer, declares† with a bold ignorance, which were it less bitter might be amusing—

“‘It has given much pain to the receivers of the doctrines, communicated in the writings of Swedenborg, that the circulation of the report of his insanity should have been materially promoted by a man so much entitled to respect as the late Rev. Mr. Wesley. It is however, certain, that in the part which that respectable person took in the affair, he was completely imposed upon by the minister of the Swedish Chapel in London, Mr. Mathesius, who

* *Arminian Magazine*, 1783, page 438.

† In *An Appeal in behalf of the Views of the Eternal World and State, and the Doctrines of Faith and Life, held by the Body of Christians, who believe, that a New Church is signified (in the Revelation, chap. xxi.) by the New Jerusalem: embracing Answers to all principal Objections.* Third edition. London, 1855, page 241. Noble’s *Appeal* among the Swedenborgians is a book which holds the same place that Barclay’s *Apology* does among the Quakers.

was Swedenborg's personal and violent enemy.* The origin of the story was evidently no more than this, Swedenborg mentioned freely to Brockmer the commencement of his spiritual intercourse: Brockmer talked of it: and from the idle reports which thus got abroad, Mathesius, nearly forty years afterwards, fabricated the tale with which he imposed on Mr. Wesley. This fact is alone sufficient to fix the brand of imposture on the whole story.'

"Not content with bringing such a gratuitous charge of 'fabrication' and 'imposture' against Mathesius, Mr. Noble next proceeds to assert, that Mathesius himself went mad. With that malice, affecting reluctance, in which the pious are such adepts, he observes—

"'We are by no means prone to assume the distribution of Divine judgments; but it really is difficult to avoid thinking, that we behold one here. All must allow it to be a remarkable coincidence, that the man, who first imputed insanity to Swedenborg, and was the chief cause of its being believed by others, should himself have experienced the deplorable visitation, and continued insane through the remainder of his life. . . . All the accounts agree: and thus evident it is, that into the pit, which this unhappy man digged for another, did he fall himself.'

"The 'accounts which agree' are of next to no authority whatever; they are three. The first is the anonymous preface to an *Abrege des Ouvrages d'Eman. Swedenborg*, published at Stockholm in 1788, in which it is stated, that Mathesius had become insane, and was then living as a madman in Stockholm; the second, is the assertion of Mr. C. B. Wadstrom, a Swede, resident in London, and one of the editors of an early Swedenborgian publication, *The New Jerusalem Magazine*; and the third, and very likely the origin of the other two, is the testimony of Bergstrom, the keeper of a Swedish inn, the King's Arms, in Wellclose Square, London, where Swedenborg once lodged for ten weeks, and was as Bergstrom said, 'very generous to him.' Mr. Provo† visited Bergstrom on the 2nd of May, 1787, when he says he told him, that—

"'Mr. Mathesius was an opponent of Swedenborg, and said that he was a lunatic; but it is remarkable, that he went lunatic

* That Mathesius was 'Swedenborg's personal and violent enemy' is merely an inference or colouring of Noble's, and one quite unwarranted. There is no evidence that the two men ever came in contact. Mathesius apparently had no belief in Swedenborg's claims and doctrines, and this incredulity was in all likelihood the extent of his aversion.

† Mr. Peter Provo, a surgeon in London, author of a book entitled *Wisdom's Dictates*. He collected from Bergstrom and others various particulars relating to Swedenborg, which were first published in *The Intellectual Repository*, a Swedenborgian magazine, in 1836.

himself; which happened one day when he was in the Swedish church, and about to preach: *I was there and saw it*: he has been so ever since, and was sent back to Sweden, where he now is: this was about four years ago.'

"It is certainly of little consequence to us at this day whether Mathesius went mad or not; and the fact of his sanity or insanity in 1784 in no wise affects the truth of the narrative he drew out of Brockmer about 1770; yet one cannot see the 'Divine judgments' thus foolishly and vindictively distributed on the trumpety evidence of an anonymous preface, the assertion of a Swedenborgian editor, and the gossip of a publican to whom Swedenborg had been handsome, without at least permitting the facts of Mathesius's life to speak for themselves. Mathesius, neither by the records of the Swedish Church, nor to the knowledge of his relatives was ever insane. After working and preaching for sixteen years in the smoke of the east of London his health failed, and possibly Bergstrom may have seen him faint or fall into a fit in his chapel, and mistake some incoherent words for madness. In consequence of his failing health, he resigned his charge in 1784, and returned to country life, in his native air, in Sweden. Five years subsequently he married; in 1805 he was appointed Rector of Foglas, a living in Bishop Svedberg's diocese of Skara; and died in 1809 at the ripe age of three score and thirteen, leaving behind him a son and daughter, who yet survive. These facts nullify utterly the statement, that 'Mathesius went lunatic and continued insane to the end of his life.' Sweeping aside, then, the scandal of Wesley against Swedenborg on the one hand, and the scandal of the Swedenborgians against Mathesius on the other, let us relate one other story connected with this period.

"It is derived from the preface of a book* published 1786 by Benedict Chastanier, a French surgeon, resident in London. Alluding to Brockmer's and to Wesley's stories, which, after the manner of the Swedenborgians, he mixes together, he writes—

"'This fable had its origin in the following circumstance; One day Swedenborg, while in his own house, fell into a swoon, or a kind of extasy, or rapture of soul in the presence of two Jews. They, profiting by his absence of mind, stole his gold watch. Awakening, Swedenborg quickly discovered, that his watch had been taken from under the bolster of his bed, and at once asked the Jews to give it up. 'Do you not know,' said they, 'that in your trance you took your watch, went out into

* *Tableau Analytique et Raisonné de la doctrine Céleste de l'Eglise de la Nouvelle Jerusalem, ou Précis des Œuvres Théologiques d' Emanuel Swedenborg, fidèle Serviteur du Seigneur Jesus Christ. A Londres, se trouve chez l'Auteur, No. 62, Tottenham Court Road, 1786.*

the street, and threw it into the gutter?' Swedenborg contented himself in answering, 'My friends, you know what you say is false.' Being afterwards advised to give the thieves up to justice, he answered, 'It is not worth the trouble. By this action these good Israelites have wronged themselves more than me. The Lord have mercy on them!' An answer right worthy of Swedenborg.'

"Chastanier adduces the name Mr. C. Springer, Swedish Consul in London, and a friend of Swedenborg's, in confirmation of the truth of this odd anecdote. It is too French to be quite credible; and it certainly does not explain away Brockmer any more than does Mr. Noble's more unscrupulous vituperation."

In winding up the recital of this section of Swedenborg's life Mr. White properly observes:—

"Most readers of this chapter of Dreams, Visions, Temptations, and Extasies will be ready to exclaim, 'The man had gone mad!'—an opinion I am careless to contest. Ifreely admit, for it would be sheer perversity to do otherwise, that a production like the Book of Dreams would be held as sufficient warrant for the consignment of any author to a lunatic asylum; but, having made this admission, I do not see that we are a bit wiser, or that we have made the slightest advance towards a comprehension of Swedenborg's case. It is only pert scientific ignorance which imagines, that Swedenborg's life and writings for seven and twenty years subsequent to 1745 are in any way accounted for by asserting, that he was out of his mind in 1744. Not all the jargon gathered from the most learned treatises of the most enlightened 'mad Doctors' will avail to impose such a conclusion on any intellect in which common sense is stronger than scientific credulity.

"Considering, that Swedenborg was at this time at the crisis of a great physical, intellectual, and spiritual change, I have no surprise to spare for any aberrations of thought, speech or behaviour into which he may have fallen. He was staggering in confusion between old darkness and an excess of new light. As Carlyle says—'Such transitions are ever full of pain: thus the eagle when he moults is sickly; and, to attain his new beak, must harshly dash off the old one upon the rocks.' We ought to remember what an assemblage of delicate conditions are requisite to the perfection of sanity of mind, and how the absence of one, or the slight derangement of a few, seriously affects it. In this respect the question is more easily raised than answered, Whether indeed anybody is sane? We all know how a dyspeptic stomach blackens, and how a bottle of wine glorifies the world, and how the thoughts of the one state

are as folly to the other. The truth perhaps is, that mental, like physical sanity, is merely an ideal perfection at which we all aim, and more or less nearly approach, but never attain; and that in some degree we are all crazed, as we are all diseased; but as we are only numbered among the sick when we are worse than ordinary so only are we reckoned among the mad when our craze exceeds conventional bounds, and becomes offensive or dangerous to our neighbours. I apprehend, that in the very nature of things, the changes Swedenborg underwent were necessarily attended with violent deflections from the centre of sanity. The most self-possessed philosopher passing through a fever may be delirious, but we do not judge him by his sayings and doings in that delirium: nor is Swedenborg to be judged by his Book of Dreams. He is a fool, who comes to conclusions in the dust and din and agony of the process, and has neither the patience nor forethought to wait for the result. If Swedenborg had gone on writing to 1772 in the style of 1744, there would certainly be no need for any of us to trouble our heads about him; but, as we shall endeavour to show, he emerged from the horrible valley of illusions and spectres, through which we have been following him, not only with his old faculties purified and invigorated, but with his inner eyes opened to the men and scenery of the Inner World of Spirit, and with an intellect irradiated with the very Wisdom of Heaven."

Fetter Lane is haunted with religious memories. Mr. White writes:—

"It is disappointing, that Swedenborg says not one word further concerning his visits to the Moravian Chapel there. Possibly they were discontinued after his removal from Brockmer's to Dr. Smith's in Cold Bath Fields. The Chapel in Fetter Lane is an old building. It escaped the Great Fire of 1666, and appears to have undergone no change beyond paint and whitewash since those awful nights when it was lighted up with the flames of the burning city. Whoever desires to form a correct idea of the gaunt ugliness of a Puritan meeting-house of the 17th century could not do better than pay the Chapel in Fetter Lane a visit. It is a place sanctified with not a few precious memories. From its pulpit Richard Baxter 'preached as a dying man to dying men, as though he might never see them more.' In it John Wesley in 1738 formed his first Society, which was joined by so many Moravians that they swamped his influence and overthrew his councils. This, he was not the man to endure. He wrestled with the invaders, he charged them with holding false doctrine, he denounced them as Antinomians, but all in vain. They maintained, 'that Believers are no more bound to obey the works of the law than the subjects of the

King of England are bound to obey the laws of the King of France.' The mass of the Society became estranged from him, and at last he resolved to withdraw. After a serious address on Sunday, 20th July, 1740, in which he told them, their opinions were flat contrary to the Word of God, he took his leave, drawing only some score of members after him.

"After Wesley's departure the Moravians prospered abundantly, teaching the doctrine of Salvation by Faith Alone without qualification, and in the most superficial, mechanical, and forensic sense. It is indeed to be regretted, that in such a school Swedenborg received his early impressions of formal theology; for we often think, that the unconscious caricature and the hardness of many of his subsequent views of the Religion of Protestants are to be attributed to the converse and preaching of the United Brethren in Fetter Lane in those days when his mind was awakening to an interest in Divine things."

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES, IN 1866.

No. II.

In continuing these "Notes," my first duty is to correct an error in my last as to the Christian name of Dr. Gray, whose evidence in relation to the wonderful phenomena recorded by Mr. L., of New York, is of so much importance. Fortunately, the same number of the magazine contained, in its first article, an admirable letter from Dr. Gray himself, in which of course his correct Christian name is given—John F. The mistake of "James" in my article might lead some to suppose another Dr. Gray, but this correction will I trust, prevent the erroneous supposition spreading far. I may not leave this allusion to the doctor without remarking how completely his excellent letter confirms, in every particular, my report of his conversation.

One of the most striking general experiences in relation to Spiritualism which I had in the United States, was, that its votaries were far from being as numerous and influential as, from the estimates which had been made public, we in this country had been led to believe. I was indeed surprised to find so small a proportion of the persons I met believers; and of those who were believers, so small a proportion ready openly to acknowledge and maintain their belief. And I was still more surprised to find the reason for the latter circumstance exactly the same there as it is here—a sort of moral proscription, which shall surely involve the loss of caste, (if there be any to lose,) socially

and commercially to every one who dares publicly to proclaim his faith in the tabooed truth. That such should be the case in the conservative old country, was a matter of course; but that it should likewise prevail in young, free-minded America, with its assumed independent individualism, and the asserted wide-spread acceptance of the spiritual manifestations as indubitable verities, was an unlooked-for experience. Even out in the West, in a city of some 15,000 inhabitants, the only man of education who had ventured to devote himself to the practical application of truths which to him were of momentous import and unquestionable value, was deserted, and almost disowned by his friends, though, instead of anything derogatory being really attributable to him, he was universally acknowledged an upright, and honourable, and highly intelligent man—but he was “one of those Spiritualists,” and, moreover, in himself “a healing medium;” and was not that reason sufficient why he should be avoided, not alone by his social compeers, but even by his own relatives? In that city, as in many others throughout the States, I have no doubt there were not a few Nicodemans—secret believers who thought social position of more consequence than that which might be gained by its temporary sacrifice, but the main body of Spiritualists belonged to the lower ranks of the people, who had little or nothing to lose; and judging from the slender support afforded to the only professional mediums in the place, in one of whom the gentleman alluded to placed great faith as a “discerner of spirits” and diagnoser of disease, I should say that the number of the faithful in the locality was by no means great. It certainly was not equal to the average per-centage claimed for the people generally. Only the other day I heard it asserted, by a well-informed legal gentleman, that Judge Edmonds had estimated the number of Spiritualists in the United States at five millions, which would be one-sixth of the entire population. If this estimate be anything like the truth, the people must have an extraordinary gift for concealing their opinions, and some inscrutable controlling motive for so doing, or my experience amongst them must have been too limited in its range to make it any criterion. One cannot help, however, being influenced by his own observations and inquiries, and were even ten per cent. of the people of the States where the subject has been most fully discussed and demonstrated—the Eastern States—shewn to be Spiritualists, I should confess surprise.

Of course, I speak of Spiritualists in the special sense: those, namely, who acknowledge the validity of the modern manifestations, not those who are Spiritualists from abstract speculation, or theological training, or traditional influence, who are often the most bigoted opponents of the modern evidences. And

under this definition, unless my experience is entirely deceptive, ten per cent. or in round numbers, three millions of the whole population North and South, would be an extreme allowance. I cannot otherwise account for the backwardness of those in the commercial and professional classes in acknowledging their faith. In the main, it is only those who are either too high or too low to be influenced by "society," who can afford to openly declare themselves. The middle men must suffer, and true martyr spirits are a minority in every community. It requires some "back-bone" in the new world as in the old, to publicly avow an unpopular creed. To do so innocuously a man has first to make himself in some other respect essential to the community in which he lives, so that *it* cannot afford to do without *him*; and few have the power to accomplish so much. Even exceptional men of this stamp (of whom a notable example is found in Dr. John F. Gray) cannot escape the attempt to injure them, though they can afford to smile at it. But even Dr. Gray, himself, had to pass through the usual ordeal, the backbitings of professional envy, the whisperings of commiserating friendship, the *odium theologicum*, the gratuitous expostulations of ignorant goodness and so forth. One of the most amusing instances I heard of the better class of these interferences was that of a visit paid the doctor by a dignitary of the Episcopal Church, no less a man than a bishop who subsequently took a conspicuous part in the Southern rebellion. This distinguished person introduced his errand to Dr. Gray by expressing the deepest concern and sorrow, that a gentleman of his professional standing and ability should be given up to such extravagant notions as that the dead could intromit with the living, or be even permitted by Providence such a liberty, allowing, for argument's sake, its possibility. The doctor meekly requested his visitor to forbear a commiseration which he was not conscious of deserving, and, meanwhile, inform him of the grounds upon which he, a Christian minister, ventured to impugn a doctrine and a fact upon which his own professed faith was founded. The Bishop was rather taken aback at finding himself thus suddenly thrown on the defensive; but, quickly recovering his attitude of attack, defied the Doctor to prove the assertion he had now made as to the foundations of the Christian faith. With perfect gravity and the quiet superiority of a master, the Doctor carried his pupil through the various instances recorded in the Old Testament of the intromissions of the dead with the living and the living with the dead—the appearances of angels in the form of men, the cases of Baalam, the Witch of Endor and others—down to those of the New Testament, commenting particularly on the appearance of Moses and Elias conversing with Christ and "strengthening"

him for his coming trial. At every instance adduced the Bishop had his opportunity of antagonical exposition, and availed himself of it to explain away the facts in the most approved methods of modern criticism. Slowly but surely, however, the Doctor's deliberate but relentless logic drove him from position after position, until, giving up all the rest, he finally took shelter in the resort, that though the Doctor had proved from the volume whose truth he was bound to acknowledge the fact of spiritual intercourse, he had not to his judgment proved that the spirits were those of departed human beings. The cases of Samuel invoked by the Witch of Endor, and of Moses and Elias ministering to Christ, were too special and peculiar, in the Bishop's idea, to cover the general inference. One step further, therefore, this reverend Father in God had to be led; but being a man of remarkable transparency and candour, he gave up the argument at once, when to these instances was added the one of the Apostle John, in Rev. xix. 10, rebuked by the spirit he was going to worship in these notable words, "*See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus.*" A wiser and not a sadder man, the good Bishop retired, ashamed haply at having been foiled with his own weapons, and convicted of ignorance of the very records which contain the revelation he had been consecrated to teach; but thenceforth he at least could as little impugn the Doctor's judgment in this relation as in the science and art of his special profession, in which his superiority was universally acknowledged.

The example of Dr. Gray appears to me to be one of exceeding beauty and value, worthy of universal imitation. Not needlessly thrusting his opinions upon unwilling ears, yet never evading their frank avowal when occasion demanded it; perfectly cognizant of possible consequences, but with quiet mind accepting them; equally far from bravado as from pusillanimity, seeking no martyrdom, courting no hostility, provoking no honest wrath, giving no colourable pretext to enmity, but with serene reliance simply on the right, maintaining sweetly the integrity of his own soul, and willing to suffer all that ignorance or baseless malevolence, or prejudice, or misapprehension might engender, he held on the even tenour of his way, assured that entire justice would be done him at last, but no less ready to pay the penalty if it should not, content with whatever might befall. Temporarily his practice or professional status might suffer; soon it was regained. Those he served could less afford to do without him than he without them. Thus should it be with all upholders of unpopular truths: thus, at least, in effort on their part. Each in his or her own sphere should endeavour to shew such personal efficiency and worth,

that the opinions they maintain shall not suffer by *their* alliance. It is, perhaps, one of the deepest griefs a sensitive nature can endure, to find his failure in any walk visited upon his cherished faith, and he unable to deny the impeachment. The argument may be fallacious, but the fact remains; and its effect will be healthy or the reverse, according as it is accepted. Happy, alike for the individual and the cause, if, while it conduces to modesty, it stimulates true ambition to make the future redeem the past.

But to leave these reflections and return to my main theme. The transition from the highly cultivated scientific physician, to the sympathetic, psychologic and comparatively unlettered one, is easy—and, by the association of contrast, not unnatural. Dr. J. R. Newton was pursuing his wonderful avocation when from the West I returned to New York. To pay his sanatorium a visit, was with me a matter of duty as well as delight. It was a Saturday afternoon when I called, and the hour for the Healer's retirement to the country for his weekly rest and recuperation was not far off, but my call I believe postponed his departure. The door-keeper first ushered me into the "office" where I was requested to be seated, as Dr. Newton was at present engaged. Another person waited for access as well as myself, and a gentleman sat before a desk in another part of the room, apparently busy with an account-book of considerable dimensions. A notice conspicuously placed above his desk informed applicants for treatment, that they were expected to pay according to their means: the poor only were treated gratuitously. After sitting some time, I became doubtful about the opportunity I might have of seeing the mode of the Doctor's operations, and bethought me of sending up my card, notwithstanding the apparent infraction of rule in this proceeding. The attendant very speedily returned with a cordial invitation for me to go up stairs, and on following him up, I was introduced to the far-famed medium, who had been working energetically with his coat off, the perspiration streaming over his face, and his whole countenance lit-up with remarkable energy and benevolence. The patient he had been treating was an elderly man, who had suffered from paralysis of the legs, and had come to him with crutches. This man was making his way down stairs without artificial aids, but not to the satisfaction of his physician, who rapidly passed me, and following him down stairs, insisted upon his taking the steps with each leg alternately, not as he was doing, leading always with the same foot, and drawing the other after only to the same level. By strong impulsion, and "passes" directed upon each leg, the Doctor succeeded in inspiring him with faith in his own ability, and he took the remainder of the somewhat

long stair handsomely, step by step, as required, though with the gait of one long unused to such exertion.

On the Doctor's return, he remarked that it was quite necessary to keep the patients up to the mark, and not allow them to waver or gravitate into the old ruts of habit, as many had more or less a tendency to. The man who had just gone down was caught in the nick of time, his progress confirmed, and the cure even advanced a stage by the vital energy thrown upon him and excited in him. Dr. Newton possesses what the American phrenologists term the vital temperament in a very high degree; that is, all the internal organs of digestion, respiration and circulation, which manufacture and distribute vitality, large and remarkably healthy; a capacious brain with a finely developed frontal lobe, especially in the organs of sympathy, benevolence, wonder and the reasoning faculties, supported by a no less vigorous development of the lower affectional organs. He literally overflows with human sympathy and irrepressible vital energy; and his faith both in himself and in the powers which environ and sustain him is consummate and without flaw, not to be affected even by failure, and apparently unsusceptible of increase by any amount of success. His outflux of good nature is a continuous stream, which the imputation of humbug and charlatanism does not disturb. "If it be humbug," says he, "to effect these cures," alluding to some special cases which had been referred to, "I should like to see some more of it. If it be charlatanism to cure what the regular faculty have pronounced incurable, all I say is, that I am happy to be the medium of the work and don't care a fig for the name."

"Some of the cures, it is said, are not lasting," continued the Doctor, "but it is not pretended that persons can be kept from renewing the courses which brought on their diseases; and even if some do not last when that reason cannot be seen to apply, they can be overbalanced by permanent cures which there is no gainsaying." In illustration, he told me the case of a young woman who had been given up by medical men as utterly beyond hope, but who was suddenly cured by his means years ago, and remained an incontestable proof of his position. I made no note of the details of this case and cannot trust myself to specify the ailments from which recovery was made; but they were of an extreme character. As our conversation progressed a young lady, the picture of health, entered the room to do some household operation, and was introduced to me as the patient in question.

About the same time a gentleman, apparently about thirty-five years of age, called in, accompanied by another seemingly about twenty years older. The latter was a tallish man; or

rather, the wreck of a man, though now in process of recovery. He had come to receive farther treatment, and to ascertain whether he might venture to travel some distance into the country. I was interested in watching the process pursued with him. Opening his clothes so as to obtain access to the chest and stomach—the seats of the disease—the Doctor abstracted himself by closing his eyes, brought his face close to the body of the patient, and breathing deeply, and invoking a blessing, spoke to the disease as if it were an intelligent entity, commanding it to be gone. Acting thus with undivided will and unwavering faith, he soon announced, as if he saw, that great progress had been made towards convalescence, and that the patient might safely go to the country; in fact, that it would do him great good to go: and then he gave him some directions which he enjoined him carefully to follow as to diet and regimen, and he might, observing these, throw all care to the winds. This gentleman, the proprietor of one of the New York Journals, had come to Dr. Newton in a terribly dilapidated condition, lungs, liver, and stomach, all used up, and his whole organization “a walking shadow,” with walking power reduced to its feeblest manifestation. These vital organs were now rapidly recovering tone and his general strength had been so much and so speedily restored, that his case was regarded as nothing short of miraculous. I could however, better appreciate the case of the younger gentleman, who, though now in robust health, turned out to have been an old patient of the same physician. Two years before, if I remember his story correctly, he had come to the Doctor a cripple on crutches, with his right leg bent towards the thigh, its tendons shortened and fixed, so that he could not put the foot to the ground. In this state it had been for years, and the calf and thigh were wasted away with running sores. On his very first call, he told me, Dr. Newton straightened his leg and discarded the crutches. The sores then commenced to heal up, the wasted muscles to grow; “and now,” said he, turning up his trousers and showing me his leg, “you see it is as sound and as serviceable as ever it was.” I both saw and felt it. The marks of the old sores were very distinct, but in other respects the leg was free from blemish. It was, moreover, a remarkably well developed and vigorous member; and this young man affirmed that he owed all his restoration from decrepitude and untold suffering to the simple agency of Dr. Newton.

On returning down stairs I met a gentleman from Massachusetts, a plain but intelligent farmer-looking man, who had a few days before brought his daughter on a bed all the way to New York, to try, as a last resource, Dr. Newton's wonderful powers. When the Doctor saw the girl, and the condition to

which she had been reduced, even his stout heart almost faltered. He set to work as usual, however, and within a quarter of an hour he had the damsel sitting up and helping herself—a thing she had not done for many a long day before—and it was now considered that she, who was not expected to live to reach New York, would in a very short time be enabled to return home as an ordinary traveller without assistance. The father's response to my enquiry was, that it was beyond his comprehension. All he could say was, in the strong Eastern hyperbole, "that whereas my daughter was dead, now she liveth."

What now is to be said of the *modus operandi* of these marvellous cures?

The first thing of obvious remark is, that the visible operator is a man of unusual bodily and mental energy. Physiologically, he is a battery of immense vital magnetic power. And the whole congeries of his faculties physical and mental, under his all-commanding faith, is a unit, which acts towards the end in view with unbroken force. Viewing him merely as a mesmeriser, or magnetiser, therefore, he is one of the most powerful, perhaps, that modern times have witnessed.

Mesmeric power, to be efficient in the highest degree, must descend from the mental to the bodily, not the converse. First establish confidence in the mind of the patient, and mental harmony with the operator, and every avenue to the physical or physiological influence of the latter is opened; and, so far as disease can be subdued by healthy magnetism, the best conditions are afforded, assuming perfect health in the operator, for the influence being superlatively potential and sanatory.

Now, Dr. Newton's mental constitution is eminently of the kind which possesses this attractive power over a very large class of persons. It is pervaded by good will; it is, indeed, so ebullient of all the humanities, moral and social, that his very presence inspires hope. His own assurance in the efficacy of the powers invoked and exerted transforms hope into faith; and this condition in the patient, co-operating with all the curative principles and agencies in the universe with which the sufferer is in relation, produces the extraordinary hygienic effects which have attended the ministrations of this man so wonderfully endowed with "the gifts of healing."

It will be observed that these premises comprehend material, organic, mental and spiritual principles both external and internal to the patient. Of these the internal principle of faith is one of the most potent; and if the convictions of the healer enable him to direct that to the end in view as not a mere possibility or probability but an unquestionable certainty, the means he otherwise employs and invokes will be co-ordinated to

the result with the greatest efficiency. How much of these means are real, how much imaginary, can never be calculated. Possibly the imaginary are potential as well as the real! Certainly, there is much evidence to shew that what are called imaginary—aye! even what may truly be so—are, if believed in, more potential than the real in which there is no belief. Does any one see a meaning in this for the apostolic doctrine touching “the things that are not,” bringing “to nought things that are?” However this may be, the operative principle, in such cases, is clearly *belief*. But what is that which touches the susceptibilities and imagination of the patient so as to control belief?

In Dr. Newton's case it is obviously his great mesmeric force which impresses his own suggestions and convictions upon the minds of his patients. From many he gains such implicit credence in his power, that his slightest motion or expression controls their nervous energies in the direction desired. In them his most rapid and so-called miraculous cures are effected. In others much greater exertions are required as well as frequent repetitions, and the cures are more protracted, and only certain in proportion as the growth of faith keeps the individual in relation to the curative means. In others his influence has been great for the moment; they have felt completely cured; but after leaving him their assurance has begun to decline, until finally they have relapsed into the old condition of disease; and these are the cases “which do not last.” In still other cases, though the Doctor's operations and personal manifestations, including his own confidence, may be exactly the same, the effects are entirely different. Instead of exciting faith, he has only stimulated criticism. Every avenue for the reception of his influence is closed; not only so, but a positive force of scepticism is watching and neutralising all his efforts; and he himself, so absorbed in the outflux of his own forces, is insensible to theirs, so that he is unconscious of the effect upon them, and asseverates his assurance of cure just as in the former cases. Of course, not only is the curative result *nil*; the parties go away internally convinced he is a “humbug,” and are not long in giving voice to their convictions.

In the last class of cases the probability is, that independently of being of an originally sceptical turn of mind, and possessing no experience of mesmeric operations, the parties probably discover Dr. Newton's intellectual culture to be inferior to their own. This only intensifies their sceptical and critical disposition, precludes respect so far as it operates, and effectually antagonizes his best efforts to reach their friendship and confidence. Serenely unconscious of any impediment in themselves, they honestly believe him to be a mere pretender, and his imputed powers a

fraud upon the community. In vain are they referred to the undeniable cures effected in other cases; enough for them is the failure in their own. And I doubt not these same parties would report, and with sincerity, that they had gone to him "anxious to be cured," and presenting therefore, in their own estimation, the best opportunity for him to prove his imputed powers if he really possessed them. But the facts of nature remain after their incredulity has had its say. The powers of a Greater than Dr. Newton were limited by the same principle: "And he did not many mighty works there *because of their unbelief.*"

Does any reader imagine that by attributing so much potency to faith I am excluding the operation of other powers, and sustaining the hypothesis that these cures are altogether subjective, or subjective at least after the first impression has been made on the believing patient?

If any do, my intent will have been gravely mis-apprehended. The believer in the broader hypothesis can very well afford to do full justice to the purely subjective one. I do not argue as a partizan of any hypothesis; but simply as a seeker for truth, caring nothing where I am landed, so that that inestimable jewel be but found. The suggestions I venture to throw out are, therefore, to be taken as tentative merely, by no means as final. At the same time, always subject to possible modifications from advancing knowledge, I hold immediate opinions with becoming firmness; and do not hesitate to declare my present conviction that the subjective hypothesis, though it reaches a considerable way, is inadequate to explain the facts, and that the theory which maintains the verity of both internal and external forces, the latter comprehending the operation of intelligent spiritual agents, is alone capable of resolving all difficulties and affording for all the phenomena a satisfactory explanation.

But, as already indicated, some of the readers of this *Magazine* will, I fear, imagine that I am ready to admit too much to the supporters of the merely subjective hypothesis, the tendency of their minds being, on the contrary, to refer everything to the action of disembodied spirits. They little know the force of the facts which can be marshalled to the support of that doctrine, if they think so. Have they ever heard of the case of the patient that called on Sir Astley Cooper, who, being engaged at the time on enquiries connected with the temperature of the human system under disease, inserted the bulb of a thermometer beneath the patient's tongue? To Sir Astley's surprise, the man (mistaking the intention of the experiment) exclaimed, on the thermometer being removed, that he felt an improvement already! The wise physician saw the patient's mistaken idea, that *this* was the curative operation he had to undergo, and,

quietly accepting the hint, requested him to return at the same hour another day. The patient obeyed, and with due regularity the simple operation was continued until the malady under which he suffered, without medicine or any other apparent agency but his own erroneous imagination, was completely cured!

On the other hand, the extreme supporters of the imagination or subjective hypothesis are no less oblivious of the equally remarkable cases in which that subtle agency, the patient's own thought, could have no concern. In addition to which, I am not sure that they do entire justice to the surrounding conditions and active agencies under which even what seem their own special cases *must* be worked out. A man's belief in the efficacy of any given means not only combines all his subjective forces to their aid, thereby increasing their intrinsic potency where they have any, and conferring it where they have none, but likewise places him in happy relationship with the external agencies of nature whereby he unconsciously assimilates their curative virtues. Fresh air, sunshine, agreeable odours, all active properties of material things which supply stimulus to the bodily system, have exhilarating effects upon the trusting and hopeful, but refuse their benefits to the victims of doubt and despair. If the means employed imply the agency of spiritual beings, it is obvious that belief in the existence and ability of such "ministering spirits" must correspondingly influence the result. A vast theme for discussion opens before us, but I dare no farther pursue it in this place. Enough that these hints will shew the bias of my thought as to Dr. Newton's operations, and supply answers to the suppositions and criticisms of American friends with whom I was brought into contact in relation to the subject before leaving New York.

It will be seen that I have not hesitated throughout to give to this gentleman the courtesy of the title "Doctor," though I believe he bears no diploma from any constituted body possessing the right to bestow such distinctions. In America there is a peculiar looseness in the attribution and assumption of titles of all kinds; and as he universally receives the cognomen there, it would be mere prudery to deny it here. Besides, he unquestionably holds a patent of physicianship from a higher court than any of human institution; and were the right to the title to be determined by the number and obstinancy of the diseases completely cured, I doubt whether any of the regular faculty could put in a claim at all to be compared with his.

A. L.

JOHN DARREL, THE EXORCIST.

By WILLIAM HOWITT.

NOTHING is more amusing than the imagined wisdom of a man ignorant where he thinks himself especially enlightened. This amusement meets us, Spiritualists, on all hands in the books and journals of the present day, when they talk on subjects of this nature. It has been assumed as a great and luminous fact, that the science of recent times has effectually exposed and put to flight the superstitions of what are called the Dark Ages. Everything relating to spiritual manifestation, including demoniac possession, witchcraft and apparitions, men of science—and from them men of all sorts—have set down as the deplorable delusions of the past; and they believe that they have rendered an incalculable benefit to mankind by the demonstration of this weakness of human nature. "The broad day of this nineteenth century;" "these enlightened times;" "this noon-tide of science before which spectres and prejudices flee like owls before the dawn;" "this era of intellect;" "this proud epoch of the schoolmaster abroad," are phrases bandied about with a feeling of assurance that we stand immensely above the heads of all our ancestors, and can smile condescendingly at them as the children who were the fathers of the man, but not the man himself.

The complacency with which men of science, of philosophy, of literature regard themselves and their illumination in this respect, is, as I have said, an amusing spectacle to all; and there are now very large numbers, who are become aware by the outcroppings on the surface of society of a legion of significant facts, that so far from having outlived and dispersed the Dark Ages, as it regards everything relating to the grand science of psychology and the true light of the spiritual side of this world, and the whole body and compass of the next, the so-called Dark Ages were in reality the Light Ages of Spiritual Knowledge; and of pneumatic and theological knowledge. Take, for instance, such a book as Dr. Cudworth's "Intellectual System of the Universe." It may safely be said that it contains more sound learning in all the phases of theologic philosophy than all the books issued on these topics in the present day of imagined light. Before such a book your Strausses, Renans, Ecce Homos, and all the volumes of Newman and Maurice, are as the shallow waters of a meadow flood to the depth and volume of the ocean.

Truly, when we walk into a grand temple of logical and

classical erudition like this, we feel how feeble and superficial are all the pretentious sceptics, sciolists, and doctrinal theorists of the present day. The best of these writers erects his theory on such mere gratuitous assumptions; on treating the Sacred History as a warehouse of spiritual goods, where he may take what he pleases, and leave what he pleases, and thus construct a temple of lame faith, or of still more decrepit infidelity, which shall make the public wonder, and the lazy race of novel readers and periodical readers imagine that they see some profound wisdom—that for such effeminate souls to sit down to Cudworth, must be to confound them as by a sight into the abysses of eternity. With all the torrents of print which are poured forth on the question of the authenticity and the sound and unstrained meaning of the sacred records, and the flashy volumes which ever and anon are received as nine days' wonders of psychologic or theologic genius, there is not one whose writer dare take his stand on the biblical history, as based on the ordinary evidences of history, or on a candid acceptance of the New Testament narrative as an historic narrative, without groundless omissions and as groundless assumptions.

Whilst our theologians tamper thus freely and dishonestly with the truth, and our scientific men, debased by the daily eating of the diet of materialism, actually renounce their origin at the hands of God, and seek to affiliate themselves on an ancestry of monkeys, we talk of the dark days of the past, amid the pitiable imbecilities of the present. We talk of hallucinations and delusions, as if there could possibly be a greater hallucination or delusion than materialism. Men, who have come to think half our nature better than the whole, and the earth of a short life than the infinite world of eternal essences, smile superciliously at us when we tell them that there are continents beyond the little planetary island where they walk, as the monks of Salamanca smiled at the western world when announced to them by Columbus,—those hoary dreamers deeming the only practical man a dreamer of the wildest type. We have even Spiritualists telling us to throw our whole reliance on Comte, Buckle, Mill, and such men, who dare not rely on their own doctrines, for if they follow the positive—if they take facts, and facts only—they must venture to look at the thousands of present facts which demonstrate irresistibly, things and regions which are to them as fables.

Thus it is, that we practical men, the Spiritualists, the only practical men who dare to follow the practical to its ultimates, are daily in our reading, obliged to laugh at the grotesque vauntings, caperings, and chucklings of men who think they are in the light-land of Goshen, when they are really in the lowest

Egypt of night as it regards a number of things, as clearly and extensively proved as the existence of antipodes.

One of these gentlemen so felicitously satisfied that he was walking in the brightest light of this bright nineteenth century, and who cut his jokes on the follies of believing in ghosts, possessions and witchcraft, with a jolly delight in his emancipation from such baneful superstitions, was Dr. Cooke Taylor, whom I very well remember some years ago, about the London press, and who, in 1842, published in two volumes *The Romantic Biography of the Age of Elizabeth*. In the second volume of this work is a chapter on "John Darrel, the Exorcist." Dr. Cooke Taylor is like the majority of the literary men of this "enlightened nineteenth," of course, extremely facetious about St. Dunstan pulling the nose of the devil, St. Catherine boxing his ears, St. Francis making him hold a candle till he burnt his fingers, and St. Bernard rolling him up into a chariot wheel. And having done this, he is satisfied that he has settled the business of ghosts, possessions and witchcraft, as being so many absurdities invented by the like canonical fathers for the amusement of those dark ages.

He attributes all the horrors of burning witches, of course, to this grovelling superstition, instead of placing it to the account of that persecuting spirit which burnt saints as well as witches, and which had much better have let them both alone. If these burners and persecutors had understood either real Christianity or psychology, they would not have dreamed of destroying demoniacs, but of healing them as our Saviour did; nor of taking a poor creature for a witch, because she happened to be an old woman with a crooked back and hooked nose, made irritable by a rabble of rude lads hooting at her wherever she appeared. The horrors of witch trials and witch burnings did not arise from the belief in the existence of witches or demoniacs, but in the same ignorance which now prevails of the true nature of such things, and the true signs of their existence. If Christianity be true, such affections of humanity are real, and the mode of treating them is laid down in the same sacred volume which asserts the fact of such spiritual anomalies.

Let us now try a few of the cases specified by Dr. Taylor in the history of John Darrel, by the light which the careful observers of the present day have derived from a multitude of facts most amply and indisputably attested.

John Darrell graduated at Cambridge in 1583, when twenty years of age, and became a Puritan preacher at Mansfield. There he met with a girl of seventeen, named Catherine Wright, whose friends said she was possessed by a devil. Her symptoms were a swelling of the body, hysterical fits and spectral appear-

ances. The first vision that troubled her was curious. "She went to a well for water, and saw in it the reflection of a child without feet; and being greatly afraid she began to be more and more troubled in her fancy, supposing she saw divers shapes and appearances." The girl had no motive to feign such visions, for she had a severe step-father who used to "beat and bruise her sore for asserting such things," but coming to see that her fits were real, was more lenient towards her. Being brought to Darrel, he declared that she was possessed, but she protested against any such idea; but seems by his assertions to have come to imagine that one Margaret Roper must have bewitched her, and Darrel, who had the real Puritan witch-burning spirit in him, brought Mrs. Roper before a magistrate named Foljamb, who however proved to be a sensible and humane man, and dismissed the alleged witch.

The real ailment of this Catherine Wright appears to have been of an hysterical nature, which had so far affected her nervous system, as to have excited the spirit-life in her to a state of clairvoyance—a dangerous condition in that age. Ten years after, Darrel was called in to a boy named Thomas Darling, of Burton-on-Trent. This boy seems clearly to have been under spiritual influence, then always attributed to the devil, and strange things were spoken through his mouth when under the effect of this influence. Darrel is said to have succeeded in exorcising the devil in this case, and acquired so much fame by it that he was sent for to a still more remarkable case in Lancashire. This case I shall select, as exhibiting unquestionable evidences of those spiritual phenomena which have become so common in the present age, and which present diagnoses so regular and so frequent of occurrence that they are as well known to all Spiritualists as the most ordinary functions of our existence, and might be as well known to all physiologists if they would only take the trouble to look for them and at them. We will take the account from Dr. Cooke Taylor and his great authority Dr. Harsnett, a contemporary, and like Dr. Taylor a believer in the whole being trick and fraud. Through their own language any one at all informed on these subjects can be at no loss to see the genuineness of the case:—

"Mr. Starkie, of Cleworth, in the Parish of Leigh, in Lancashire, was married to a lady who was an heiress in her own right. Some of her relations were Papists, which afforded reasonable ground for believing that her children were bewitched to death in order to prevent her estates falling to Protestant heirs. Mrs. Starkie having adopted this view of the case, made a conveyance of the lands to her husband; after which she had a son and daughter, both of whom prospered well till they came to be ten

or twelve years of age. They were then both attacked by epileptic fits, which were immediately attributed to demoniacal possession. Mr. Starkie after having spent £200 on medicine and physicians, at length applied to a wizard and papist named Hartley, who having used certain papist charms and herbs, by degrees the children were at quiet, and so continued a year and half.

“George Moore, a friend of Darrel’s, who likewise describes himself as ‘a minister and preacher of the word of God,’ avers that he had investigated all the circumstances of the case, and we shall, for the most part, follow his narrative. Hartley’s presence was necessary whenever the children were attacked, and Mr. Starkie gave him a pension of forty shillings annually, on condition that he should remain in the neighbourhood. The wizard soon after demanded a larger sum, which was refused. In revenge he made Mr. Starkie suffer grievous torments, but afterwards cured him by making him efface a circle, the compass of a yard and a half, with many curves and partitions which Hartley had drawn on the ground. This charm was a cunningly devised trick to put Mr. Starkie more into the wizard’s power. In a few weeks after Hartley sent his devils into the bodies of Mr. Starkie, his sister, both his children, two young ladies, his wards, and two of the maid-servants, and he soon after added to his list of victims a lady who came on a visit. His manner was, when he meant them a mischief, to kiss them, if he could, and therewith breathe the devil into their bodies.

“The lady-visitor, Mrs. Margaret Byrom, on her return home to Salford, applied to Hartley for relief, and he went to see her every day.

“Hartley for his proceedings in these cases was arrested, condemned and hanged, and was said to have confessed his guilt. But his execution did not cure the children, they continued to have very rare and strange fits.” John Starkie, one of them, on these occasions displayed an extraordinary knowledge, for he being but of age, or thereabouts, did in his trance declare the strange sins of this land, committed in all estates and degrees of people, and denounced the fearful judgments of God due unto them. He then exhorted his parents and the people there present to repent, that they might avoid all these grievous plagues, and wished that the whole land might do the like. After this he made a most excellent prayer, first for the whole church, then for the Queen’s Majesty, for the subduing of her enemies, for the continuance of her life and peaceable government, for the upholding of the gospel, and for all the true ministers of Christ, for those that have authority, and for all the people of God. In this exhortation and prayer he continued about two

hours, performing the same so excellently, both for the matter and manner of handling and uttering the same, as they that heard it did admire it, and thought that a good preacher could hardly have done the like. This being done, he sung a good piece of the fourth Psalm in a most sweet and heavenly tone as ever might be heard."

These things require no comment. They bear the proofs of their genuineness. Every one in the least acquainted with spiritual phenomena, at once perceives their accordance with the knowledge of to-day, and especially with the whole of Master John's excellent sermon and prayer being ascribed to the devil. Mr. Starkie was not likely to pay an annuity to keep up a farce which could only bring on him disgrace and annoyance, nor were the children likely to act parts that had no pleasure in them. There is no doubt that both he and his children and his friends were "grievously tormented" by powers unseen, but too palpably felt, and as to John, the eldest son, his trance-preaching, praying and singing, were exactly such as have been witnessed with wonder a thousand times both in Europe and America, of late years, by tens of thousands of people. But what follows is the luxury of the whole narrative. Imagine a girl of fourteen in a trance, giving us such an exquisite picture of the female vanities of the Elizabethan era.

"Margaret Hardman, one of Mr. Starkie's wards, was possessed by a spirit of a very different character. She, in her fourteenth year of age, being in a trance of three hours long, and possessed at that time, as it seemed, with a spirit of pride, did most lively express, both by words and gestures, the proud women of our time, who cannot content themselves with any sober or modest apparel, but are very ready to follow every new and disguised fashion, and yet never think themselves fine enough. Thereupon she said 'Come on, my lad,'—for so she called the spirit that stood before her in that likeness, to teach all the tricks of pride—'come on, and set my partlet (ruff) on the one side, as I do on the other.' And as she was a setting of it, she said unto him, thus: 'My lad, I will have a fine smock of silk, it shall be finer than thine. I will have a petticoat of silk, not of red, but of the best silk that is, it shall be garded a foot high, it shall be laid on with gold lace, it shall have a French body, not of whalebone, for that is not stiff enough, but of horn, for that will hold it out. My lad, I will have a French fardingle, it shall be finer than thine. I will have it low before, and high behind, and broad on either side, that I may lay my arms upon it. My lad, thy gown is of crimson satin, but mine shall be of black velvet, finer than thine. I will have my sleeves set out with wire, for sticks will break, and are not stiff enough. I

will have my cap of black velvet, with a feather to it, with flowers of gold, and my hair shall be set with pearls. I will have my partlet set with a rebater, and starched with blue starch, and finished with a row or two of pins.'

"With that she snatched the partlet from her neck, and threw it at him, saying, 'Take it then, for I cannot make it as fine as thine. I pray thee come and help me to set it? My lad, I will have a busk of whalebone, it shall be tied with two silk points, and I will have a drawn wrought stomacher, embossed with gold, and a girdle of gold finer than thine. I will have a scarf of red silk, with a gold lace about the edge. I will have a fan with a silver steale' (handle) 'and glass set in it. My lad, thou must bring me a pair of gloves of the finest leather that may be, with two gold laces about the thumbs, and a fringe on the top, with flowers and red silk underneath, that I may draw them through a gold ring, or else I will have none of them.

"My lad, I will have my basin and ewer of silver, and my towel of silk finer than thine. I will have my gelding, and saddle and furniture fit; my footstool also fine and brave, or else I will not ride. I will have my cloak and savegarde laid with lace, fine and brave, and finer than thine.' And presently after this, she said, 'I defy thee, Satan! and thy pride; for this is thy illusion and device: I will none of it.' And then reverting, (becoming conscious), said—'Jesu bless me!' but remembered nothing that she had either said or done."

The last touch, her remembering nothing when out of her trance, is the seal of the genuineness of the whole. It is the almost uniform condition of such clairvoyant trances, as every one acquainted with them knows. Dr. Harsnett asserts that he had found these and other cases to be counterfeits. If he were not a counterfeit himself he must be grossly ignorant of the fixed laws of such phenomena. The very facts which he relates must have been sufficient to open the eyes of any one not extremely dense or stupefied by prejudice. Here is one such:—"Miss Margaret's demon was as great an adept in millinery as Master John's in divinity. Ellen Holland's was better still," says Dr. Cooke Taylor. "She called for the hour-glass, and declared she must now have a fit; and should not come out of it for the space of four hours. She then called for a distaff and spindle, and bade them turn the glass, for she would spin for an hour and a half of that time. And though she was but a child, and, as it were, beginning to learn to spin, yet she did spin at that time so finely, and with such expedition as was thought impossible for a very skilful woman to do the like."

The fact of the dexterity and ability of persons during these

trances, so superior to anything they were capable of in their normal condition, seems to have made as little impression on the sceptics of that age as of this. One would think that so curious and constantly recurring a phenomenon would immediately have arrested the attention, and excited the enquiry of every man of sense, not to say of science; but the superstition of scepticism, the pride of knowingness is the most stolid of all superstitions.

Four of the devils who possessed these children, we are told, were admirable dancers, one whistled melodiously, and two, who possessed the youngest girls, talked Latin. Here again, how comes it, that men who thought themselves capable of observation, did not wonder how young girls could talk Latin? Mr. Starkie, however, determined to try what power there was in exorcism. Darrel was sent for, and assisted by two other ministers, More and Dickson, after several hours of prayer, the fits of the children began to abate—a voice from one of them crying, “I must go! I must go! I cannot stay! The place is too hot to hold me!” and the expulsion was effected. It is stated that for several weeks, there were zealous efforts on the part of the demons to get back again; and that they succeeded for a time with one of them, but finally the cure in all was complete.

Darrel was afterwards sent for to a case at Nottingham, and became preacher at the principal church there, St. Mary's, whose vicar, Mr. Aldridge, had sent for him, and partook of his belief. Darrel was subsequently imprisoned on pretence of being an impostor, but he persisted in the reality of the cases he had witnessed, and published several works in vindication of his faith and proceedings. “It is hard,” says Dr. Cooke Taylor, “to discover where enthusiasm ends and imposture begins—or rather, both are so closely intertwined in most great fanatics, that it would not be fair to accuse Darrel of being wholly an unbeliever in his own exploits.” Certainly, very hard indeed, and after what we have seen ourselves, would be very stupid. It is still harder to discover how education can so completely besot men in general, that they no longer can tell the difference betwixt what is possible and impossible to human beings in a normal condition. When people can sing, preach, talk languages that they never learned, and perform actions that are actually impossible to them in their ordinary state, the most incredible of all things is, that men of education, and especially scientific men, do not at once see that there is something in these cases which in the interest of science and of truth generally deserves looking curiously into. To go on witnessing such things, wondering at them, half believing them, and then relapsing into the usual imbecility of talking of imposture, fanaticism, hallucination, superstition and the like, is a condition

of mind so disgraceful, that we know of nothing more pitiable, and it is to be hoped for the sake of the reputation of Englishmen for practical common sense, that some discovery in physical or natural philosophy will be made of so startling a nature, and so impinging on the spiritual, that it shall reveal to the most stereotyped intellect that it is working here, on this material planet, surrounded by the infinite universe, with all its entities and mysteries, and working with them and through them. Splendid as are the modern truths of science, they never can reach their full glory till they link themselves on to that infinite and immaterial world, where they shall develop themselves for ever and for ever, furnishing to the noblest and mightiest faculties of the human soul the food and action of an eternal felicity. How strange! that it never seems to present itself to men of science and men of social progress, that the discoveries and advances made here, however magnificent in themselves, can have but a limited value to any individual of our race, because our stay here is so extremely limited? but that the same intellectual powers exercised in a permanent arena, the same grand results produced in such an imperishable field, are of a value like that field itself, incalculably more glorious, because they cannot pass away.

Often as we have occasion to notice the effects of the modern philosophy of negation, our astonishment at them never diminishes. To see men capable of measuring, weighing, and calculating to an atom and to a hair the most distant bodies and movements of the material heavens, analyzing the substances and forces of the material world, or opening up to us by microscopic art the otherwise invisible life around us, incapable of catching a glimpse of the spiritual, or of entertaining a love for it, shews how mighty is that delusion which dominates over those who are the great deriders of delusions. Who with powers to scale the heavens, at a touch of the Circean wand of a materialistic education, have the heaven of heavens shut from their intellects, and are sent, like those porcine herds of the enchantress, to root with unrunng noses in the earth beneath them. Of all the illusions and delusions, the witchcrafts and hallucinations, obfuscations and humiliations of the human intellect, this is the most stupendous; and in future times, when this eclipse of faith from the passing sphere and body of hell, is gone by, the re-illuminated world will point to these, not as the Dark, but as the Darkest of Ages.

A BIOGRAPHICAL SKETCH OF DR. JUSTINUS KERNER.

(Author of "The Seeress of Prevorat, &c., &c.")

PART II.

IN THE BLACK FOREST AND IN THE WELZHEIM FOREST.

IN the Spring of 1809, Kerner having taken his degree as Doctor of Medicine, set forth upon his journey through Germany, where in Hamburg, Berlin, Dresden, and Vienna, he became personally acquainted with his celebrated compatriots Amalia Schoppe, Adelbert von Chamisso, De la Motte Fouq, Frederik Schlegel, and Beethoven. In Vienna, he spent the winters engaged in the prosecution of his medical studies, and in the course of the following year, after a short abode in Dürrenmenz—which he found afforded him too narrow a scope for practice—he settled down at Wildbad, in the midst of the Black Forest. At Wildbad he remained a year, and there commenced his career, both as a physician and a literary man. It was at Wildbad, that he completed his first work entitled *Shadows of Travel, by the Shadow-player, Zachs*, a series of fantastic, poetical and humorous sketches, which embodied his experience of travel, and became very popular, although calling down upon itself much abuse from the critics; and where he wrote "*The Homeless Ones*," an exquisite poetical tale overflowing with beauty in many forms, and in which the artistically contrasted dramatis personæ—each one a typical figure, distinctive through its individual development of the magnetic or somnambolic life—stand forth, as if traced out in brilliant sunset light, against the sombre and melancholy background of the Black Forest, with its swart pine trees, rushing waters, and profound sylvan solitudes. In Lambert, the physician whom he describes in this tale, as pursuing his investigations into the laws of nature, irrespective of all preconceived scientific prejudices, and who in the solitude of his forest-home, has solved some of the occult mysteries of the soul's life,—we evidently recognize a picturesque sketch of the author's own experiences. Indeed, this singular little prose poem may be regarded as a figurative prophecy of Kerner's future career. At the same period Kerner contributed many poems to the yearly *Almanachs*, at that time in their first popularity in Germany, and also wrote a valuable work both medical and topographical, with reference to the bath at Wildbad, entitled *Wildbad, in the Kingdom of Würtemberg*—a

work which passed through various editions, and drew for the first time attention both at home and abroad to the remarkable medicinal properties of the bath, which since then has become a fashionable resort.

By the time that this work was in the press its author had quitted Wildbad, and taken up his abode in Welzheim, where a more considerable practice presented itself, and where he was soon destined to find a new field of usefulness.

It was in Welzheim that Kerner had the unspeakable happiness of bringing home "Rickele" as his wife, and with her his good life's angel entered beneath his roof. Within the same year was born to them a little daughter who was called, after Varnhagen's sister, Rosa Maria, and whose birth was gracefully celebrated in verse by Uhland.

The Forest of Welzheim, a remarkable district, both with reference to its physical condition and to its inhabitants, was, at the beginning of this century, almost entirely cut off from the rest of the world. Nevertheless this remote district offered numerous objects of interest to Kerner's poetical and observing mind, and even congenial acquaintance—amongst these may be mentioned two clergymen of archæological and literary tastes and reputation, a rural poet, a poor linen-weaver, Johannes Lämmerer, a small selection of whose verses Kerner prepared for the press, and to whom he addressed a sonnet, comparing him to Hans Sachs; and blind Melchior Lang, who was endowed with the natural gift of healing—the first example of this peculiar occult power which had come under our poet-physician's observation.

To Kerner's sympathetic mind, which seized upon the poetical under whatsoever form it presented itself, the cultivation of flax—a marked feature of the district—suggested not only several poems, but excited his benevolent interest, and he materially assisted in spreading the consumption of Welzheim flax, thereby greatly promoting the comfort of the poor peasants.

In his capacity of physician, our clear-sighted Justinus discovered a field in Welzheim, of curious scientific research, one which occupied him subsequently, almost unceasingly, during a series of years. It was an extraordinary local sickness amongst the ill-fed country people, occasioned through poisoning by sour and corrupt sausages. This disease, until Kerner drew attention to it, had never been scientifically investigated. Through his unwearied researches it was, however, ere long displayed in the whole of its extent and fearful power. He first made his discoveries on this subject known to the world through the *Tübingen Gazette of Natural Science*, and called upon the

physicians of the neighbouring districts to institute similar observations.

Upon Kerner's appointment, three years subsequently, as district physician of the neighbouring town of Gaildorf, where again this peculiar disease presented itself, he was through his official position enabled to bring the consideration of it before the Medical College; and not only was his report approved of by the Government, but it attracted the attention of King William of Würtemberg, who provided him with grants of money, thereby enabling him to prosecute upon a much wider scale his experiments connected with the "sausage poison." The results of these protracted investigations, which were pursued by Kerner during the earlier years of his abode at Weinsberg, where subsequently upon his removal to that town he again encountered the disease, were published in 1820 under the title of *New Observations regarding the frequent Deadly Poisonings in Würtemberg through the Consumption of Smoked Sausages*. In this book Kerner refers to seventy-six cases of the poisoning which had come under his own observation. He also added a careful report of the cretinism which he had met with in various valleys of the Gaildorf district, regarding which he reflects how, in the middle ages, the Kings of France possessed the gift of healing *gôitre* through "laying on of hands" and pronouncing the well-known words, "*Le Roi te touche Dieu te guérisse!*" and by a bold and poetical adaptation of this fact, he calls upon the sovereigns of our own time to remember that within them dwells the power to deliver their subjects from both physical and spiritual misery, by making use of the formula changed to *Le Roi te délivre, Dieu te guérisse!* at the same time freeing them from all remaining bonds of existing serfdom, in order that through free labour they may attain to external well-being and to external self-respect.

But to return to the year 1817, which was marked in the life of our poet-physician by a singular concatenation of domestic events, more or less distressing. About the middle of June, Kerner set out in a carriage from Gailsdorf, with his daughter Maria, who was four years old, to visit his mother who resided at Ilsfeld, with her daughter Wilhelmina, and her son-in-law, who was pastor of that place. Unfortunately, whilst descending a very steep road, near the little town of Löwenstein, Kerner walking beside the carriage, in which his little daughter sat, the usually sure-footed horse stumbled, and fell with the carriage down the precipice. The little girl's arm was broken, and in this condition her deeply-distressed father was obliged, walking for two hours through the woods, to carry her in his arms to Ilsfeld, where he found his mother suffering from illness.

The terrible news of the accident so painfully affected Kerner's wife, that she prematurely brought into the world, on the 14th of June, their son Theobald, who was of so delicate a constitution that it was long a question with his parents whether they should ever rear him. Within a few days of this event Kerner's mother departed this life. With truth might the poet Uhland, writing to his friend at once to congratulate him upon the birth of a son, and to condole with him upon the loss of his mother, observe—“Such is the progressive life! whilst you extend one hand in joy to the newly-born generation, you must in grief withdraw your other hand from the grasp of the departing one!”

Possibly the painful experience of these events following each other with such strange rapidity, gave rise in Kerner's susceptible mind, to a melancholy foreboding which frequently tortured him throughout the remainder of his life, and which expressed itself in an observation not unfrequently falling from his lips, “that misfortunes rarely come alone.”

AT WEINSBERG.

In January, 1819, Justinus Kerner settled in Weinsberg, as district physician appointed by the Government; and with this event commences a new and important chapter in his life. Fully three years elapsed before Kerner became reconciled to his change of abode, and tenderly did he regret the densely-wooded districts which he had lately quitted. Weinsberg, at the time when Kerner settled there, was scarcely more than a village of vine-growers, and was much less accessible than at present. William Howitt visiting Weinsberg in 1840 says, “The situation of Weinsberg is very charming. It is in the middle of a wide open and well-cultivated plain, with a clear rapid stream running through it. All around, at the distance of a mile or two, rise up the woody and winding hills so peculiar to this part of Southern Germany, the sides of which are all covered with vineyards. Here and there open out, between the hills, vales running far away, in which you discern the white walls of villages. Weinsberg is a compact little town and one of the neatest in the neighbourhood. Just by it stands a high and conical hill clad on all sides with vines; and on its summit the ruins of the old castle of Weinsberg, still popularly called ‘*Die Weiber-Treue*,’ or *Woman's Fidelity*, from this circumstance. When the Emperor Conrad in 1140 besieged the castle into which the people had fled, and summoned them to surrender, he would give no promise of quarter to the men; but he pledged himself to allow the women to go out, carrying with them what they liked best. These terms were accepted, and to the astonishment of the Emperor, he beheld the

women coming forth in a train, carrying each her husband, her brother, or near relative. This incident has furnished the subject of one of Bürger's most spirited ballads, and was made popular with the English readers by Addison in the *Spectator*. But the castle and town of Weinsberg acquired a most fearful notoriety in the celebrated Peasants' War, in 1525. Weinsberg which had thus its full share of horrors, is as smart and quiet as if it had never known an outrage. Nature has covered the old towers with her healing boughs and blossoms; man has clothed the whole hill with vines; and all the country between it and the picturesque old Heilbronn is one great garden and vineyard."

It was at the foot of the hill of the "Weiber-Treue" that, in 1822, Kerner built himself a house upon a piece of ground, formerly a portion of the town moat, and which was presented to him by the corporation. Here Kerner was destined to spend the remainder of his life, the forty most important years of his useful career. Shortly after the Kerners' entrance into this happy home, their third and last child was born. Soon after Kerner was settled in his house, he began, during his leisure time, to occupy himself in searching out the past history of the town. Amongst the town archives he found certain unpublished documents and memoranda connected with the "Peasants' War," and published from these a little book written in the old style, entitled *The Storming of the Town of Weinsberg in Würtemberg by the pure Christian Troops in 1525, and its consequences to the Town.*

The historical incident connected with the Weiber-Treue, also called forth his sympathies, and finding upon his arrival that the ruins of this interesting castle lay half buried in dust and rubbish, and were apparently hastening towards a speedy dissolution, Kerner brought all the force of his influence and of his poetical enthusiasm into play, to excite a general interest in its preservation. He was so fortunate as to meet, in the chief magistrate of Weinsberg, with a fellow-labourer in this work of love. A Weinsberg "Ladies' Society"—the Queen of Würtemberg herself at its head—was speedily organized, by means of which throughout Germany funds were raised for the preservation and embellishment of this interesting historical monument; and the same year, it being purchased by King William and presented by him to the Society of Weinsberg Ladies, the ancient walls were soon repaired, the towers rendered accessible, and the whole interior converted into one of the most charming of pleasure gardens. Upon this occasion Kerner for about the first and last time in his life, exhibited germs of a mercantile genius; for he caused small pieces of stone from the old castle to be set in simple rings of gold which were disposed of by many hundreds throughout Germany as "Weiber-Treue rings."

Kerner had a huge Æolian harp suspended in one of the towers of the castle, which throughout a space of thirty years was wont to send down into the valley below, its wild spiritual streams of plaintive music.

It was in 1826 that Kerner published the first of his remarkable series of works connected with the inner-life of man. It is entitled *The History of Two Somnambulists, together with certain other Notable Things from the Realms of Magical Cure and Psychology*. This book is in fact the diary kept by Kerner, with reference to two very remarkable patients of his; one, a young girl of a very pious disposition, the daughter of a vine-grower in Weinsberg, the other a young woman born at Stuttgart, and living in service in Weinsberg. Both exhibited the most marvellous phenomena, and were treated magnetically by Dr. Kerner—both were ultimately restored to health. At some future time we may probably present the readers of the *Spiritual Magazine* with a more detailed account of this interesting little volume.

Truly, as Varnhagen von Ense observed, "this Würtemberg is rightly the home of haunting and ghost-like doing, of the marvellous, of the soul-life and the dream-world." No sooner had Kerner commenced his operations as a magnetizer, than Weinsberg and the districts around teemed with patients seeking his assistance, and somnambulatory symptoms, possession and hauntings were everywhere discovered. There lay unsealed before Kerner, so to speak, the magical volume of the soul of man, and his eyes, touched by the hand of Divine wisdom, were made clear to read and to decipher to the world its mystical hieroglyphics. Kerner's house was soon filled with patients who came to benefit by his magnetic treatment.

The most remarkable of these was the singularly endowed Frederika Hauffe, to whom such frequent reference has been made in this magazine (*vide* June number of *Spiritual Magazine* for 1862, &c.), and who was brought from Prevorst to Weinsberg on the 25th of November, 1826, to be under Dr. Kerner's medical care, but who ultimately was received by her physician beneath his own roof, where she remained for some considerable time. The chronicle which Kerner kept of her treatment and experiences—one of the most remarkable books ever penned—was published in 1829, after the death of Madame Hauffe, and was entitled *The Seeress of Prevorst; or, Openings-up into the Inner Life of Man, and Mergings of a Spirit-World into the World of Matter*. In the years 1832, 38, and 46 it passed through three enlarged editions. This work is known to the English reader through the admirable translation—so far as it goes, for unfortunately it is somewhat abridged—of Mrs. Crowe.

Margaret Fuller Ossoli has remarked, "He would be dull who could see no meaning or beauty in the forester's daughter of Prevorst. She lived but nine and twenty years, yet in that time had traversed a larger portion of the field of thought than all her race before in their many and long lives."

Kerner, regarding it to be his duty to permit the Seeress of Prevorst to be visited by all such persons as were earnestly inclined to investigate her peculiar psychological condition, his home was soon thronged by numbers of visitors. Amongst these may be named David Strauss, the author of the *Life of Jesus*, at that time orthodox in his religious views, and Professor Eschenmayer of Tübingen, who became Kerner's fellow-labourer in a minute investigation of the phenomena exhibiting themselves in Madame Hauffe, and the philosophic-mystico nature of whose mind exercised a marked influence over Kerner himself, who originally appears to have been inclined to regard the seeress's unfoldings of the spirit-world rather in a poetical than in a dogmatic light.

In 1831, Kerner established a periodical under the title of *Leaves from Prevorst; or, Original Literary Fruits for Lovers of the Inner Life*. The chief co-workers were Eschenmayer, Friederik von Mayer of Frankfort, Gotthelf, Heinrich von Schubert, Guido Görres, and Frank von Baader. Twelve volumes of this periodical appeared before 1839.

As an appendix to the eighth volume, he published in 1835, from the original French document, *The Vision of France and her Future, as seen in 1816 by Thomas Ignauz Martin, Peasant of Gallardon*.

Various unquestionable cases of demoniac possession having come under the observation of Kerner, he composed a singular and learned little volume, entitled *History of Modern Cases of Possession, together with Observations made in the Realm of Kako-demoniac, Magnetic Appearances*, published in 1834, by Braun, of Karlsruhe. An abridged translation of the most typical case of possession contained in this remarkable and valuable little volume, *The History of the Maid of Orlach*, appeared in the July number of the *Spiritual Magazine* for 1865. This volume was followed in 1836 by a *Letter to the Superior Medical Counsellor, Schelling, concerning the Appearance of Possession, Demoniacal, Magnetic Suffering and its Cure through Magnetic Treatment as known to the Ancients*.

In the same year, 1856, appeared the book, of all others from Kerner's pen, which provoked the strongest opposition. It is entitled, *An Appearance from the Night-Realms of Nature; proved Legally by a Series of Witnesses, and communicated to Searchers into Nature for their careful consideration*. It is the

account of an apparition of an evil and and noisy spirit in the prison at Weinsberg. This spirit was beheld and recognized there; not alone by a peasant-woman, imprisoned for searching for buried treasure—to which misdemeanor, according to her account, she in the first instance had been instigated by the communications of this very spirit,—but by Kerner himself and a considerable number of most trustworthy witnesses.

Kerner's attitude with reference to the attacks made upon him, especially connected with the last mentioned work, was chiefly passive. His reply being the continued publication of fresh works upon these unpopular subjects; possibly, however, this in truth may appear an *active* rather than *passive* attitude. Occasionally he would retaliate, it must be confessed, when the abuse of the critics assumed too decidedly personal a character, by sending forth the keen arrows of his wit against his critics, and thereby turning the laughter of the public against his assailants.

It was about this period that a work was published known by Kerner's friends to have chiefly proceeded from his pen, although bearing upon its title page the name of Prince Alexander von Hohenlohe Waldenburg-Schillingfürst, celebrated for his miraculous cures of the sick, performed through prayer. Kerner, by means of his writings upon the subject of possession, had been brought into correspondence with this remarkable personage, who requested him to write a series of Lent sermons for him upon the Seven Deadly Sins. These sermons were in 1836 published under the title, *The Image of God in Man defaced through Sin*. With the exception of the sermon upon Anger, and certain additions to the other sermons, they were virtually the composition of Kerner, though bearing the name of the Prince, and are noteworthy, not alone for their practical rendering of truth, but as being acceptable to the Roman Catholic world, although the product of a mind educated in Protestantism.

During this thirty years of special literary activity, various new editions of Kerner's poems were occasionally making their appearance, and our poet-physician was brought into agreeable intercourse, both personal and by letter, with his contemporary poets, at the same time that his psychological writings attracted around him persons of all classes from the lowest to the highest in the land, and the friendly house at the foot of the Weibertreue stood as freely open to visitors as though it had been an inn. To the hospitality exercised in this happy home, we shall refer in the conclusion of this biographical sketch. We will now in brief sum up Kerner's literary labours, touching slightly upon the domestic incidents of the autumn of this great and good man's life.

The year 1840 brought with it a deep grief for Kerner. In it died his beloved brother Karl, who resided at Stuttgart. The most affectionate intercourse had for many years subsisted between the brothers, who were bound together by the tenderest ties of sympathy. The deep religious bias of General Karl Kerner's mind had led him to associate himself with his brother in his researches into the inner life of humanity, as revealed by the experiences of the Seeress of Prevorst, with not only equal, but, it might be said, with even greater enthusiasm than that displayed by Dr. Kerner himself. When Justinus was depressed by the false judgments passed upon his works by the world, it was Karl who encouraged him to persevere in his labours, by his mild sympathetic words, or by his soldierly courage. The correspondence between Kerner and his brother is perhaps the most extensive of any carried on by him. During twenty years scarcely a day passed in which the brothers did not make an interchange of their thoughts. Shortly after the decease of this beloved brother, Kerner became painfully conscious of a marked decrease in his powers of vision. After a careful examination of his eyes, his friend Schelling announced the sad intelligence that in both eyes he had discovered symptoms of the commencement of the grey cataract; the first signs, indeed, of that blindness, which, although it never became complete, nevertheless cast the shadow of night over the last years of the poet-physician's life. Kerner himself attributed this affliction to the many tears which he had shed in the long sleepless nights of anxiety preceding and following the death of his brother Karl. Whilst prosecuting his investigations into the nature of the sausage poisons already referred to, Kerner had observed that both poisons produced in himself a drying up of the glands of his eyes. May not this poison, therefore, possibly have laid the seeds of the malady, developed into activity at this later period, through Kerner's excessive and continuous weeping?

The prospect of future blindness in no way destroyed Kerner's mental activity or moral courage. He pursued his scientific and poetical studies with his wonted ardour, and was assisted in his medical practice by his son Theobald, who resided at Weinsberg from 1842, until Kerner, seven years later, was pensioned by the King of Würtemberg, and gave up his practice.

In 1839, *Leaves from Prevorst* being completed, Kerner established another periodical of a larger size, entitled *Magikon, or Archives for Observations concerning the Realms of the Spirit-World and of Magnetic Life*. This periodical was continued until 1853.

The charming autobiography of the poet's early years, entitled *Picture Book of my Childhood, or Memoirs of the Years, from 1786 to 1840*, having been dictated to his daughter-in-law, made its appearance in 1849.

In 1851, although Kerner's increasing blindness and age induced him to give up his medical practice as district physician, he still exhibited his unwearied literary powers by publishing a new poetical volume, principally consisting of political and occasional pieces, and called *The Last Nosegay*. With reference to this volume, the author observes, "All my poems have originated in the occurrences of my own life, or in the lives of my friends, whose existence I have never been able to dis sever from my own. Joy and still more sorrow have given rise to them." To these words of the poet we may add that, although suggested by individual life, the universal spirit of poetry has made them her own, and may be discovered dwelling within each, as within a shrine.

We now have to chronicle the two last of Kerner's publications, both connected with psychology. In 1853, the subject of "table-turning" being much discussed in Germany, he published *Somnambulic Tables; or, the History and Explanation of that Phenomenon*. In this pamphlet Kerner ascribes the "turning of tables" to the operation of an hitherto unrecognized fluid, neither magnetic, electric, nor galvanic—although kindred to them—but which by the Seeress of Prevorst was considered to proceed from the "spirit of the nerves."

Three years later appeared Kerner's last literary production, one of his most charmingly written works, *Franz Anton Mesmer, the Discoverer of Animal Magnetism, with Recollections of Him, &c.* This little book was suggested to its author by a visit which he paid during the summer of 1855 to his friend the Baron Joseph von Lassberg, known to the public as the editor of the *Nibelungen Lied, &c.*, and as a collector of mediæval manuscripts. Kerner visited him at his romantic residence, the old castle of Meersburg, upon Lake Constance (*vide* October, November, and December numbers of *Spiritual Magazine* for 1865) In the course of this visit Kerner became acquainted with relatives of Mesmer residing in the neighbourhood, who had inherited his property, a portrait of the discoverer of Animal Magnetism, and various of his manuscripts. Kerner also visited with deep interest the birth-place and grave of Mesmer, on the shores of the lake.

Between the publication of these two last works a heavy blow had fallen upon Kerner, the heaviest which it was possible for him to endure—the loss of his tenderly-beloved wife. Rickele, after a short illness, departed this life on the 16th of April, 1854,

and with her, vanished her husband's last tie to earth. His mental activity still remained as a solace to him during the remaining eight years of his earthly existence, but his yearning heart led him constantly to contemplate the approaching change into life eternal.

After Rickele's departure, the poet was tended with the most affectionate care by his children and grandchildren. His son Theobald, when obliged to remove to Stuttgart and Cannstadt, visited him from those places, usually each week, and during the last three years of his life wrote daily to him. Kerner's two daughters in marrying had never moved far from him, but settled at Heilbronn which is only three English miles from Weinsberg. The eldest daughter, after her husband's death in 1847, returned to Weinsberg, where she and her children became unwearied scribes and readers to the blind poet.

Kerner's last years were rendered care-free through the thoughtfulness of two sovereigns, who had highly appreciated his usefulness to the world. In 1848, Ludwig, of Bavaria, had bestowed upon him a small pension of four hundred florins, which was continued to him after King Ludwig's abdication by his son, the late King Max; whilst in 1858 he received another small pension of five hundred florins from the King of Würtemberg. His pension as district-physician was three hundred florins. In the year 1848, King Frederick William IV., of Prussia, expressed his admiration of Kerner's genius by sending him the gold medal of art and science, and together with his pension from the King of Würtemberg, he received the crown order, and was made by the late King of Bavaria one of the first knights of the newly instituted Maximilian Order of Science and Art.

Kerner was also member of various learned societies and honorary member of various poetical societies (Sänger-Vereine). With the close of the year 1858 he celebrated his fifty years' jubilee as Doctor of Medicine, receiving from the Faculty of Tübingen University an honorary diploma, in which he is styled "*The Consolation of the Sick—The Scourge of Demons—The Joy of the Muses—The Ornament of Home.*"

A CONVENTION OF DELEGATES from Circles, for investigation into the phenomena of Spiritualism and for Spirit-communion, was held at Huddersfield on the 23rd ult. Delegates attended from Liverpool, York, Keighley, Bradford, Halifax, Dewsbury, &c.; in all, delegates from sixty-four circles were present. Mr. Edwin Harrison Green, who had just returned from America, gave an interesting account of his experience during four months spent among the Spiritualists of the United States. Arrangements were made for a Convention of Spiritualists, to be held in London during the Whitsun week.

APPARITION OF THE LIVING.

FOR many years I have been a suffering invalid. I have a most valued attendant and friend in the person of Miss G——, who has been with me nearly twenty-two years. A few years ago she went to the wedding of her eldest brother, who then resided more than one hundred miles from the place I was living at. A younger sister of Miss G——'s remained with me during her absence. On the day appointed for Miss G——'s return, I felt extremely uneasy and restless all the afternoon. The appointed time passed and Miss G—— did not return. Her sister was quite easy about her, saying that doubtless she had missed the train, and might come by the night train. I did not believe this could be, but would not retire to rest. At twelve I rose from my couch, and went to the window to look through the Venetian blinds at the moonlit street; everything was seen as clearly as at noonday, and I saw Miss G—— come quickly up to the door, put her foot on the first step, and then look up with a radiant smile. The moon shone bright on her face, and I said to her sister, who was standing beside me, "There she is, M——, run down and let her in." M—— replied, "I do not see her." I said, a little impatiently, "Oh, do run down, she is waiting at the door." M—— went down, and the lady in whose house I lived, being anxious about me, had not retired to rest, then joined M—— in the passage, both going to the door together—no one was there. Both stepped out into the moonlit street—no one was to be seen from one end to the other. Then they came to me and tried to persuade me I had been mistaken; but I had distinctly seen her, looking radiant in the moonlight. At first I concluded an accident had occurred, and that she had been killed. I went to bed. During the almost sleepless hours of the night, I considered that had she been killed; she loved me too well to look so bright in her *last* moments, and this somewhat consoled me. At half-past one next day, Sunday, she was in my arms, expressing her fears that I had been much alarmed. She had found that the train she left L—— by the day before, stopped at L—— *two* hours, and as she had cousins there she went to see them, begging her cousin to mind the train, and they started for the station, as they considered, in good time; but her cousin's watch was some minutes slow, and when they arrived they had the mortification of seeing the train just beyond the platform, rapidly moving away. She said she was very miserable all the afternoon, but was persuaded not to come by the night train, which would arrive in London at a time no cabs could be had, and her friends would be so uneasy; so at twelve she determined to go to bed, wishing devoutly she could just let me know she

was safe—she had not thought of a telegram—and determining that nothing should make her lose the earliest train in the morning. I have never been able to account for this vision, but by considering that it was produced by the strong sympathy existing between us, and her great affection for me.—F. H. H.

A MUSLIM MASON'S CALL TO REPAIR A CHURCH.

IN Lady Duff Gordon's charmingly written volume of *Letters from Egypt*, we meet with the following singular circumstance. She says, writing from the Nile, November 30th, 1862—"On Sunday, we halted at Bibek, where I caught sight of a Coptic church, and sallied forth to see if they would let me in. The road lay past the house of the head-man of the village, and there, 'in the gate,' sat a patriarch, surrounded by his servants and cattle. * * * Girgis was a Copt, though chosen head of the Muslim village. We went to the church, which looked like nine beehives in a box. Inside, the nine domes, resting on square pillars, were very handsome. Girgis was putting it into thorough repair at his own expense. * * * * * To the right of this sanctum (the Holy of Holies) is the tomb of a Muslim saint, enclosed under the adjoining dome. Here we went in. Girgis kissed the tomb on one side, while Omar, (Lady Gordon's servant,) *salamed* it on the other,—a pleasant sight. * * * The priest asked me to drink coffee at his house close by, and then 'I sate in the gate.' * * presently we were joined by the mason who is repairing the Church:—a fine burly rough-haired old Muslim,—*who told how the Sheykh saint buried in the church at Bibek had appeared to him three nights running, at Cairo, and ordered him to leave his work and go to Bibek and mend his church; how he came, and offered to do so without pay, if the Copts would find the materials.* He spoke with evident pride, as one who had received a divine command, and the Copts all confirmed the story, and every one was highly gratified by the miracle. I asked Omar if he thought it was all true, and he had no doubt of it; the mason he knew to be a man in full work, and Girgis added that for years he had tried to get a man to come for that purpose without success. It is not often that a dead saint contrives to be equally agreeable to Christians and Muslims, and he was a 'true believer' working away in the sanctuary where they would scarcely allow an English fellow-Christian to enter!"

In the letter which follows, Lady Gordon says, "I wrote home a curious story of a miracle. I find I was wrong about the saint being a Muslim, and so is Murray; he is no less than *Mur Girgis*, our own *St. George himself*. Why he selected a *Muslim mason*, I suppose he knew best."

Correspondence.

PROGRESS OF SCIENCE AND SPIRITUALISM.

To the Editor of the "Spiritual Magazine."

SIR,—From the liberal manner which you and the American Spiritualists have criticised my paper upon the "Atmosphere of Intelligence, Pleasure, and Pain," in your notice of the *Report of the Second Convention of "Progressive Spiritualists;"* I feel induced to revert to the topics so interesting to all investigators of the substantiality of thought and of inspiration. While writing upon the infinitesimal divisions of matter, as shewn by *The Spectrum Analysis*, my thoughts reverted to what had been, time after time, communicated to our circle, namely, that all bodies in space throw off a portion of their essence, light-giving bodies and light-reflecting bodies into *space*, where they commingle, and from whence they are ever ready, under God's law, to be sent in answer to the prayer of man; and I thought if this be true, is it not possible that the thrown-off particles of our earth may be mixed up in this? And if this new and beautiful spectrum test, by which we ascertain the elementary constitution of sidereal bodies, is so delicate, how can their effluence pass through the vapour in our atmosphere without affecting the lines on the spectrum? I wrote down my thought; I crossed it out again. I thought of our scientific investigators, and of how they would call the knowledge of ignorant "*spirits*" to task. Since then I have seen the November number of the *Intellectual Observer*. Imagine my surprise when the first article my eye fell upon was on the thrown-off vapour in the atmosphere causing dark lines in the spectrum; and that "Mr. Janson has proved, by satisfactory experiment, that large portions of the dark lines of the star spectrum are *terrestrial*, and are due to the vapour of water." "He found that the dark lines became feeble in proportion to the height above the level of the sea; while, on the contrary, when the light of firewood, which afforded a continuous spectrum, was made to pass through *several miles of air*, in contact with the Lake of Geneva, and therefore saturated with its *watery vapour*, all the dark lines of the solar spectrum were produced, and the higher the *dew point* the more distinct the dark lines of the spectrum became." Again, I have before me the December number of the same journal, and in an article, headed "Development and History of Infusorial Animal Life,"

by Jabez Hogg, F.R.S., F.R.M.S., &c., I find this paragraph:—
 “So that it is painfully apparent that the atmosphere in which we live and move and have our being, is something more than a mixture of gases, as apparently determined by chemical analysis.” Through the whole of the article will be found, well argued, the two contending ideas of spontaneous generation of life, and the life-principle and development. But what I would call especial attention to, is the wonderful extent to which the atmosphere is filled with life-germs. I again ask the kind co-operation of all spiritual circles desirous of prosecuting this scientific department of Spiritualism. God is no respecter of persons; but we should ever remember that He opens to those who knock, gives to those who ask, and when we see that our spirit guides can give us the truth, subject to an Almighty Ruler, we shall be much in fault not to take advantage of their teachings. The atmosphere must be an ocean containing many things which have never yet been “dreamt of in our philosophy.” Many circles will feel, as we have felt at times, a want of reliance upon the mysterious power by which the real truth-seeker is at all times surrounded. Take courage, my spiritual brethren, Spiritualism if studied with high and holy desires, will lead us to true science, will be a light by which our feet will not stumble, as do those who are led in the path of Materialism. Let us go through matter and divide and subdivide, dissolve and redissolve again and again into still finer and more rarified conditions, until we feel satisfied that solid as the world may seem, fiery and bright though sun and star shine upon us, yet sun and star, and far-distant nebulae, are alike composed of particles infinitesimally smaller and finer than our most powerful instruments can detect, and through which we shall look in vain to see the food which is taken into this organism of the millions upon millions of life-germs that are ever around and about us; nay, which are ever being breathed into our very selves, and which are even beyond the clairvoyant powers of the highest developed medium the world has yet been blest with. Let us go forward as men knowing that truth alone can live,—that truth is alone from God, and that He is both light and love.

Huddersfield, Feb., 1867.

THOS. ETHELLS.

THE
Spiritual Magazine.

MAY, 1867.

THE *TRUTHSEEKER* AND THE *INQUIRER* ON
SPIRITUALISM.—"CONCERNING THINGS
SPIRITUAL."

THE *Truthseeker* is an able monthly "review of literature and events relating to the development of religious life and liberty in the Christian Church." It is, as from its title it should be, independent, honest, and courageous; not confining its quest for truth to the old ruts and beaten paths out of which so many, confounding tradition with truth, are afraid to venture, it pursues the search even where, according to modern philosophy, it ought *not* to be, and, perhaps on that account, where it is most likely to be found. At all events, if it should be so, it will not be the first time that truth has been welcomed by the "fools" of philosophy and the "heretics" of the church, when philosophers and pharisees have, in their conceit and self-righteousness, shut the door against her.

On more than one occasion the *Truthseeker* in its articles and reviews has discussed in an earnest and candid temper the question of Spiritualism, and has claimed for it a fair hearing—a course so contrary to that pursued by our contemporaries in general, and by the "religious press" in particular, as to be worthy of special notice. The last number, under the head "Spiritualism," has an article based on two works, one,—*The Confessions of a Truthseeker*,* (by Thomas Brevior,) being one of the earliest works on modern Spiritualism published in this country; the other,—*Human Immortality, and kindred topics, viewed in connection with Modern Spiritualism and its Philosophy*; by William Snitton,† one of the latest treatises on the subject.

After quoting some of the facts of physical manifestation by

* To be had of F. PITMAN & Co., Paternoster Row, price 2s.

† Published by J. BURNS, Camberwell, price 6d.

spirits as narrated by Mr. Brevior from his personal observation, with the prefatory remark that he "gives a plain, straightforward, and so far as we can judge, honest account of his personal investigations into the facts of spirit intercourse," the reviewer continues:—

"Nonsense," says the sober minded reader. But *how* "nonsense"? Is the witness before us a liar? But he is only saying what several millions of intelligent people are saying to-day. Is he self-deceived? But how is that possible in such obvious matters of fact? *Why* "nonsense"? If spirits are near us, and if they are "ministering" spirits, and are permitted to communicate with us at all, and if they desire it, why should they not, under certain conditions, be permitted to *indicate* their presence and their reality? And if it be thought a degradation that immortal spirits should be thus employed, it may be sufficient to say, that they condescend to us in doing that which alone can make it *certain to us* that they are near. As one spirit is reported to have said, when asked why he manifested his presence thus,—“I have *no other way*.” But we are told that in some cases there *are* other ways. “Spirit-rapping” and “table-turning” are not all. Blindfold, and utterly unconscious of what is coming, “mediums” write messages, &c., with astonishing rapidity, giving answers to questions indicating and proving that an intelligent being, other than the “medium,” is at work. Others again are “entranced,” giving in that state, by vocal sounds, the answers required or the messages desired. Others again speak by pure impression. So that manifestations are being multiplied for all classes of mind. They who dislike or do not need the physical manifestations may seek and cultivate something else; and they who require to walk by sight may do so: but let no one first ask for “*solid* proofs” and then scoff at them and call them “nonsense” when they come. It may seem “strange” to us, that these things can be so; but not on *that* account will a wise man treat the subject with contempt. It may seem “too good to be true” to be told that the departed are indeed near us, and that under certain conditions they can prove it to us; but not on *that* account will a religious man put the great enquiry away. It may be that so few of us know anything of it, or have received any indication of it, because we have not sought—because we have not believed. But *now* tens of thousands are coming with open minds and waiting hearts, to these great investigations, and thousands and tens of thousands, with the author of the book before us, can say of this discovery—“It has removed from my mind many doubts, and solved many enigmas, which before were, to me, inexplicable. It has been to me light in darkness, hope in despondency, consolation under bereavement,” and, we may add, “life from the dead.” The whole subject is, of course, surrounded as yet with mystery, and much waits to be made clear; but it is surely our duty and our right to investigate facts; and, with regard to the form these “manifestations” take, it will be our wisdom to call nothing “common or unclean.”

In the course of the article, the *Inquirer* is quoted as having not only expressed its “profound disbelief of the phenomena in question,” but as having classed all Spiritualists as “infatuated believers, for whom it has nothing but pity.” The *Inquirer* is the leading organ of English Unitarians, and a very few months before it had referred to the death of Dr. Pierpont, in America, describing him as one who was especially distinguished for good sense, acuteness, and sound judgment. Now, inasmuch as Dr. Pierpont had been to the day of his death an ardent, though not an “infatuated” believer in the facts of spirit-communion, the writer in the *Truthseeker* took occasion to notice this, and to put the two quotations from the *Inquirer* side by

side; and shewed by copious extracts from Dr. Pierpont's address to the Spiritual Convention over which he presided, (his last public act) how he spoke of his faith. Whereupon a contributor, under the signature of "Nemo," came to the defence of the *Inquirer*, accompanying his defence with a general assault upon the position held by Spiritualists. The following is the reply of the writer in the *Truthseeker*, and from it may be gathered the general tenor of the article to which it refers. The reply is given, *in extenso*, from the *Inquirer* of Saturday, April 6th.

MODERN SPIRITUALISM.

SIR,—Will you allow me to make a few observations with reference to the article by "Nemo" on my notice of certain books on "Spiritualism" in the *Truthseeker*? He seems rather to miss the point of my reference to Dr. Pierpont. I quoted the *Inquirer*, which had classed all "Spiritualists" as "infatuated believers;" and I think it was really to the point to quote from a former number a description of Dr. Pierpont (a devoted "Spiritualist"), which showed that at least *one* "infatuated believer" was possessed of some safeguards against infatuation, in that he was "a venerable and accomplished man," with "a magnificent brain, ripe scholarship, a good knowledge of law, a strong fervent love of right and justice, and the right side of the question," having a distinct and singular reputation for shrewdness, good sense, and a keen appreciation of the value of evidence. I still think that reference was very much to the point in the matter of "infatuated believers." I do not seek to enter into a discussion of the whole question; but the subject is of sufficient importance to warrant me asking your indulgence while I notice a few of the points raised by "Nemo." Personally, I am not what is called a "believer" in the usual sense of that word. I am a truthseeker, and I have seen enough to make it imperative upon me that I should investigate; enough also to lead me to the conclusion that if "spiritual influences" are not at work in connection with what I have seen and heard, I, for one, am completely "at sea."

"Nemo" thinks it absurd and degrading that immortal beings should employ themselves in moving furniture about a room; and he thinks it no advance that spirits should "leave the body and take to tables." But this is a most grotesque and absurd representation of the case. If he would inquire he would learn two things: 1st, that these physical manifestations are condescensions to our earthly needs; and 2nd, that advanced Spiritualists have as little to do with, and care as little for, these outward phenomena as "Nemo" himself. It is only a fantastic jest to speak of spirits leaving the body to tenant tables, or to say that spirits "employ" themselves in this way. What they do, they say they do because we need and ask for "solid proofs," and because at present no other proofs are so likely to win attention and carry conviction. It is our fault that we require these "solid proofs," not theirs that they give them. But what is there so absurd, after all, in the moving of a table? The absurdity may be in our conceit or pride. But, in any case, we ought to consider that great ends make trivial things great, and that acts are worthy or unworthy according to the result desired. I do not say it is a very high condition of mind that requires these physical phenomena, but I do say that nine hundred and ninety-nine men out of every thousand need them, if they are to be convinced at all. Objectors, then, should go right to the point, and show one of two things: either that unseen beings are not near us at all, or that, being near, they cannot indicate their presence. But, in the first case, we should cut ourselves adrift from some of the dearest and holiest beliefs and hopes of Christendom, and from nearly the whole of the New Testament; and, in the second case, we should find it difficult to show the absurdity or to prove the impossibility of a spirit *out* of the body doing, *under certain conditions*, what a spirit *in* the body can do.

That absurd "messages," and blunders, and contradictions are frequently given, I am quite ready to believe; but I know that "communications" of a far higher order are being received, and I know also that we are advancing rapidly in this direction. It becomes us to be patient. We are only learning the alphabet at present; what we shall receive or perceive presently we know not; but this we know, that the two greatest of modern sciences, astronomy and chemistry, with their circle of glorious facts and the wealth of their results, were preceded by the absurdities, the bunglings, and the bewilderments of astrology and alchemy. It may be that we are approaching a new science, and that we are now stumbling over the first few steps of the way; and it seems to me that it is better to stumble in the honest investigation of facts than to stand scornfully straight on the beaten track. And certainly, the absurdities of Spiritualism are not more absurd than the absurdities of astrology and alchemy; and we may be forgiven for tolerating them if they lead us on to as wealthy and as wide a field. It will not do to say, "Oh, but they will not;" let us wait, and search, and see. It may be that in another hundred years men will have discovered something of the *law* that governs this fact of spirit-communion (for, if it be true, it *has* law beneath it, as *all* God's facts have); and then, getting beyond our preliminary fogs and these voices on the threshold, men will hold beautiful and helpful intercourse with those who are lost to sight, but whom the piety of the Church has never ceased to regard as in some sense near. When that comes to pass, two things will happen:—men will not fear death, neither will they be in bondage to many things as they are now.

"Nemo" has drawn a picture which he meant for banter, but which affected me with anything but feelings of mirth. He described a communicating spirit as "a disembodied ghost, flying from place to place in '*all weathers*,'" &c., and he seemed to think that a good answer to those who say that unseen beings are ever near us. Heaven help us! What a long way some of us have yet to go. I suppose "Nemo" believes that spirits *leave* the world "in all weathers." Could he get a jest out of *that*? Yet where is the difference? Here is one man who believes that a beloved friend has visited him for a moment to speak a word of comfort and kindness to him; and because it snows, "Nemo" laughs at him for thinking that "a disembodied ghost" could stand that. But would he laugh at another man who *at that same hour* stood by the bedside of his little child or dear friend, and believed that the unseen spirit had gone forth that bitter night? What if those who go and those who come are alike unconscious that it is cold and ignorant that it is dark?

"Nemo" says he has studied the literature of Spiritualism; but I think he is under some mistake, or he could never have said that "the doctrines set forth in that literature are all of the most materialistic character." That some Spiritualist books are tedious, crude, and unsatisfactory I admit, and this is only to be expected at present; but the above statement is so completely opposed to the facts of the case that I really question whether "Nemo" has read anything beyond newspaper notices. But perhaps he would call it "materialistic" if I asserted that the spirit-world was a real world and that spiritual beings were real beings; not "disembodied ghosts," but beings many degrees *less shadowy* than we are. If so, then I admit Spiritualist literature is materialistic; but I envy no one his faith who still thinks of a spirit as a poor shivering shade or something less, and of the spirit-world as an attenuated vapour, unreal, ghastly, spectral.

As I have said, it is a question of facts; and, of all people in the world, inquirers and truthseekers are not the people to be in a hurry to disregard or despise these. We profess to be ready to receive all light and all truth whence-soever and howsoever it may come, and surely we can afford to look a little longer at what so many earnest men say they have "seen and heard." For "Nemo" himself tells us he is amazed and distressed that so many "persons of wide and varied culture, and shrewd in all business matters" should have become "infatuated believers." But this very fact (which is a fact not only in England, but in America, France, Germany, and Russia) coupled with another important fact, that in every age, in some form or another, spirit-communion has been believed in, should "give us pause." The opponents of Spiritualism love to talk of "science" and "law." But upon what is science built, and what leads to

the clear discovery of law, but *facts*? And what ought to make us so sparing of condemnation or scorn (when facts are in question) as acquaintance with science and law? And upon what does the scientific inquirer so much depend as the thing his eye can see? And who so little likely as he to fancy that he has exhausted all sciences and discovered all laws, and that he has gone to the core of things, when, as yet, he is only feeling about the rind? Science and law! It is to the men who are loyal to these that we earnestly appeal, since we are only testifying to what our eyes have seen, and because we know that if they are true to their principles and methods, they will look often before they laugh once.

But "Nemo" would rather put it all down to "witchcraft" than to the influence of unseen beings. What does he mean? What is witchcraft? If it is nothing how can he attribute anything to it as the cause of it? This is a curious point. He says, "the old-fashioned superstition has more to say for itself than the newer superstition." But what if they are one and the same "superstition?" It never smokes but there is fire; and perhaps, after all, the element of fact in "witchcraft" was the lowest phase of spirit-communion. What if modern Spiritualism is another step? And that it is an immense step *in advance* every one who really knows anything of what is going on will at once admit. And what if, with the help of refined and particular inquirers, like "Nemo," we are on the point of taking another step onward in the road that will get brighter and broader as we go on, and make possible for those who come after us a spirit-communion which shall only help, and heal, and bless?

"Nemo" objects to my statement that "intelligence" is manifested as well as power by the movement of ponderable bodies, &c., and he says that the answers got in this way are "often false and highly ridiculous." So I have heard; but I have yet to learn that falsehood and absurdity do *not* indicate intelligence. But with regard to the "tricks of the spirits," or their absurdities, or even their "malice," it may be well for us all to see that a world which turns daily into the spirit-world some thousands of tricky, absurd, and malicious beings, has not much right to complain or much cause to be amazed that such spirits are there. Our business is to improve this world that the next may be improved; and, in the meantime, we may be comforted by the thought that like will attract like, and that if we are pure and true and gentle and earnest we shall have around us spirits who are like ourselves. And as for the grotesque and silly fear that if we go on investigating in this direction "all the horrors of hell may be let loose on the world," all I, for one, can say is, that my trust in the good Father is sufficient for this peril also; and I feel sure that Heaven is stronger than Hell, whatever these words may mean, and that our holy desires, our pure affections, our gentle thoughts, and our humble prayers, will be our safeguard here and everywhere. So far as I have gone, I have only seen and heard that which is elevating and beautiful and helpful to a large faith and a quiet joy; and I confess that I now earnestly hope it is true.

But "Nemo" altogether repudiates "spiritual influences," and says that "there is not the slightest warrant" for the conclusion that unseen beings are concerned with the phenomena in question. Here, again, I think we have an indication of the fact that he is acquainted with these phenomena only from newspaper reports or rumour. What *would* satisfy him that "spiritual influences" were at work? If, sitting with a few personal friends in his own house, he saw a massive telescopic dining-table, a good load for four men, deliberately lifted to the roof, with not a hand touching it, and then, after being violently shaken at his request, slowly let down again as gently as a snow-flake; and if this were followed by sharp, clear sounds upon it, giving distinct and rapid answers to questions; and if this again were followed by the agitation of his wife's or sister's hand, ending in writing, swift, decisive, and clear, giving answers to questions containing names, and dates and other particulars, known perhaps to no one present, but afterwards found to be correct; and stating that all this was done for our sakes, to prove to us, in the only way that would be likely to convince us, that unseen beings were near, and that the time had come when they wished us to know it, that we might be led on to a pure enjoyment of spirit-communion, would this satisfy him? Would this connect the despised table-moving with "spiritual influences?" And yet *all this, and much more, is true*; and I can

imagine nothing more unscientific than to shut the eyes and say "*It cannot be.*" We can only reply, "*It is.*"

But "Nemo" says that the whole thing "upsets our highest and purest notions of the spiritual life, and makes our immortality a curse rather than a blessing." This is another proof, to my mind, that he is really unacquainted with the facts. If anything is upset it is our poor old "notions" that Heaven is a great place filled with selfish beings who, lost in mere enjoyment, have forgotten all about their struggling brethren still on earth. He must be a strange being who would think it a "curse" to be promoted to the office of a "ministering spirit"—to take his place amongst the "great cloud of witnesses" who "surround" us. But if it is the moving of ponderable substances that is the offence, then let us make haste to find out, to believe in, and to enable unseen beings to take some other way.

I will only say, in conclusion, that I know scarcely anything of "mediums." What I chiefly know and rely upon has taken place at my own fireside; and I can only say that, though I am prepared to find that for a long time earnest investigators will have to submit to be pitied, ridiculed, or bemoaned, I hope to be found amongst those who, when facts come home to them, are courageous enough and honest enough to face them. For it is not for us to say what ought to be, or what cannot be; it is for us simply to find out the truth; and, if it is necessary, we must readjust our ideas, beliefs and "notions" to agree with *the thing that is*; and, so far from complaining that sceptics plague us, I welcome those who compel us to make good our affirmations and look well after our facts.

THE WRITER OF THE REVIEW IN THE
"TRUTHSEEKER."

We regard the foregoing letter as one of the most valuable contributions which controversy on this question has called forth; and are glad to perceive that a lively correspondence on the subject is still being carried on in the columns of the *Inquirer*. May it prove another "modern instance" of the "wise saw," that "the agitation of thought is the beginning of wisdom."

It may be desirable to occasionally "see ourselves as others see us," and to see our faith and its related facts as others see them; let us, then, cast a glance on what is said "concerning things spiritual" by a critic on the otherside of the Atlantic, and who is evidently not well disposed towards the movement of modern Spiritualism. Under the above title he presents us in *The Nation*, (a respectable New York weekly newspaper, corresponding to our *Spectator*) with an article which aims to give a general idea of its claims and proofs in the "vernacular idiom." While not free from mis-statements (which well-informed readers can easily correct), we commend to the attention of journalists on both sides the Atlantic its presentation of the facts, which, indeed, are now too notorious to be denied by any who have taken the pains to thoroughly inquire into them. It says:—

After having been scoffed at, spit upon, and theoretically annihilated for the last hundred years, ghosts are again beginning to look up in the world. The newspapers teem with accounts of the marvellous doings of the uneasy inhabitants of the unseen world, and every private circle has its tale of wonder and horror which never finds its way to the press. The air is fairly heavy with the burden of restless spirits, who go wandering to and fro over the earth and walking up and down in it; at the dead of night their footfalls strike on wakeful ears all over the land, and to believing eyes they show themselves at times in visible forms. Vague reports of their appearance in some locality creep into the

public prints, to be followed by innumerable items of circumstantial statement, and these again reinforced by bundles of affidavits Among all the phenomena of the present century, there is hardly one more remarkable than the rapid growth of the belief in the possibility and existence of a constant intercourse between the material and immaterial worlds, and the fact that this belief does not prevail so much among the ignorant, but is confined rather to the educated classes. Under the name of Spiritualism it has spread to an extent which would seem incredible were that sublimated mysticism anything more than a natural reaction from the intense materialism of an age which practically believes in nothing that cannot be seen or felt or demonstrated. And truly a faith which, if the claims of its adherents be correct, numbers its proselytes by millions; which can point among them to many men certainly highly cultivated and commonly esteemed clear-headed; which boasts of a literature of its own, already almost infinite in quantity, though infinitesimal in value; (?) such a faith deserves consideration for what it has done, if not for what it is. At any rate, clear ideas should be held as to the nature of its claims and proofs It is the aim of this article to give a general idea of these claims and proofs, translating only the vague and misty language in which they are ordinarily couched into the vernacular idiom Spiritualism relies almost entirely upon a direct, constant, and intimate communication with disembodied spirits. It presents, in favour of such a communication, an array of evidence which, whether true or false, has been sufficiently striking to challenge the attention of the curious, sufficiently plausible to shake at times the doubts of the most incredulous, and sufficiently convincing to gain the assent of many men of education and capacity. Indeed, it is a singular fact that nearly all who have begun the practical investigation of the subject, no matter how sceptical they were at the outset, have ended in becoming ardent believers in the new faith and advocates of it. Many, perhaps all, of the marvellous stories told may be untrue; but, under the circumstances, it is hard to say that they are in themselves absurd And it is to be remembered that while there is nothing save the infrequency of direct supernatural agency to contradict such a belief there is much both in history and revelation to strengthen it. It is an illusion, if it be entirely an illusion, which the traditions of all nations have favoured, and in which the wisest and greatest men of all ages have shared. It has formed the groundwork of the most striking portion of the legendary lore of modern Europe. There has been no time in which it has died out utterly; it is not until a comparatively late period that it has even died out in the minds of men of commanding ability. Every one knows that no longer ago than the preceding century Johnson went on a ghost-hunt to Cock-lane; and Addison, who lived in an age inclined to be sceptical in all matters spiritual, and himself no way given to credulity, in an essay ridiculing the vulgar horror of ghosts, took pains to add that he thought a person terrified with the imagination of spectres much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and the belief in it groundless.

Our critic proceeds to rate Spiritualism very hardly, though it would be deservedly were his assumption true that Spiritualism is put forward as a system to supersede Christianity;—a view, which though it may unhappily find seeming countenance in the writings and speeches of some Spiritualists, is about as true as it would be to say that Spiritualism is a system designed to supersede gravitation. The article concludes:—

Still, mothers are losing their children by death; fond fathers unwillingly give up the only son of their name to the grave; each day how many die, some of whom are long and some of whom are always bitterly mourned by the survivors—mourned with “blind longing and passionate pain.” And this being so, it is in vain to look for a speedy ending to a belief that offers the living one more opportunity to speak with the beloved dead.

We quite agree with the writer in his last remark: it is not only vain but foolish to expect or even to desire the cessation of a belief so consonant to human nature and experience, so consolatory in its influence, and so true; for, to repeat a remark of his, which we hope will not be forgotten:—“*Indeed, it is a singular fact, that nearly all who have begun the practical investigation of the subject, no matter how sceptical they were at the outset, have ended in becoming ardent believers in the new faith and advocates of it.*”

T. S.

A BIOGRAPHICAL SKETCH OF DR. JUSTINUS KERNER.

(Author of “*The Seeress of Prevorst, &c., &c.*”)

PART III.

THE LAST DAYS OF JUSTINUS KERNER.

DURING the several last years of Kerner’s life, he suffered not alone from blindness, but also from a general nervous prostration and discomfort—probably resulting from the loss of much vital fluid during the years in which he mesmerized the crowds of patients who resorted to his house for magnetic treatment. This nervous suffering gradually reduced his strength, and rendered him—accustomed to take a considerable amount of out-door exercise—unable to walk, or even to stand for any length of time. Thus, during the course of the last summer of his life, he was frequently not able to spend more than a very few hours of each day in his gardens. With the beginning of the winter, which confined him to his room, he was troubled with an incessant sleeplessness which robbing him of his rest at night, and rendering his days devoid of comfort, became a severe torment to him. Thus he longed ever more and more for the arrival of his departure into the new life. Amidst all his physical sufferings, his strong vital power continued to manifest itself in mental activity, and in the lively interest, always evinced by him, toward intellectual matters, whether of literature, science or art, and which rendered intercourse with his friends, far and near, one of the daily necessities of his life. Thus, even during his hours of most severe suffering, he delighted to receive his friends, and a day seldom passed without his dictation of several letters. During the last few months of his existence, an even stronger impression of his approaching departure expressed itself in his correspondence.

About the middle of January, 1862, Kerner, through losing hold for a moment of the friendly arm which guided him, met in his

room with a severe fall. Within a few days, however, the effects of the accident passing away, he appeared to have regained his usual state of health, and hopes were entertained that he might safely pass through the remainder of the winter. He appeared so well, that his daughter, Maria, was enabled in February to hasten to Cannstadt to nurse her sister-in-law, Theobald's wife, who was then dangerously ill, and who indeed was not destined long to survive her beloved father-in-law. Upon the 5th of February, when Kerner's daughter returned home, she found her father in one of his most cheerful moods. He had invited all his Weinsberg friends to come that evening to him to partake of certain Munich-beer, which had shortly before arrived as a present from Prince Adelbert, of Bavaria. The day closed amidst lively conversation. Thus terminated Kerner's forty years of hospitality in Weinsberg.

On Monday, the 10th of February, the aged poet-physician was seized with severe influenza—which associated with continuous fever, assumed a dangerous character, and caused his son Theobald to be summoned. By the time that he arrived on Monday, the unfavourable symptoms had, however, decreased so decidedly, that Dr. Theobald was enabled to return to Cannstadt. The following day he again visited his father, and on Wednesday, as satisfactory symptoms of amendment had shewn themselves, set off home to his sick wife.

It is probable, however, that Justinus Kerner, who had always lived in such close connexion with the Spiritual World, was aware of the proximity of the great change awaiting him. Already, on Tuesday evening the 18th, he had been heard quietly repeating to himself a stanza of the poet Holtiss, which may be translated as follows:—

Strengthen Thou me through Thy dear wounds, O God!
Thou, who as man, this dreary earth hast trod,
When near my death-bed, solemnly shall glide,
Life's crowning hour, with Judgment at her side.

On Thursday the 20th, in the afternoon, the attack of influenza returned with such violence, that in all haste, his son was twice telegraphed for. He was, however, unable to reach Weinsberg before early on Friday morning.

There were assembled around the poet's death-bed, his son Theobald, his eldest daughter, Maria, with her two sons, her youngest daughter, and her eldest daughter's husband. Kerner's second daughter, Emma, being taken ill, had been removed by her husband previously to Kerner's passing away. One of the mournful group in the chamber of death was a sister of Rickele.

The aged poet was heard in a low voice to utter the words, "I am dying," and calmly folded his hands. About noon the

struggle of death set in. At first he appeared to suffer much, especially through the difficulty which he experienced in making himself understood. One after another he summoned his beloved ones to him by name, and alternately took their hands. As day declined he became even calmer, and his last words were, "Lord, Thy work is accomplished!" then, "Good night! Good night! may you all sleep well."

During the first hours of the night a gentle breathing was still perceptible. At about half-past eleven this entirely ceased, and the noble heart of the Poet of Weinsberg was at rest for ever.

The tidings of Justinus Kerner's decease quickly spread. On Sunday, 23rd of February, 1862, throughout the neighbourhood, and at Heilbronn and elsewhere, people prepared on all sides, far and near, to pay him the last honours with deep love and respect. Early upon the Sunday morning a black flag floated from the ruins of the Weibertreu, announcing to the inhabitants of the Sulm-Valley that the town of Weinsberg had lost its most note-worthy citizen. A deputation from the corporation of the town waited upon the family with an expression of condolence; and the musical societies of Weinsberg and Heilbronn desired to accompany to the grave the corpse of one who had enriched his country with so many beautiful songs, and honour him by singing around his grave. But Kerner, who revered only the soul, and not the perishable body,—who had always been averse to funereal parade,—and who, as he has shewn in his "Picture Book," had always taken pleasure in the simplicity of his father's funeral, already, on the 27th of March, 1850, had arranged the plan of his interment, which we here give in his own words:—

"My body shall be buried in all stillness, without song or parade, even as my father's body was buried. My body shall alone be attended by my son and his wife, by a clergyman, and a friend. There shall no oration be held, nor yet shall there be any singing at the grave." To these directions, in 1857, Kerner also added, that a flat stone should be placed between his wife's grave and his own, upon which should be inscribed, "Frederika Kerner and her Justinus, 1854—18—". No other words should be added, not even "Here lies."

Kerner's family endeavoured religiously to carry out the wishes of their beloved father. Consequently, no invitations to the funeral were issued. The ceremony of interment was to take place upon the Monday morning at nine o'clock. It was impossible, however, to prevent persons following the corpse. Each individual who went, thought, apparently, that he might appear as the "one friend." First of all there were the early college friends of Justinus, Uhland and Mayer, and then the sons of his "faithful Alexander," the Counts Eberhard and

Alexander of Württemberg, General von Baur from Ludwigsburg, Kerner's nephew-in-law, the husband of General Karl Kerner's only daughter, &c., &c. Thus many friends stood that morning around the coffin in which the corpse of Justinus Kerner lay. According to his last wish, the venerable poet reposed upon a house-coat which had been made for him in former years by his beloved "Rickele." His body was wrapt in the long folds of the brown monk-like robe worn by him during the last years of his life, and in which his revered form is still in memory and in his picture familiar to his friends. His noble countenance, in its marble placidity, surrounded by its dark locks, appeared as the face of one transfigured.

Citizens of Weinsberg bore his coffin, richly covered with garlands of flowers and of laurel, made by the ladies' society and the musical societies of Weinsberg and Heilbronn and Stuttgart, and all who followed the coffin walked. Thus proceeded the procession—such a procession as Weinsberg will not readily see again—along the High-street, and out of the lower town into the grave-yard, lying in the middle of the valley, and opposite the Weibertreu. From the Weibertreu, and from the gates of the grave yard, floated black banners. The procession wound its way across the grave-yard towards its south-eastern corner, where is situated the burial place of the Kerner family, an open space shaded by several trees. Here was the spot chosen by Justinus himself, and here was his mortal husk interred between the remains of his beloved wife and of a little grandchild.

There stood around the grave of Kerner his own family, his son with his two children, the widowed daughter with her three children, his son-in-law, his nephew-in-law, and the husband of his eldest grand-daughter, Pastor Bauer, of Sonnenstein. It was a deeply affecting moment when this gentleman, having exchanged a pastoral greeting with all present, announced the last wishes of the deceased, and all the great company stood bare-headed around the grave, and, in fulfilment of the departed poet's desire, silently repeated the Lord's prayer. Then, the clergyman having spoken the words of benediction over the sinking coffin, a gentleman of Weinsberg stepped forth, and, in the name of all his fellow-citizens, spoke a farewell. One of the corporation returned thanks in the name of the town for all the services which the departed had rendered, and cast a laurel-wreath upon the coffin. Lastly, the crape-covered banner of the Weinsberg Musical Society was lowered and waved over the open grave, each person present flinging earth upon the coffin. All the ceremony now being ended, the bells of the church began to toll for the service of the day, for it was the festival of St. Matthew.

Upon the newly covered-in grave was placed a laurel garland, received from the Swabian Musical Society, of which Kerner had been a member.

It is now marked by the simple inscription :—

“FREDERIKA KERNER AND HER JUSTINUS.”

Fully to complete the portrait of our poet we must introduce, as its background, a sketch of his picturesque and original home and home-life, together with the groups of friends* who were in crowds attracted, throughout a long series of years, towards

KERNER'S HOUSE.

Few are the homes of poets possessed of a more marked individuality than is the house of Justinus Kerner at the foot of the “Weibertreu.”

We have already mentioned that this house was built by the poet upon a piece of ground presented to him by the Corporation of Weinsberg. According to time-honoured custom, there was a grand celebration of the laying of the first stone. By the hand of his little son Theobald, aged five years, the poet caused a parchment document to be placed beneath the stone, the contents of which ran as follows :—

“This house was built, through the blessing of God by Justinus Kerner, the physician who sang songs, and by his wife Frederika, in the year 1828, at a time when the sun shone down upon hill and dale with heat seldom known ; but when Europe's Rulers, turning away from heaven, stood cold and watched the infernal murder of Hellas.”

By the autumn, this little house, consisting of but one story above the ground floor, was ready to be inhabited. The remaining portion of land, which as we have before observed was a portion of the old town moat, was laid out by Kerner as a garden : it extended as far as the wall of the town. In 1827, behind the original domicile was erected the so-called “Swiss House.” Subsequently the poet purchased from the Corporation the old tower, formerly a prison ; but at that time offered for sale as building material—and which formed the corner of the town wall. Kerner fitted up a quaint room in this tower, and henceforth regarded it as the chief ornament of his little territory. In time also he procured a still larger garden opposite to his house. Originally the land had been a disused graveyard. Out of the little “Dead-house,” Kerner formed a quaint

* Amongst the frequent visitors to Dr. Kerner, was Captain Medwin, the friend of Byron and Shelley. In the possession of this gentleman is a very interesting volume—a “Kerner Album,” in which sketches, poems and reliques of the poet-physician, collected by him upon these visits, have been tastefully arranged.

abode for the living, furnishing it in a simple rustic manner; and in this strange abode various of his most honoured guests were subsequently lodged.

Kerner's house—proper stands at the commencement of the road which leads to the castle. It fronts to the east, looking over an open space; on the south and west it is surrounded by its garden; on the north it is open to the public pleasure-ground, which extends from this point along the northern wall of the town as far as the church at the opposite end. The ground-floor of the house—beneath which extends a light, vaulted, and capacious cellar the entire length and breadth of the dwelling—has, to the left, the entrance-hall; to the right, a door into the stables and outbuildings. Between these two is a single room, which was the apartment once occupied by the Seeress of Prevorst. The upper story contains the abode of the poet, the four modest apartments of which are adorned with interesting works of art, and souvenirs of his various friends. In the middle room, the visitor's attention is first arrested by a half-length portrait (life-size) of Justinus himself, with his jews'-harp in one hand. It is by an Italian artist, Ottavio d'Albruzzi, who came to Weinsberg in 1851, and who died in 1855 at Nice. Beside the portrait, is seen a modelled relievo-likeness of the poet, by the painter, Edward Herdte, of Stuttgart, and which renders the ideal expression of Kerner's features more truthfully than any other of the numerous portraits taken at various periods of his life, and regarding which, Kerner was wont to make himself merry, giving some humorous title to each likeness, indicative to his mind of its peculiar expression—as for instance, “the robber,” “the soap-boiler,” “the pumpkin head,” &c., &c. Another plaster-medallion shews us the intellectual features of Alexander of Würtemberg. Equally interesting are Breslau's bust and statuette, and the likeness of the Seeress. As a worthy companion to Kerner's portrait, we find attracting the observer, with an almost magnetic power, an extraordinary picture of “The Poet Lenau in a Storm upon a desolate Heath,” painted by Karl Ruhl, of Vienna. To the south lies a great chamber called “Mary's Room,” from its chief ornament, a large mediæval group, in alabaster, of the Madonna and Child. This singular work of art had once stood in a place of pilgrimage, a church near Gaildorf, but subsequently lay broken for a long time in the Record Office, Obersantheim, until Kerner fortunately becoming its possessor, had it repaired by a sculptor of Frankfort, and brought to his own house.

To the north lies the room in which Kerner used to sleep, and in which he expired. Out of this room opened his study. As we have already observed, the limits of this small house were

considerably extended by the addition to the back. The Swiss house, supported upon pillars, formed beneath, a species of covered court, whilst it contained above, in its principal story, a charming, many-windowed, sunny reception room, surrounded on three sides by an open gallery; in the middle of which, as its sole adornment, hung a wooden crucifix, whilst along the broad cornice ran the pious motto—

“In the world ye shall have tribulation; but be of good cheer, for I have overcome the world——”

In the half-circular gable of the Swiss house, which has a balcony, is a curiously constructed little coffin-shaped chamber.

At the back of the house-garden rises the old Watch Tower, hung with a luxuriant growth of ivy. The lower room of the tower is made use of for various domestic purposes. Above is a vaulted apartment, in which, during the Peasants' War, Count von Helfinstein was imprisoned. At present its three arched windows are fitted with ancient painted glass, which casts a glowing light upon all within. Two curious wooden statues of a monk and a nun, from the cloisters at Heilbronn, stand there in grim solemnity, whilst an ancient figure in stone of a court-fool, or of a dwarf, guards the entrance.

Above, on the leads of the tower, a wooden canopy has been placed, supported by posts, at the feet of which young acacia trees have sprung up. From this spot a charming prospect across the Weinsberg Valley bursts upon the view, overlooked to the west and close at hand by the ruins of the Weibertreu upon its round hill-top, to the east on the distant horizon by the castle ruins of Waldenburg and Marienfels. For a length of time upon the leads of the tower there used to stand a telescope, turned in the direction of the elevated church-yard of Löwenstein, through which could be seen the gilt cross glittering upon the grave of the Seeress of Prevorst, erected there by Count Maldeghem and Professor Eschenmayer.

Opposite to Kerner's house, in the large garden, nearly two acres in extent, stands the so-called “Alexander House,” the age of which is marked by the date of 1610 placed above its entrance. Its upper story contains a sitting-room and two smaller chambers. In this little home is preserved the table made by Kerner when a boy, and to which we have referred.

Thus, in imagination, having visited the dwelling of the Weinsberg Poet, we will now take a retrospective glance at the long line of guests, who between the years 1822 and 1862, have sojourned for longer or shorter periods beneath these hospitable roofs.

Amongst these must be first named Kerner's Swabian poet—friends of his early youth,—Uhland, Schwabe, Mayer, &c.

In the autumn of 1827, the author of *Grecian Poems*, Wilhelm Müller, arrived in Weinsberg, and Kerner himself relates in a note to his poem, written to celebrate the visit of this guest, that he had the Grecian colours, white and blue, displayed from the tower in order to do him honour. It seems, however, that Wilhelm Müller looking forth from his window on the morrow, was no longer greeted by the flag of white and blue; but by an ominous black cross upon a white ground! The white and blue had been painted for the occasion over the black cross, but during the storm and rain of the night the bright Grecian colours had vanished! Wilhelm Müller dying within a few days of his visit to Kerner's home, this circumstance of the black cross was regarded by Justinus as having been a prognostic of his guest's impending death.

Shortly after the death of the Seeress, one of Kerner's most distinguished and beloved friends made his first appearance at Weinsberg, where his place as a poet at the "round table" of poets must not be forgotten—and this was the handsome and chivalrous Count Alexander von Würtemberg. A bond of intimate friendship united this member of the princely house with the poet-physician and his wife, by whom he was always received as a member of the family circle. Every year the Count appears to have visited his friends for a longer or shorter period, sometimes for a few days, sometimes for weeks together. Upon such visits he was lodged in the little house in the large garden, which thus received its name, "Alexander's House." Kerner's affection for the Count has expressed itself in various poems.

Two years later, another noble poet presented himself at Weinsberg. In the summer of 1831, the son of an Hungarian nobleman, Nikolaus Hiembisch, of Strellenau, introduced himself to Gustav Schwab, at Stuttgart, in order, like many another aspiring young writer, to be ushered by him into literature. Speedily, under the name of Lenau, his fame spread throughout Germany. Schwab made his young friend first acquainted with Uhland and Mayer, then introduced him to Kerner, with whom he became very intimate, and in whose house he spent the happiest days of the last stormy thirteen years of his life.

It was in "Alexander's House" that Lenau, in 1833, prepared for his American journey, a circumstance which led Kerner to assert that it was from beneath his roof that Lenau had embarked for America. Immediately upon Lenau's return from "that perfectly strange land," as he termed it—"that land with its burnt-out human beings, in their burnt-out forests—the true land of the sunset—the very west of humanity," he once

more presented himself, and poured forth to his friend Kerner, in sarcastic words, his dislike to America and the Americans.

Lenau generally, however, used to inhabit the tower. There, in the early spring of 1834, he composed a considerable portion of his *Faust*. A brotherly friendship existed between Lenau and Count Alexander, and occasionally they would visit Kerner together. As if he foresaw that a dark fate awaited this remarkable young poet, Kerner entertained a peculiarly tender regard for him. Indeed, it appears as though Kerner, possessed of the eye of the seer, had once beheld in very truth, the spirits combating for the possession of Lenau's soul, as Lenau himself has described in his *Faust*, *Savonarola* and the *Albigenses*.

The most brilliant period of Weinsberg hospitality closes in 1844, when within two months Count Alexander suddenly died in Wildbad, and the night of Lenau's mental affliction fell upon him at Stuttgart, a night destined to continue six years, until death at length arrived to lead the unhappy poet's soul into everlasting day. And again, in the same year, within two months, died another of Kerner's cherished poet-friends and frequent guests, Gustav Schwab.

It would be impossible to enumerate the crowds of visitors who, both before and after this period, thronged to Weinsberg, high and low, princes and men of the people, military and learned men, diplomatists and poets, and also many ladies—all being received with hospitable welcome. From 1839, and during the following fifteen years, Kerner was accustomed each day to enter the names of his visitors, with occasional remarks, in his pocket-book. Polish refugees were guests who received much honour at the hands of the poet. He had sympathized deeply with the struggle of Greece for independence, nor were his sympathies less strongly called forth by the struggle of Poland. During the winter of 1831-32, for weeks together, he entertained fugitives from Poland, who in great numbers passed through Weinsberg.

In the following spring the Generalissimo of the Polish army, Rubinski, visited Kerner, whose Seeress of Prevorst had in former years deeply interested him. Rubinski lodged in Alexander's house, and in it Kerner suspended, as a memorial of the presence of this distinguished guest, the laurel-crown, which the inhabitants of Weinsberg presented to the General, but which he, as being vanquished, had declined to receive.

A royal fugitive also once reposed in Kerner's house, the dethroned Gustav IV., of Sweden, who—under the name of Gustavson, was wandering in poverty through Germany in 1826, his knapsack upon his back—entered the poet-physician's hospitable house, and there found a temporary resting place.

Strauss, in one of his friendly papers when making the *amende honorable* to Kerner for his severe criticism upon the *Seeress of Prevorst*, gives the following agreeable description of life beneath Kerner's roof.

"A more beautiful or refined hospitality it would be difficult to encounter in any dwelling. Amongst the numerous strangers who each year visit Kerner's home, there is not one whose peculiarities are not recognized and to whom especial attention is not paid. Is any friend of the poet staying in Weinsberg, Kerner is never satisfied—be it possible to accommodate him in the house—until he has broken bread and slept beneath his roof. The invitation is seconded also in such a hearty and graceful manner by the poet's wife, that it is difficult to withstand it. The fear of being intrusive and burdensome, is lightened to the guest by the recognition of his presence in no way disturbing, or changing the daily household routine; he perceives that all things pursue their simple, ordinary course. . . . No wonder is it that here persons tormented by evil spirits seek for aid and healing! The good spirit must infallibly drive away the evil demons. An Angel of Peace appears to brood over this household. A sense of order, of quiet gaiety and benevolence is seen to beam from all countenances, is felt in all that is beheld and heard. . . . Kerner must be seen in his own home before a proper idea of him can be either formed or imparted."

Emma Meindorf, one of Kerner's literary lady-friends and occasional guests, in her *Villegiatura in Weinsberg*, observes, "Kerner is an appearance, which in its pure originality, we cannot sufficiently seek to preserve. . . . Possibly there may arise such poor, desolate times, that it will be difficult for mankind to believe that such a man really ever existed, and he will be regarded as a myth. He belongs to those beings who, their life's labours set aside, one ought to be grateful to, because they are, as it were, an assurance to our faith. Should any one fear that the German poetic nature should depart from earth without a trace, let him only knock at the door of the little house at the foot of the 'Weibertreu!'"

Until within a few years of his death, Kerner was accustomed to act as guide to his friends throughout his house and gardens and to the Weibertreu. He not unfrequently would take his friends with him upon his professional drives, in order to shew the beauties of the neighbourhood to them, or perhaps to introduce them to some remarkable person. Did you not chance to encounter any interesting guests in the house, there were many objects to remind you of their frequent presence. For instance, there was the drinking glass, presented by Lenau to his host, upon his departure to America, in 1832, which had been

celebrated in verse, and which Kerner was accustomed daily to use until his death, thirty years afterwards. Then, there were the poet's correspondence with his friends, of which most probably you were granted many a pleasant glimpse. This correspondence, from 1805 to 1825, was contained in a row of black volumes, whilst the correspondence, extending over the later years of Kerner's life, formed a complete library, which was stored up in the tower chamber.

A charming recreation in Kerner's house, was his performance upon the jew's-harp, which possessed a magic charm impossible to convey in words. The tones drawn forth by the poet from his simple instrument resembled those from an Æolian harp. Kerner was endowed with a high musical genius, although he was no educated musician. Alternately using two jew's-harps, he was accustomed to improvise wonderful melodies. Especially did he love to surprise his friends in the twilight with this unusual musical gift of his. This simple instrument was a source of great delight and solace to Kerner, and it was with deep regret that towards the close of his career, he was, through the increasing weakness of age, forced to abandon the use of his "little bit of iron," as he used affectionately to call his jew's-harp.*

A scarcely less peculiar accomplishment unfolded itself in Kerner during the years of his increasing blindness, and which he playfully called *Klecksographen*, which may be translated as *Blotto-graphs*; these were the fantastic duplicate shapes produced in the folds of papers from ink blots. This amusement became a source of poetical inspiration to him, he creating out of them whimsical forms, all manner of figures from the spirit-world, and giving to each a poetic description of a grave or humorous term, according to the bent of his genius. A number of these *Klecksographen* were collected together by Kerner, and arranged in a scrap-book by him in 1857. The poetical descriptions illustrative of the designs being from his own hand, together with a preface describing their origin; thus, the whole was prepared for publication. The difficulty of re-producing the *Klecksographen*, however, obliged the idea of their presentation to the public to be abandoned. An illustrated paper, *Über Land und Meer*, in its number for May, 25th, 1862, has given a paragraph from Theobald Kerner relating to the *Klecksographen*, together with several specimens engraved on wood. Amongst these is a subject, frequently repeated by Kerner or his friends, the repre-

* It has been suggested by Captain Medwin to the writer of this article, that probably the word should be *jaw's-harp*, not *jew's-harp*—a harp to be placed between the *jaws*.

sentation of a butterfly, accompanied by the following little verse:—

Aus Dintenflecken ganz gering,
Entstand der schöne Schmetterling.
Zu solcher Wandlung ich empfehle
Gott meine fleckenvolle Seele.

Which may be thus freely rendered—

From blots of ink, ere they were dry,
Arose this lovely butterfly;
To God do I commend my mind
For transformation of like kind.

Increasing blindness in the latest period of his life, deprived Kerner of his enjoyment in his *Klecksographen*.

Various were the humorous scenes and incidents blending themselves with the graver and more poetical interests of the Poet's daily life. A trifling circumstance must not be omitted as a touch in the picture, and this is, that for a considerable period, the Sexton of Weinsberg acted as the doctor's coachman. Kerner was as fully alive to the humorous in his daily life, as in his writings. Once when his children were quite young—as a joke—he fastened them up in a barred box, at the Weibertreu, which usually contained the Æolian harp, at that particular moment removed for repair. The parents withdrew quietly, and left the visitors ascending to the ruins, to discover with astonishment the three odd birds in their cage.

In one of Kerner's gardens stood an arm-chair made of oak, in which each poet-guest of celebrity was requested to seat himself, after which his name was carved by Theobald upon the arm. On a certain occasion a German student read his poems aloud to Kerner, and exclaimed, "And I? Am not I a poet?" Kerner quietly returned, "Oh, certainly! But why has that chair near to you been making such odd movements all the time that you have been reading, as though it wanted to run away?"

When Kerner, Count Alexander, and Lenau were once seated together, reading aloud to each other their latest poems, the man-servant who had been waiting at table, entered with a piece of coarse paper in his hand, and somewhat bashfully remarked, that as they all were reading their verses he had brought his also, which were addressed "To the Doctor's Faithful Horse in the Yellow Chaise!"

Upon another occasion Kerner, taking a walk with his friends in the neighbourhood, met a peasant-woman, who requested some medicine from the Doctor for her sick husband. Kerner, having no writing materials with him, called to an inhabitant of Weinsberg whom he saw passing by, and wrote with a piece

of chalk, which the latter chanced to have in his pocket, a prescription in large letters upon his back. Whereupon the Weinsberg inhabitant, carefully watched by the anxious wife, proceeded to the apothecary's shop in the town; the apothecary as he read the singular prescription remarking that he had never seen the Doctor write so well before.

One day a travelling journeyman passed Kerner's house, and observing a carriage standing before the door, a table in the garden spread for dinner, and a going in and out of the guests, not unnaturally imagined that the house was an inn. He ascended the steps therefore, entered the Swiss room, made himself quite at home, and called out, "Landlady, something to drink here!" Frau Kerner waited immediately upon him, and when he was about to pay his "reckoning" he learned with astonishment there was *nothing to pay!* On the contrary, he received an alms bestowed upon him towards his further wanderings.

And thus moved on the beautiful idyllic life of Justinus Kerner, in the harmonious accord of mind, heart, and humour, until, with the death of his beloved wife, grief became the keynote of the music of his latter days. Under a portrait of him taken in his later days are, accordingly, written from one of his own poems:—

Fort, fort sint meine Rosen;
Fort ist mein schöner Traum!

"Gone are my roses; gone is my beautiful dream!" But his beautiful dream has now changed to the beautiful reality!

The "Good Spirit," the "Angel of Peace," as Strauss called it, which worked so many miracles in Kerner's house, and which so magically attracted all hearts was LOVE; the love towards all men which the poet had sown throughout his life as seed-corn, and which as the grain of love from all men, he was enabled to garner in. Michael Castle, a phrenologist, in his analysis of the poet-physician's character, has indicated this peculiar development, when he observes that Justinus Kerner "was endowed with one of the highest moral and intellectual natures, and that therefore he always relied upon the progress of mankind, or in other words believed and felt that man by his nature was a better and more sublime being than he in reality shews himself to be." Indeed, Kerner only beheld the good side of men, and possessed the rare gift of setting free within each soul its noblest nature. Thus considering men better than the world considered them, they in very truth felt themselves *to be nobler beings, and were so* in his presence. Therefore, in the eyes of many persons, Kerner's house became a church in which a High Priest of Faith and Love consecrated each one unconsciously to themselves upon entering beneath its roof.

Unquestionably one of the greatest blessings bestowed by Justinus Kerner upon his friends and humanity at large was the realization of an ideally beautiful human life.

A. M. H. W.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

MISS NICHOLL, THE NEW MEDIUM.

THE lady alluded to in Mrs. Sims' interesting communication in the February number of this journal, is a Miss Nicholl, the daughter of a well known sculptor, residing in the neighbourhood of London. It will be remembered, that some very remarkable manifestations were recorded as having been witnessed by Mrs. Sims, through the mediumship of this young lady, and at a *séance* at the house of Mr. Alfred R. Wallace, there were a quantity of natural flowers brought by the invisibles and laid upon the table, around which the party of seven persons were seated. The facts, and the conditions under which this unusual manifestation took place, were described by Mr. Wallace, and attested by the names and addresses of all who were present.

Since then I have had the pleasure of making Miss Nicholl's acquaintance, at the house of Mr. John Tawse, of 24, Arundel Gardens, Bayswater.

Miss Nicholl is an unusually tall, and powerfully made woman, without a trace of the signs of mediumship about her, though, as her father tells me, she is of an excitable and nervous temperament. It appears that, like all who possess the gift, it has been with her, though not understood, from her earliest recollection.

The "hallucinations" to which she was subject in her childhood, when she said she saw strange appearances, that figures passed through the rooms of their house, and that doors opened and shut as she approached them, were treated as delusions, to cure her of which, the family doctor ordered her head to be shaved and blistered, and in this way she and her friends have remained in ignorance of the true character of her condition until within a few months past, when her mediumship was discovered by Mrs. Sims, and the events followed as described by that lady.

On the occasion of my meeting Miss Nicholl, there were seven persons present:—Mr. and Mrs. Tawse, and a lady friend of theirs, Mr. Nicholl, the medium's father, a medical friend of

mine, and myself. We sat round a table in the drawing-room, and at once obtained the usual rapping sounds; we were told by the invisibles that we should have a remarkable manifestation if we would exclude all light.

To this Miss Nicholl strongly objected, and we lost most of the evening in endeavouring to obtain the necessary conditions, short of total darkness.

At length Miss Nicholl yielded, and having made the room quite dark, we took hold of each others' hands, and had hardly composed ourselves when the medium cried out that a hand was grasping her neck; and, becoming painfully agitated, I at once struck a light, when we found a number of natural flowers spread upon the table before us. There was a bright damask rose with a profusion of green leaves, the petals being secured by a fine wire artistically entwined around them, as if a skilful florist had arranged it, to prevent the leaves from falling; two azaleas, a white hyacinth, some maiden hair fern, &c. The stems of the flowers appeared to have been broken, not cut off. There were no flowers of any kind in the house previously, and Mr. Tawse was not aware of any conservatory in the neighbourhood from which they could have been taken. I jocularly suggested that Miss Nicholl had perhaps brought them in her pocket, when Mrs. Tawse said she could answer for that, for it so happened that her children had been playing with Miss Nicholl, and had, more than once during the afternoon, filled and emptied her pocket with their toys, and Miss Nicholl good-naturedly at once turned the contents of her pocket for our complete satisfaction upon the table, and there was not the slightest trace of a flower or leaf to be seen, as there must have been from the fragile azaleas, the leaves of which fell off as we handled them. It is satisfactory, therefore, to be enabled to say that the flowers were not concealed in the only place they could have been; and, though a good many wise people who were not present will doubtless be able to explain the mysterious production of these flowers, none of the party present could, otherwise than by spiritual agency. All were quite satisfied that the wonderful fact was not the result of trick nor collusion of any kind.* After this we had some minor manifestations not worth recording, but

* A manifestation of a similar character is recorded in the *Banner*, of the 2nd February. It occurred at the residence of Mrs. Merwin, 8th Street, New York, about the same time as at Mr. Wallace's in January last. A circle being formed of a few friends, it is stated that "there came into their midst a flood of flowers . . . those present began to inhale the perfume of flowers! These delicate aromal essences pervading and flooding the atmosphere for a few moments were followed by a whole shower of flowers falling upon and about those in the circle. They counted seventeen violets, with tuberoses, rose buds, and heliotropes, fresh and fragrant as from gardens in June."

we should doubtless have had some other extraordinary exhibition of spirit power had the medium been able to command herself; she was, however, so extremely agitated, and so earnestly begged that the light should not be put out again, that we deemed it best to break up the sitting. Since that evening, at a private *séance*, and in the presence of an entirely different party, ninety-six flowers of various kinds, all fresh as if they had been that moment gathered, were strewn over the table. This statement I have from the gentleman, a prominent City man, at whose house the *séance* was held.

The production of these flowers under the conditions named, adds another link to this class of spiritual phenomena. The explanation given by the spirit of Dr. Franklin, and legibly written on a card, was communicated to me some time since by Mr. L——, of New York. (*see* Vol. ii., p. 493.)

On several occasions, cards, paper, and once a large sheet of cardboard and a box of crayons, were taken away on one evening and returned the next; the cards were covered with writing, and a cleverly executed drawing was found upon the cardboard.

On one of the cards the following was written:—

“We conceal the cards in the sphere of the medium, and make them invisible to the naked eye as other atmospherical substances are. You have yet to learn that the atmosphere has great power, and does great wonders for the creation of men. We conceal the cards in the shadow of our spiritual atmosphere, and then we surround them with an electrical covering, which withdraws them from the sight. Let Dr. Franklin explain.—
ESTELLE.”

On another card:—*

“Let me explain the disappearance of the cards; we first spiritualise them so that you cannot see them, then we retain them between the two spheres, the natural and spiritual. In this way we can often make material objects so spiritual, that the naked eye cannot behold them. We use elements of the atmosphere for our channel, the elements of the atmosphere are the channels through which we manifest. Paper is most easily made invisible. Be not doubtful when things appear vague and incomprehensible.—B. F.”

Miss Nicholl, it appears from her own statement to me, knows absolutely nothing of Spiritualism. She has never read a book upon the subject; she is unacquainted with the Davenport controversy, and did not even know that there is such a distinguished

* I have in my possession a number of the original cards written by the spirit of Mr. L——’s wife, Estelle, and by the spirit of Benjamin Franklin.

unraveller of psychological mysteries as Mr. Edmund Yates, the "Flaneur" of the *Star*, nor indeed was she aware of the host of other clever fellows who can imitate her "tricks," and satisfy the credulous multitude that she is a "clever impostor," that she "biologises her audience," and makes them believe they see flowers when no flowers in fact are there.

Happily, however, Miss Nicholl does not intend to trust herself to the tender mercies of such persons; she is determined not to make a profession of Spiritualism, nor to give a public exhibition of her powers; she will avoid sitting with promiscuous parties, and until she has more experience, and is able to overcome the nervous agitation from which she suffers, I have advised her to give up these sittings altogether. She has, it is said, great magnetic power, and to this branch of the subject she has wisely decided to devote her time.

To qualify herself, she is giving a few months' service to the Mesmeric Infirmary, under the tuition of Mr. Fradelle, and when she has obtained the necessary knowledge of treating disease, she will make mesmerism her profession. I have no doubt, from her robust constitution and genial disposition, she will be very successful as a magnetic healer, and that she will find a large field of usefulness for the exercise of such powers as she may possess in this way.

SPIRITUAL EXPERIENCES OF A LADY.

A LADY has recently related to me the history of her conversion to Spiritualism, with the usual injunction that her name must not appear in print, lest it should offend the prejudices of her relatives, who do not sympathise with her convictions. She is an educated woman of a religious turn of mind, and attached to the Church of England. As a girl she was a dreamer, and was accustomed to relate to her friends, with great circumstantiality, the visions she saw, which were sometimes of prophetic character, and were often realized.

Many years ago, whilst nursing an infant child of hers, it suddenly put its arms round her neck in a fondling manner, forcing her, by its unexpected action, to look upwards, when there seemed to her for the moment, that she was looking into open space, upon a heavenly vision, where her child was being borne away into the far distance of an angelic scene. At that instant the child relaxed its hold upon her neck, and she was horrified to find its lifeless body prostrate in her arms. Unprepared for such an event by any previous warning, the shock rendered the mother insensible, in which state she remained for a period unknown to herself, as her friends ever afterwards avoided all mention of the subject.

Recalling now many incidents of her life, she recognises that she must always have been a medium, though she knew nothing of Spiritualism until about five or six years ago, when she and her husband became acquainted with a clergyman who was a Spiritualist, and was accustomed to sit every evening with two members of his household, one of whom was a medium; of this however the lady and her husband knew nothing. On the first day of their acquaintance the clergyman invited them to visit his church; after inspecting it they continued to walk up and down the broad pathway of the churchyard, until it was dusk. During the walk, the lady fancied that she heard a footstep and the rustling of a silk dress close by her side; she looked around from time to time much disturbed, but seeing no one, she supposed it was only her imagination and she said nothing. She and her husband spent the next evening with the clergyman, and soon after entering the house, she again heard the same rustling of a silk dress, and saw a figure gliding through the room; and she was then induced to speak of the circumstance, and of the incident which had arrested her attention during their walk in the churchyard. A significant glance passed between the clergyman and his sister-in-law, who resided with him, and the lady was asked to describe the appearance of this imaginary person; she said she had not seen the face, but the figure was that of a tall slender woman, very like the figure and appearance of the clergyman's sister-in-law.

She was then told that the clergyman had some time previously lost his wife, who bore a strong resemblance to her sister, and whose tomb they had passed in the churchyard, and they said they had reason to believe that she had seen the spirit of the clergyman's wife, for on the previous evening they had received, at their usual *séance*, this message.—“I accompanied you in your walk this evening.” This interesting incident made a deep impression upon the lady and her husband, and, from her own past experience, made them open to receive with respect the clergyman's spiritual convictions. He lent them books to read, the first of which greatly interested her; she said, “I do not recollect the title of the book, but it contained some very interesting accounts of the spirit appearance of a wife to her husband in America.” I then told her that, strangely enough, that history was written by myself; it was the story of Estelle, which is no doubt familiar to most readers of this journal, to which it was first contributed by me, after my return from America. From that period this lady and her husband took great interest in the subject, though they were unable, and perhaps unwilling, to proclaim themselves believers. About a year ago, however, this lady's husband died. He was, as she says, most happily

resigned, and on the last day of his earthly existence, they talked alone of the coming change, and she earnestly entreated him, if it were possible, that he would return and tell her if Spiritualism was a truth, and if it was right to encourage and pursue the subject. She assures me that she never mentioned a word of this last conversation to any one. Her married daughter was the only one near her at the time, and as she and her brother were much opposed to Spiritualism, there was every reason for avoiding all mention of the last conversation with her husband. That night the daughter slept with her mother; the latter was wakeful, and whilst, as she declares, she was fully awake, she saw the figure of her husband, dressed in his ordinary habiliments, standing by the bedside, and with a calm smile peculiar to him, he uttered these words:—"Mary, I *am* very happy." The daughter, to all appearance, had slept soundly, and the first words she spoke upon awaking were, "Mother, I have had such a pleasant dream; I saw my father standing by our bedside, bending over us, smiling, and looking so happy."

About a month after these events the clergyman's sister-in-law called to see the widowed lady, and in the course of conversation, the latter, after telling her friend how calmly her husband had passed away, said,—“and do you know I have actually seen him, he spoke to me and assured me he was happy.” “I am very glad,” her friend replied, “that you have mentioned this, or otherwise I should not have ventured to tell you that we have received a message from him for you. At a recent sitting his spirit purported to be present, and gave us this message:—“Tell my dear wife that Spiritualism is true! I am very happy.”

The corroboration thus obtained was a source of sincere joy to the widow; she has now become a confirmed Spiritualist, and finds, as she says, her greatest happiness is to cultivate the acquaintance of all those who can sympathise with her thoughts and feelings upon this subject.

One further incident which this lady mentioned, is worth recording, as I do not remember to have heard of a similar case. She, like some others whom I have known, perceives at times a strong fragrance of fresh flowers around her, when there are no flowers nor artificial perfumes present of any kind to account for it. I have myself been present when spirit perfumes have suddenly pervaded the room, and have been inhaled by *all* the party. On one occasion the medium asked me for my handkerchief, and holding it in her hands for a moment, returned it to me strongly impregnated with the scent of roses.

But the peculiarity in the instance spoken of by this lady is that, at one of her visits to the clergyman's house, she asked

those present if they did not smell a strong perfume of verbena, but none of them did, whilst she averred that it was very palpable to her. They were waiting the presence of *the* medium of this household, to form a circle; as soon as the medium entered the room, and they had taken their seats at the table, *she* exclaimed, "What a beautiful fragrance there is of verbena, do you smell it?" but still none of the party could detect the scent so palpable to *the two!* It would be interesting to know whether similar incidents have been met with, *i. e.*, whether the senses of two or more mediums have been acted upon at *the same moment* by an influence which the senses of others present could not detect.

THE REV. T. L. HARRIS.

Mr. Harris does not intend, I am told, to preach in England! He thinks enough has already been done here in that way by him and others. Acting as he does at all times under spiritual guidance and special revelations, ordinary men, or those who have not yet come to follow him as an unerring guide, and to acknowledge him as the apostle of their religious faith, cannot judge his actions by their light, or they might feel surprise that he should not at least have made his presence, and the real object of his visit to Europe, known to those with whom he had been in intimate relations during the long period of his former sojourn in London.

I am not one of those persons. I am not so to speak a Harrisite, but I am one of a large number who regularly attended his lectures, and listened with great pleasure and some profit to the remarkable discourses delivered by him at the Marylebone Institution, and I should have thought that now, with the field greatly enlarged, and with many more enquirers after spiritual truths, that he would have improved the opportunity of spreading his doctrines. He once said that, "The pulpit is the theatre where the man of interior illumination shall be placed, as a medium for utterance of the highest inspirations of truth which he is capable of receiving."

This, however, it appears is not Mr. Harris's present mission. He has another which is said to be to him of paramount importance. It has been revealed to him that the New Christian Church is to start from and be developed in the East, from whence all religions have arisen, and to spread from thence over the Western world. Japan is the chosen spot, and Mr. Harris has been directed to visit England for the express object of indoctrinating the minds of a number of Japanese missionaries

who are now with him, and who are engaged in translating Mr. Harris's books into their native language.

This is a very interesting fact, and will explain why no more labour should be wasted at present in preaching to the sluggards of this portion of the globe, but it implies at the same time that the community of Wassaic is in advance of the times, and that Mr. Harris has only now discovered that he commenced his mission at the wrong end of the world.

A good deal of curiosity is felt to know something more of the Wassaic settlers, their habits of life, their religious views, their severe discipline; even to the dis severing of natural ties, as I have heard it said. How far Mr. Harris requires obedience to his special revelations from his immediate followers—how much of his former teachings are to be retained, and how much to be discarded I am not informed. "It is incorporated," he once said, "in every instinct of our manhood, in every pulse of conscience, in the very muscle and fibre of the moral will—'be free.' If an angel, clothed in the very glory of high heaven, were to appear to me, I could not admit him to be my ruler, to the giving up of my manhood. I give up my judgment to no man—to no spirit." Such sentiments command respect from most thoughtful Spiritualists. Is there any reason that we should now put them aside? This is the information we want and I hope may receive from Mr. Harris before he leaves this country.

It is not a little curious, and may not be generally known, that Mr. Harris holds a prominent position in the commercial world. He is president of a bank, established in Dutchess County, which is said to be flourishing, and which the Government inspector in a recent official report declared was conducted in a very business-like and satisfactory manner.

MISS CURRIER, THE MUSICAL MEDIUM.

I gave in the March number of this Magazine (page 109) an interesting account, written by Dr. Willis, of the curious musical manifestations which he witnessed at the residence of Mr. Currier, at Haverhill, Massachusetts, through the mediumship of his daughter, Miss Mary E. Currier, a young lady about 17 years of age. I have just received a letter from Mr. Currier, in which he gives me a short history of his family's experiences in Spiritualism, and the discovery of his daughter's mediumship. Mr. Currier has also sent me a photograph of the young lady, who bears a strong resemblance in figure and features to the Princess of Wales.

In November, 1865, Mr. Currier, his wife and daughter, without any previous experience of their own, together with four

friends formed a circle, for the purpose of making a thorough investigation of the subject for themselves. They accordingly resolved to sit one evening in each week for twelve months, and though it was not expected, they nevertheless obtained manifestations of more or less interest to them from the very commencement. For two months the manifestations were chiefly limited to table moving. The table at times performing some strange freaks, turning over with its legs uppermost; it more than once suddenly started up and rose to the ceiling, and thus elevated, it traversed the room with such rapidity that they could not keep pace with it. On these occasions Miss Currier usually sat at the piano away from the rest of the circle. Her performances upon the piano seemed to suggest to the spirits the thought of getting up an instrumental concert in which they would take part, and Miss Currier should lead them. The spirits, many as it would appear in number, selected their own instruments, and the members of the circle were directed to provide a violin, guitar, two drums, tambourine, accordion, trumpet, and not less than eighteen hand-bells of varied tones.

Up to that time, the third month from the commencement, they were not aware who was the real medium for the musical manifestations. They thought that Mrs. Kate Robinson, one of the circle, was most likely, as she was the only one of the party previously recognised as a medium.

The instruments as directed by the spirits having been provided, the circle met, the light as usual being extinguished. They took their places standing round the table, and in a few minutes they were requested to restore the light, when to their astonishment, they found Mrs. Robinson had been carried away, and placed noiselessly at full length upon the piano, and another lady had been lifted up and was standing upon the table, both being entranced. The spirits then through the lips of Mrs. Robinson addressed Miss Currier in verse, nominating her as the one through whom they would manifest their musical powers, and for the purpose of obtaining complete control over her, and until she was fully developed, they directed her to sit for thirty minutes *every* evening, with her father and mother only. These directions were strictly followed, Miss Currier taking her seat at the piano, with her parents about five feet distant from her. The instant she struck a note the instruments and bells chimed in and played harmoniously, and in perfect time to the end of the performances. Having by these rehearsals become, as it would appear sufficiently perfect, other persons were permitted to join the circle, and Dr. Willis, who formed one of a numerous company, has graphically described the occurrences of one evening when he was present. Mr. Currier says, that on several

occasions very remarkable proofs have been given of the entire independence and superior power of the controlling influences, as for instance, when the medium had commenced to play some light waltz her hand would be taken from the piano and fastened in her lap, and then the piano would be played upon by the invisibles,* with a force which she was not capable of exercising, and pieces of music were performed which she herself could not play.

Mr. Currier adds that his daughter has recently developed as a trance-speaking medium, and that her powers seem to increase in strength, though she is in very delicate health.

Total darkness was a necessary condition to a complete musical performance, but the medium has seen the instruments removed from the piano, enveloped in a hazy light, though no hand has been visible to her; and Dr. Willis, it will be recollected, saw the tambourine and bells in motion, and dexterously manipulated.

THE LATE MR. ROBERT BELL.

The well-known dramatist, novelist, and Spiritualist, Mr. Robert Bell, died on the 13th April last.

It was he who wrote one of the most graphic narratives which has ever been penned upon the subject of spiritual phenomena, describing the incidents of a *séance* held at the residence of the Right Honorable Mrs.——, with Mr. Home as the medium, and which the late Mr. Thackeray, then editor of the *Cornhill Magazine*, ventured to publish in the eighth number of that journal (August, 1860), entitled *Stranger than Fiction*.

Mr. Thackeray, in a note, spoke of the writer "as a friend of twenty-five years' standing, for whose good faith and honourable character he would vouch." Thackeray was himself a believer in Spiritualism, and with good reason. He had, I am told, evidence of its reality in his own family which made belief irresistible. Mr. Bell's narrative created great commotion in the literary world, and Mr. Thackeray was violently assailed for permitting such "incredible" and "impossible" nonsense to appear in his popular miscellany.

It is true that the writer was a man of good faith and honourable character, who simply described what he and several others who were present had *seen* in a lady's drawing-room. His assailants, however, knew that it was a "great imposture,"

* In the *Life and Letters of Lady Arabella Stuart*, this passage occurs in one of her letters, dated 1609:—"But now from doctrine to miracles! I assure you, within these few days, I saw a pair of virginals make good music without help of any hand."

accomplished by "secret machinery adroitly arranged," by the use of "lazy tongs," and "a balloon," upon which Mr. Home safely floated round the room; and such is the credulity of the multitude, that they believed in this "incredible" and "nonsensical" explanation, and many subscribers withdrew their patronage from the *Cornhill Magazine!* Mr. Thackeray and Mr. Bell thereafter kept their knowledge of spiritual subjects to themselves; but Mr. Bell had become too firm a convert to be indifferent to the spread of the great truth, and it was he who quietly got together the committee which met in Mr. Boucicault's drawing-room to investigate the claims of the Davenportes, and that committee, composed of twenty-four leading men in science and literature, it will be recollected, declared, upon the suggestion of Lord Bury, that "*there was no trickery in any form, no confederates nor machinery, and certainly the phenomena which had taken place in their presence were not the product of legerdemain.*" And yet, it will also be recollected, that the *Flaneur* and the editor of the *Star*, with too many of their followers, rejoiced at the brutality of the mobs which smashed the Davenportes' cabinets. Let us hope that the spirit of our departed friend may be permitted to return to enlighten the darkness and error of his former associates.

Notices of Books.

FORCE v. SPIRITUALISM. *

THE author of this book has earned for himself a certain status in the philosophical world. He is a fearless and an independent thinker, an honest seeker after truth, an omnivorous reader, who assimilates and brings under contribution the thoughts of others in large measure to the support of his own favorite dogmas. A treatise from such a man, upon any subject, must needs contain much that is worthy of attention, whether his opinion be finally accepted, or not. Accordingly the work before us, in spite of much imperfection, possesses undoubted claims to our respect; and though we shall dwell more particularly, indeed almost exclusively, on its shortcomings, let it not be supposed that we are

* *On Force, its Mental and Moral Correlates; and on that which is supposed to underlie all Phenomena: with Speculations on Spiritualism, and other Abnormal Conditions of Mind.* By CHARLES BRAY, Author of the *Philosophy of Necessity; the Education of the Feelings, &c.* London: LONGMANS, GREEN, READERS, and DYER.

insensible to its merits. The design of the work is meritorious: an attempt to see how far the latest doctrines of physical science can be legitimately pushed into the domain of metaphysics, and whether the worlds of mind and matter cannot be fairly brought under one law. The attempt has at least the merit of directing attention into a little-trodden region of scientific research; and possibly succeeding explorers will profit by the defects and errors of the present adventurer, and enrich the world by undreamt-of discoveries.

Let us present the argument of the work in the author's own words:—

ARGUMENT.

There is but one Reality in the universe, which Physical Philosophers call "Force;" and Metaphysicians "Noumenon." It is the "Substance" of Spinoza, and the "Being" of Hegel.

Everything around us results from the mode of action or motion, or correlation of this one force, the different Forms of which we call Phenomena.

The difference in the mode of action depends upon the difference in the Structure it passes through; such Structure consisting of concentrated Force, or centres of Force, and has been called Matter. "Every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others."—*Huxley*.

Heat, Light, Magnetism, Electricity, Attraction, Repulsion, Chemical Affinity, Life, Mind or Sentience, are modes of action or manifestations of Force, and die or cease to exist, when the force passes into other forms.

Cause and Effect is this sequence or correlation; and each cause and effect is a new Life and a new Death: each new form being a new creation, which dies and passes away, never to return, for "nothing repeats itself, because nothing can be placed again in the same condition: the past being irrevocable."—*W. B. Grove*. "There is no death in the concrete, what passes away passes away into its own self—only the passing away passes away."—*Hegel*.

Force passing through a portion of the structure of the brain creates the "World" of our intellectual consciousness, with the "ego," or sense of personal identity; passing through other portions of the brain the world of our likes and antipathies—called the Moral world: Good and Evil being purely subjective.

The character and direction of Volition depends upon the Persistent Force and the structure through which it passes. Every existing state, both bodily and mental, has grown out of the preceding, and all its Forces have been used up in present phenomena. Thus, "everything that exists depends upon the past, prepares the future, and is related to the whole."—*Oersted*.

As no force acts singly, but is always combined with other forces or modes of action to produce some given purpose or particular result, we infer that Force is not blind but intelligent. As Force is intelligent and One, it would be more properly called Being—possessing personality; and that Being we have called God. "He is the universal Being of which all things are the manifestations."—*Spinoza*.

All power is Will power,—the will of God. "Causation is the will, Creation the act of God."—*W. B. Grove*. The will which originally required a distinct *conscious* volition has passed, in the ages, into the unconscious or automatic, constituting the fixed laws and order of nature.

Vital Force exists in excess in some constitutions, and may be transferred to other living organisms, often constituting a curative agent.

Brain Force, the result of cerebration, also exists in excess in some nervous

constitutions; it then forms a sphere or atmosphere around individuals by which one brain is brought into direct communication with others and mind becomes a unity. Individual will-power can act through this medium beyond the range of individual body. In this way may be explained the Mysteries of Magic and Witchcraft, the Phenomena of Mesmerism, of so-called Spiritualism, and the Curative Power of individuals.

A thesis this, grand in outline assuredly, however faultily expressed. But how are its details filled in, its various propositions unfolded and maintained?

We feel bound to say, in a very unsatisfactory manner. The positions taken, are none of them developed with anything like precision and completeness; and incongruities and contradictions abound to such a degree, that, but for the argument above quoted, which at least shows his *design*, one would have been at a loss to know which of two or more opinions the author really rests in, or whether he rests in any.

The first chapter is on Force in general; and therein Mr. Bray reduces everything to force—"The assumption that the force which acts upon us, and of which only, therefore, we know anything, belongs to something else which we call matter, is gratuitous, unwarrantable, and altogether unnecessary." (p. 1) . . . "In chemistry we find only circles or centres of force—the ultimate atoms which this force is supposed to surround, are an uncalled-for and altogether unnecessary invention. When I speak of body, therefore, or substance, I mean these circles of force in a more or less intense or condensed condition. . . . But when we speak of either matter or force, we speak only of the external cause of our sensations, and these tell us nothing of the real nature or essence of either; why not, then, continue to use the term matter as heretofore? We answer, because the more general term, force, may include—and does really include—both what has hitherto been called matter and spirit also. We are told that 'force viewed separately from matter is nothing.' I think it more correct to say that matter viewed separately from force is nothing, because we know that force passes into or changes into mind, as heat into light, and we thus include both sides of creation—matter and spirit." (p. 3.)

Leaving Mr. Bray to reconcile his assertion that it is of "force" alone "we know anything," with his subsequent affirmation that of it we really know nothing, but know only its effects upon and within ourselves, we crave a few remarks upon the other questions involved in these passages. We may concur in his generalization as to force, but not in discarding the terms matter and spirit, which, as convenient terms for specific effects, if nothing more, have so entered into our language and ordinary modes of thought, and are, besides, so essential for the

definition of opposite conceptions, that the attempt to get rid of them only brings confusion, or necessitates the invention of a new and needless nomenclature. Much of the apparent confusion in Mr. Bray's metaphysics, which we have alluded to, is probably traceable to this very unwise attempt. Not distinctly keeping before his mind that this "one Reality," whether called "Force," "Being," or "God," is "the *essence* of the Universe," the "primary and absolute conditional of knowledge," itself unknowable and incomprehensible, Mr. Bray appears to us to forget that this "one Reality" cannot properly be spoken of as the correlate of anything, except as of a whole to parts, and then Infinity to finities; for is not this the unfathomable source of all correlate forces—the Being of all beings—of whose exhaustless power, grandeur, beauty, wisdom, all nature is but the partial expression? In our view, it is scientifically inaccurate, not to say also morally irreverent, to speak of this Being as the "correlate" of anything into which, as the idea supposes, it might be transformed and lost. Of subordinate forces within this Omnipresent Power—the physical, vital, and mental forces—such language is perfectly appropriate; but to apply the same terms to the Infinite Cause, of which all existence (outcome) is but the finite apparition, seems to us wholly inadmissible, and productive only of confusion.

Accordingly, when Mr. Bray comes (chapter iii.) to speak "UPON THAT WHICH UNDERLIES ALL PHENOMENA," we find him using the following extraordinary sentence:—"But, as we have seen, it is most probable that the force, or manifestations, or *accidents*" [his own italics], or laws, are all that really exists." (p. 47.) The grammar in this quotation, which relates a singular nominative to a plural verb, we notice no farther than to say that this is not an uncommon fault of the author, and to suggest the consideration to himself whether it is not of a piece with the looseness and inaccuracy of his metaphysics in general; but what can be made of the *thought* which sets forth "force" and its "manifestations" as equally probable *alternatives*? All that exists is the one "or" the other. So that in Mr. Bray's conception, the manifestations of force are separable from force itself—their cause—and may be "all that really exists." That there may be no mistake on the subject, he distinctly asserts, in capital letters, as the final educt of his reasoning, p. 48, "THERE IS NOTHING UNDERLYING PHENOMENA;" and then, to crown the whole, he adds, by way of further exposition, "PHENOMENA ARE CORRELATES OF FORCE, AND FORCE IS ALL." Was ever confusion worse confounded? That "*accidents*" and "*laws*" should be presented, in the same breath with force and its manifestations, as not less possible *alternatives* of all existence,

only adds to our dismay, and illustrates a condition of mind to us totally incomprehensible. No wonder that an irreverent critic, himself a logical thinker, and one who is intolerant of intellectual confusion, should madly cry out, "How can you grapple with a thing which is half a polypus, half a puddle, and altogether a muddle?"

Mr. Bray is fond of playing off quips upon the metaphysicians, whose method of investigation he delights to ridicule, likening it to the "Irishman's direction for making a cannon—take a round hole and pour metal round it." But possibly had he a little more respect for these despised thinkers, and did he pursue their rigorous method of examining his own thoughts—

It wad frae mony a blunder free him
An' foolish notion;

and would surely save him from entertaining and putting forth such irreconcilable ideas as those we have indicated, and some others that, in setting forth his arguments, we shall have to expose.

On page 48, Mr. Bray quotes with approval Hume's dictum, "We have no perfect idea of anything but a perception. A substance is entirely different from a perception; we have therefore no idea of a substance." Mr. Bray, apparently, does not see the fallacy in this argument, in the substitution of "no idea" for "perfect idea;" and that if we have "no idea of a substance," we have no justification for the predicate, that a substance differs from a perception. But this by the way. Hume's argument is for the existence of ideas only, and against the notion that they inhere in anything, whether material or spiritual. "We have no idea of substance," says he, and Mr. Bray agrees with him: yet, in the very next sentence we have Mr. Bray saying, "It would appear, then, that 'mind and matter are only phenomenal modifications of the same common *substance*,' viz., of force." "Substance" is denied in one breath, and affirmed in another.

Again, notwithstanding that Mr. Bray has previously argued away the real existence of external things, and resolved them into subjective impressions, or perceptions, we have him in page 47, saying, "Our faculties make us acquainted with qualities of attributes *without* ourselves;" and this is the ground of our assumption, "that these must be qualities or attributes or *something*," which we have called "matter." Further, "we have feelings and ideas, and we equally assume that they must belong to something, and we call it mind." But this is all a mistake; "there is in reality nothing to which the mental and physical attributes belong, they exist *per se*!" And by way of further enlightening us as to *how* they exist, he adds, "as force and its

correlates." This is his great doctrine—his discovery; new names for old things, or rather old imaginings; this and nothing more—only inconsistently carried out. "When we speak of qualities," he continues, "we indicate only how we are affected by force external; vital force is the correlate of this physical force; and ideas and feelings are the correlates of vital force, *not existing in anything, but each idea or feeling existing separately*; notwithstanding which, he immediately proceeds to speak of "*our perceptions*," *our ideas and feelings*, &c. He admits we have the faculty of memory, and can remember these said perceptions, ideas and feelings; that we have a sense of personality and identity, and necessarily exercise the same in every act and thought implying our substantive individuality; but yet all the emotions and affections we undergo—our perceptions, thoughts, feelings—inhere in nothing; each, when it does exist, "*exists per se*;" and "when it ceases to exist as an idea or feeling, it merely takes some other form, and is still persistent."

What Mr. Bray's exact idea is, in the last clause of this sentence, it is difficult to say; but from another part of his essay we should infer that in his opinion, ideas, and feelings, though ceasing to exist as such, "persist" in a form of diffused mentality, which constitutes the "force" with which mediums and others unconsciously deal in "what are called spiritual manifestations." We will come to this presently, in dealing with his speculations on Spiritualism, which occupy the latter half of his volume, and the discussion of which is the main object of our reviewing the work in this magazine. But we wish to make a few preliminary remarks upon Mr. Bray's relation to the problem of immortality, and upon his notion just ventilated as to human impersonality or unsubstantiality, and the "*existence per se*" of our ideas and feelings.

Mr. Bray appears to be just scientific enough to apprehend the difficulties in the problem of human immortality, but not scientific enough to resolve them. He cannot conceive of human existence being continued beyond the present life. To him the final truth is, that

We are such stuff as dreams are made of,
And our little life is rounded by a sleep;

that the "condensed force" denominated our body is all; that when the brains are out the man is no more. Though multitudes of facts demonstrate that the percipient principle allied with our body is really distinct from it, and continues to exist when our organization has become the prey of chemical laws, he cannot see them. Some of us are fain to believe that the modern spirit manifestations are specially adapted to the wants of this class of

mind—the very evidence required “in mercy sent.” Alas! the minds of some men are so dominated by preconceived ideas that they cannot even appreciate the evidence when presented. To them the human being is still only like the bubble on the deep,—

Or like the snow flake on the river,
A moment seen, then gone for ever!

Their inability to see the specialities of the facts before them reminds us of the case of an old friend who had some years before lost his eyesight, but whose hearing was distinguished for remarkable acuteness. An old watch, with a pretty strong “tick,” stood upon the mantel piece in the parlour, close by where he sat; but he had allowed it to run down, and it had long remained silent. One day, however, his daughter, unknown to him, wound up the watch, and, finding it useful, kept it going without mentioning the circumstance. We called some time afterwards, and while sitting in the fireside circle, remarked upon the old watch doing duty again. “Oh no,” said he, “I don’t think it worth while.” “But it is going *now*,” we answered. “Is it?” said he, listening,—“So it is!” And his daughter said, “Yes, father, I set it agoing again the other day, and have kept it up ever since.” It had been going for days not far from his ear, but he had never heard it! “A capital illustration,” we remarked, “of the influence of preconceived ideas; the vibration of the watch-tick played upon your auditory nerve just as perfectly when you did not observe it as it does *now* when you do.” The case is valuable in both forms, negative and positive. In delicate phenomena the conception that a thing is not there, which, nevertheless is, often prevents its observation; while the idea that it is, enables one to perceive the reality. Of course we know that this principle has another side, and makes things appear to be present which are not; and usually this is the side which critics are ready to cast in the teeth of the Spiritualist, unwitting of the former operation of it in themselves. It is all a question of verification, and being cognizant of the range of the principle, we shall be less likely to err on either side. We believe the incompetency of many of the critics of the spirit manifestations to judge of their real character arises from their negligence of this; and just as our call upon the attention of the blind man enabled him to hear the watch-tick, so may we hope the present, or some other arrestment of the attention of Mr. Bray, may enable him to appreciate specialities in the facts of Spiritualism which hitherto he has ignored.

But we delay too long remarking upon his curious notion, that ideas and feelings have “existence *per se*,” while the being who excogitates, entertains and suffers them, is “nothing.” We

are conscious of ourselves as distinct personalities, capable of entertaining and voluntarily recalling thoughts, of suffering sensations and emotions, of remembering their character, and even of mentally renewing emotions of the same nature, when distant both in time and space from the objects and events which originally excited them—yet “we” are literally “nothing;” our ideas and feelings are all; and they are only manifestations of force which “persist” for a time, and then pass into other forms! The astonishing thing is, that separate acts of consciousness, or rather, actions and passions of which we are conscious—fractions, so to speak of our mental life—are endowed with a kind of personality, however transitory, and “existence *per se*,” until they take “some other form;” but we ourselves, the conscious theatres of these phantasmagori—the voluntary and involuntary agents and subjects of these fleeting effects—are “nothing!” Was ever *reductio ad absurdum* more complete?

Surely Mr. Bray must see how inconsistent, even with his own theory, such a position is; and that such a hypothesis gives no adequate account of the phenomena of his own nature. Is not every human being, to give him his own technology, at least a “centre of force,” distinct from and yet related to all other centres of force in the universe, and to the universal force, of which it may be regarded as an individuation? Does he not admit that, as such, in its normal condition, it persists in this phenomenal world, with its feeling of identity intact, for three score and ten years, and that when it has “shuffled off this mortal coil,” he has at any rate *no proof* that its conscious identity is lost, although its bodily presence has receded from his view, and only persists in other forms? Does he not see that merely as a “centre of force,” it is so constituted as to be susceptible to the influence of other similar and other different “centres,” and capable of influencing them; and that so long as it “persists” in its identity it is a “something” which is, and does, and suffers; and is conscious of being, and doing, and suffering, and of so continuing; and that on the very principle of his Essay, which accords a transitory life and individuality to even its affections and intellections, it is ridiculous to deny existence *per se*, and individuality to it?

The real question now for determination is, how long does this conscious identity—this acknowledged “centre of force—” continue? And this brings us to Mr. Bray’s “speculations on Spiritualism,” and as he consistently and pleasantly adds, “*other abnormal conditions of mind*,” which occupy the larger portion of his book.

The words now quoted are the title of chapter iv. They indicate, in brief, Mr. Bray’s conception of Spiritualism, *viz.*,

that it is simply an "abnormal condition of mind." We do not stop to criticise the expression or to dwell on its corollary, that Spiritualists are, as a matter of course—well, Mr. Bray does not mean it unpolitely, but it need not be concealed, and we do not shrink from the "abnormal" imputation—mad! Perhaps he will yet be constrained to acknowledge that we are "not mad; but speak the words of truth and soberness."

The "other" abnormal conditions to which Mr. Bray refers, are those of somnambulism, clairvoyance, trance, preternatural excitement of special organs of the brain, as wonder, causality, &c., and such states as those of Zschokke, Socrates, Swedenborg, &c., which Mr. Bray discusses briefly, and if not profoundly or with anything like fulness of knowledge, yet fairly; and he has a very interesting section on the correlation of the vital and mental forces, in which he holds that by far the larger portion of force that enters the human system in the form of food is unaccounted for by the chemist and physiologist, and that this surplus most probably passes off in nervous and cerebral action. In addition to the force derivable from the food there is also force derivable from air, light, heat, electricity, &c. He quotes this sentence from Herbert Spencer:—"Those modes of the unknowable which we call heat, light, chemical affinity, &c., are alike transformable into each other, and into those modes of the unknowable which we distinguish as sensation, emotion, thought: these, in their turn, being directly or indirectly re-transformable into the original shapes." He then exclaims, "Exactly, 're-transformable'—but when, where, and how?" And pursuing the enquiry, he says, "What becomes of every thought as it is turned out of its form or mould in the brain? We know [we should rather say suppose] it is the exact equivalent of the physical force expended in producing it, &c. . . Many facts now point to an atmosphere or reservoir of thought; the result of cerebration, into which the thought and feeling generated by the brain is continuously passing. The brains and nervous systems of the whole of sensitive existence are increasing and intensifying this mental atmosphere. The question is, does force exist more commonly as physical force or as mental? Does thought passing from us become free thought, or does it join some odylie or other medium? And does each separate thought retain its identity, that is, the form impressed upon it by our organization; or does it change its form, lose its consciousness, and thus no longer be thought and feeling?" p. 79.

Here is the distinct attribution of "consciousness" to the thought or feeling itself; and not only so, but it is so put as to imply that this is essential to such mental effects *being* thought and feeling. Not the person who thinks or feels, or not only

that person, but the thoughts and feelings themselves also possess consciousness! Where does Mr. Bray find proof or authority for such a doctrine?

What a curious instance this affords of the extravagance into which a theorist may be led by the exigency in which he feels himself to provide means for explaining facts which could not otherwise be got over! Mr. Bray is ready enough to impute to the Spiritualists this weakness. They, he says, "have a theory to support, for the good, as they suppose, of mankind; we must not be surprised, therefore, if the facts require a little forcing to fit that theory, and if the theorists often think they see what they so strongly wish to see." The "forcing" of the facts, we suspect, will be found altogether on the other side. However, we are not constrained to deny the influence of pre-conceived ideas; only we insist that the principle cuts both ways, and Mr. Bray need not be surprised, if "the measure he meets withal shall be meted to him again."

But what, now, is his theory? Here it is, briefly stated in his own words:—

To the transference of nervous force, and even mental states with it, from one body to another, and to the union of individual mind with the mental atmosphere, are owing, I think it will be found, all the varied phenomena of somnambulism, mesmerism, and clairvoyance, and of what is called Spiritualism." p. 82.

Alluding to this and his previous exposition of certain mental states, he inquires "But is the above hypothesis, and the normal and abnormal condition of mind described, sufficient to account for the phenomena of Spiritualism?" And he answers, "Of such phenomena as are genuine, I think they are."

So then, all the phenomena which can be brought within the limits of his hypothesis are, or may be, "genuine;" but all which cannot—what of them? Why, from all consideration of them our author leaves himself this convenient door of escape—they are not "genuine!" We are not dealing merely with an inference now; we are also stating a fact. Mr. Bray has *had* such facts placed before him, and this *was* his mode of treating them. It was, of course, in entire accordance with the position taken by him as above quoted. After this, the value of his work as an explanation of Spiritualism may be inferred.

Not only is there this *dernier ressort* always left open by Mr. Bray, but he is either ignorant of, or forgets, and thence quietly ignores, facts which he was bound to resolve in accordance with his theory. Nevertheless, he is not consciously unfair, quite the reverse; he *means* to be just, and we believe it is simply the inadequacy of his knowledge, and the special influence of "dominant ideas," causing him to assimilate mainly such facts as agree with his preconceptions, and to slight—or really *not to see*—

others equally authentic, but inconsistent therewith, to which is to be referred the peculiar defects of his discussions and attempted explanations of the phenomena. See how fairly he states the proposition to himself. "We have to account for physical force and intelligence supposed to be not that (*sic*) of any human beings present." But listen now to his explanation:—

With respect to physical force, gravitation and nervous force, or "unconscious cerebration," are correlates, that is, transformable, like heat and electricity, into each other, and, like heat and electricity, although quantitatively the same, they are qualitatively different, that is, they differ in their mode of action, and when a table becomes charged with the nervous force it seems to dispossess or change the character of gravitation, and it [*i. e.* gravitation], acts *less* as a downward attraction. The rising and moving of tables and other articles of furniture exactly accords in the mode of action with this loss of gravitation or weight. (p. 99.)

Was ever an attempted explanation of facts more utterly inadequate? Was ever assumption more gratuitous and extravagant than that "*unconscious cerebration*" neutralizes gravitation? Mr. Bray forgets that tables, &c., are not merely made light, as he would call it, but likewise made heavy—heavier than ordinary, so much so, indeed, as to resist the united force of those present to lift them; that they are again raised in spite of the united efforts of the visible agents, mediums and non-mediums, to keep them down; that they are canted over to an angle of 45°, with lamps, books, &c., on their top, and yet that none of these things fall off. How does his hypothesis account for these facts? And by what experiments has Mr. Bray proved that the rising and moving of tables "exactly" accords with this supposed loss of gravitation? His assumed unconscious nervous force has to "dispossess or change the character of gravitation," not only so as to make it "act *less*," but also so as to make it act *more* "as a downward attraction." But, not only that; of the things equally permeated by the nervous force some being made light and others heavy, it must accomplish both feats at the same instant! And, still more, it has to affect things which, by their own gravitation, would fall, so as to fix them to inclined and slippery surfaces, which is inexplicable by the supposition of either diminishing or increasing their weight; and in addition to all this, it has to overcome momentum as well as gravitation. Mr. Bray may get rid of these trifling difficulties by the easy method he has left open of denying the facts; but his candour, when fairly addressed, will, we think, constrain him to acknowledge that he cannot fairly select a part of one series of facts, which his hypothesis may faintly and by hard "forcing" reach, and leave unnoticed the rest, which he cannot pretend it even approaches. In the Rev. Adin Ballou's work on Spirit Manifestations, pre-

sented by the writer of this review to Mr. Bray some thirteen years ago, ample testimony is given to the genuineness of the physical facts now indicated. Mr. Ballou himself, than whom a more cool, able, discriminative and upright witness could not be produced, states, in chapter iv., his own personal experience of such facts, from which, as bearing on this part of the discussion, we select only two sentences:—

I have seen tables and light stands, of various size, moved about in the most astonishing manner, by what purported to be the same invisible agency, with only the gentle and passive resting of the hands or finger-ends of the medium on one of their edges. Also, many distinct movings of such objects, by request, without the touch of the mediums at all.

Again, in the Appendix of the same edition of this work, the testimony of Judge Edmonds, one of the ablest lawyers in the United States, and originally one of the most sceptical of men—by native constitution of mind, indeed, a very Thomas—is given; from which the following sentences are commended to Mr. Bray's attention:—

I have known a pine table with four legs, lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of efforts of those present, and shaken backwards and forwards as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity; yet it fell not, moved not. . . . I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence, which, if not arrested, must have broken my legs. (p. 132).

With such facts as these before him, was not Mr. Bray bound to apply his hypotheses to accounting for more than the kind of "rising and moving" of articles implied in his statement?

But how does he deal with the second part of his question, *viz.*, the intelligence indicated? "When intelligence appears," says he, in continuation of his remarks on physical force above quoted, "and this nervous force or 'cerebration' acts more or less consciously under the power of the will, we are told in the history of *Mary Jane* that the physical force ceases; as in the *animal* body it is changed in its form of manifestation." Why he accepts this statement of the author of *Mary Jane* as a universal characteristic, and not as simply applicable to that special case, or to the circumstances thereof there described, we cannot say, unless it be that the exigency of his hypothesis demands it. For, assuredly, nothing is more certain than that

in many of the facts, as in those of independent writing for instance, and drawing and painting and the playing of musical instruments, intelligence is demonstrated by physical movements. The same is surely the case in the facts above quoted from Adin Ballou and Judge Edmonds. But Mr. Bray contentedly ignores all this, and passes on for several pages, discussing "rappings" only, and his favourite correlation of the vital and mental forces, much of which is very good, but altogether beside the question he had to determine, and inapplicable to the facts he was bound to explain.

All this, however, is only introductory to his grand section on "Intelligence," from which, in justice to him, we must quote the fuller expression of his ideas on this subject:—

My own opinion is that there is an emanation from all brains, the result of both conscious and unconscious cerebration, forming, not spirits, but a mental or spiritual atmosphere, by means of which peculiar constitutions, mediums and others, are put *en rapport* with other brains or minds, so as to become conscious of whatever is going on there." (p. 103.)

As regards the nature of the Intelligence, it appears to depend entirely upon the character of the brain from which it emanates, and upon the knowledge possessed by the mind with which the medium or other member of the circle may at the time be *en rapport*. (p. 105.)

After quoting various passages from Mrs. De Morgan's work, *From Matter to Spirit*, stating some of her reasons for assuming that the manifestations are the works of intelligent unseen beings, two of which are, that the communications are often *quite new to every person present*, and that the invisibles *assert themselves to be spirits*, Mr. Bray answers—

May not, then, this force be an emanation from all brains, the medium increasing its density, so as to allow others present to come into communion with it, and the intelligence "new to every person present," that of some brain in the distance acting through this source upon the mind of the medium or others of the circle? (p. 107.)

Mr. Bray is contented with such suggestions, without discussing their adequacy. How he can put them forth without applying them to the specialities of the facts they are suggested to explain, with which, to the fully-informed mind, they are so incongruous, is a marvel to us. Not a supposition which he hazards by way of explanation, but has been presented before, and in some cases argued with a particularity of knowledge and an intellectual grasp and cogency incomparably beyond anything to be found in his volume. After the failure of Dr. Rogers to account for the phenomena upon such hypotheses, Mr. Bray has small chance of making the explanation to any logical thinker more acceptable. But the extraordinary thing is, that, though all that is worthy of consideration in Mr. Bray's suppositions and arguments has been anticipated and refuted in Mr. Ballou's work, a copy of

which, as we have said, Mr. Bray has had in his possession these thirteen years, not one word is said in answer to these counter-arguments, and the existence of Mr. Ballou's treatise is not so much as mentioned. We can only account for this conduct on the part of so candid an opponent as Mr. Bray, by the notion that he must have cast aside that work long ago into some obscure corner of his library, and forgotten all about it. If he will now turn it up, however, and refer to chapters vii. and viii., he will find every one of his arguments, objections, and suppositions worthy of notice, discussed and demolished. We use the qualification "worthy of notice," because the only novelties Mr. Bray brings into the discussion are either remarks on the correlation of the physical, vital, and mental forces which may or may not be true, but which have no pertinency to the questions at issue, or extravagant and gratuitous suggestions, such as the persistent separate existence and consciousness of ideas and feelings already alluded to, which Mr. Bray himself, with that characteristic and peculiar impartiality which constrains him to affirm contradictory propositions, subsequently sets aside. In reference to one of Mr. Bray's adopted ideas, Mr. Ballou, says:—

So then there is an exquisitely subtle element . . . communicable from one soul to another, under appropriate conditions, and thereby the two souls come into *rapport*, as the French call it, or soul-communication. The process whereby this is effected is called mesmerising, magnetizing or psychologizing. Its results are mesmeric and psychological phenomena of every grade and variety, from the lowest somnambulism, to the highest clairvoyance. Again, I ask, does the objector believe in *all this* as demonstrable between human spirits in the flesh? Yes. Very well; so do I. . . . I have laid down, as a part of my doctrine, that these mesmeric, clairvoyant, and psychological phenomena sometimes proceed from spirits in the flesh, and sometimes from departed spirits; always, however, in accordance with spiritual laws, common, more or less to the whole universe of souls. I have also taken the position that phenomena caused by souls in the body sometimes mix with those caused by departed souls, and that thus the lower are liable to be mistaken for the higher. Here I am but one step ahead of the objector in my credulity. He believes in marvels, utterly incredible to himself a few years ago, caused by mesmerism, clairvoyance, and psychological influence, exerted by soul on soul in the flesh. Having been strained up by irresistible evidence to this height of faith, he now obstinately denies that departed spirits ever mesmerise, magnetise, or spiritise susceptible persons in the body; that they ever exert psychologic influences over them to render them media; that they ever cause any of the phenomena purporting to be spirit manifestations. Why? Because mesmerism, clairvoyance, and psychological influence take place between soul and soul in the body, and these *may possibly* account for all higher phenomena of the same nature. Most lame and impotent conclusions! Some of the phenomena in question may be thus accounted for, but not the more important and peculiarly distinctive manifestations. . . . Departed spirits have a higher mesmeric, magnetic, or psychologic power than have mortals of a corresponding grade. Facts have proved this in many remarkable cases. It will yet be demonstrated to the conviction of all candid investigators. (p. 38.)

Mr. Bray's idea of the medium "increasing the density" of the "mental or spiritual atmosphere, so as to allow others present to come into *communion* with it," as if it were an intelligent agent,

is one of his original conceptions. But its simplicity is immediately marred by the farther notion that the manifested intelligence, "new to every person present,"—as, for example, the writing by means of an ordinary slate and pencil of the following pregnant query, "And is this world of strife to end in dust at last?"—an act which was done by the invisible agent in our presence, under circumstances precluding the possibility of trick, and without the intervention of any conscious aid from any one in our company—is the work of "some brain in the distance acting upon the mind of the medium or others in the circle." Mr. Bray does not explain whether the distant brain operates consciously or unconsciously, nor what the novel powers are which it possesses beyond these of the brains present, and which in this case startled them with an unexpected thought, and embodied its intelligence in the writing on the slate; nor does he say what can be its motive for asserting itself to be neither "in the distance," nor a "brain" at all, but a disembodied human being. Why it should make such pretences, and be capable of exerting such powers, are equally inexplicable.

But it is characteristic of Mr. Bray that he does not look at half the facts he undertakes to explain. The assumption of disembodied human personality by the invisible agents was stated in the very sentences he quoted from Mrs. De Morgan, but he pays not the slightest attention to it. It is needless to say that he takes no cognizance whatever of the more extraordinary, but no less thoroughly authenticated, facts of a different kind; as, for instance, the temporary embodiment of some of the spirits themselves, so as to be not only visible, but likewise tangible—notably, the appearances of Dr. Franklin and Mrs. L——, together with the lights, flowers, &c., described so minutely and carefully by Mr. L——, and vouched for by Dr. John F. Gray, himself a witness to some of these manifestations. Such facts were open to Mr. Bray in the volumes of this magazine, as well as in the separate publication by Mr. Coleman, long before the production of his book; and those of direct writing were explicitly stated (in the work already mentioned as having been so long in Mr. Bray's possession) by Mr. Ballou to have occurred frequently in his own presence and under circumstances, carefully described, precluding deception; see *Modern Spirit Manifestations*, p. 20. Mr. Bray must surely, on further investigation, admit that, in view of the facts demanding solution, his "speculations" whether regarded in relation to their probability or to their adequacy, are alike unsatisfactory, and are scarcely worthy of his reputation.

THE SWEDENBORGIAN SECT.

THE history of the Swedenborgian sect; both in Britain and the United States, from its beginning till now, as faithfully related by Mr. White, is in itself an example and a warning. As the old Moslem said, while pointing out to his son a Parisian dandy walking through the streets of Constantinople,—“If you forget Allah and the Prophet, you may come to look like that;” so we may point to the “New Jerusalem,” as attempted to be established by man on earth, as a warning against Churches founded on a mere assent to doctrinal statements however true, rather than on a life of faith and love. The feeling which leads men to separate from other Christians on account of superior knowledge is inimical to true progress. Swedenborg’s doctrines were indeed heavenly doctrines in him, because he received them from heaven; but they are very earthly doctrines to a man who receives them merely from Swedenborg. The doctrine of the Divine Humanity is the leading doctrine of the New Church, but it is just as true now as when the Lord delivered it to Peter, that the man is blessed only who receives that truth not from flesh and blood but from the Lord of Heaven. The Spiritual Sense of the Word is very living and fruitful when opened up by the Holy Spirit in the mind of the devout reader of the Scriptures, but the *Arcana Cœlestia* is not the Key of David. Its best use is to lead its reader to seek that key from Him from whom Swedenborg received it.—“*Recipient*” (*Review of White’s Life of Swedenborg*).

Correspondence.

SPIRITUAL EXPERIENCES.

To the Editor of the “*Spiritual Magazine*.”

SIR,—I have thought that it would be interesting to many of your readers to give some account of my experience, more especially since I saw the “*Anecdote of the Mother of George Canning*,” in the December number of the *Spiritual Magazine*.

Permit me to state briefly a few facts of my experience before I heard of Spiritualism. I went home one night very late, when quite a youth, when all had gone to bed. I sat down and began to unlace my boots, intending to go up-stairs without disturbing any one, when I heard a voice call me several times by name. This voice belonged to no living being in the house. I was too terrified to answer it, and was still more frightened when I heard the step of feet coming down the stairs. Trembling, I laid my head on the table and there remained, fearing to speak or to make any noise, and there I found myself at daylight in the morning.

One morning while watching the light at day-break, and meditating on it,

I heard a noise as of rushing waters, and, turning my head in the direction of the sound, I saw a fearful creature flying, the motions of its wings making the noise I heard; at the same time the idea that this was Apollyon came into my mind, and I was greatly terrified and knew not what to do until I heard a voice say, "Arise and pray." I arose and knelt upon the bed and prayed the Lord's Prayer, when at once all fear left me, and I heard in the distance happy voices of a choir as if in undulatory motion, singing the praises of Him whom I was worshipping; they came nearer, until they appeared to be in my bedroom, and in the same manner the voices retired. I have never been able to understand whether this was a dream, or waking vision, but it remains with me as real and vivid as any occurrence in my life.

One night lying in bed and thinking seriously of heaven and its realities, a young man appeared at the bed-foot wearing a purple robe; he waved his hand and disappeared three distinct times; then appeared a middle-aged woman in long white robes, her hair white as wool, and on her countenance a smile, who in like manner waved her hand and disappeared. The room on their appearance was illuminated so that I could see them distinctly. I lay calmly looking on, wondering what could be the meaning of these things. I may say that from this time the fear of death was removed, and a feeling of heavenly peace flowed into my soul, reconciling me to all the dispensations of my Heavenly Father.

The night that my mother died, I being 100 miles from home, and not having an idea of her being ill—indeed she died very suddenly.—I suddenly awoke from sound sleep, and was conscious of some one else being in the room; presently I heard my mother's voice calling me by name, and, strange as it may appear, she told me she was dead. My mother's spirit has since communicated to me that she did come then and apprise me of her departure from this world.

For many months, from this time, I was conscious of the constant presence of invisible beings, and sometimes I felt much annoyed by it. I believe now that they wanted to communicate with me. However, I had not courage enough to speak to them, and becoming more and more immersed in the present life, this state passed away, except that I would occasionally hear a voice, reminding me of promises or good resolutions I had made, and that I ought to have been performing them. The above incidents occurred to me some twelve years before I knew of what is called Spiritualism.

It is now nearly ten years since I became acquainted with spiritual manifestations. It was in my own house, through the mediumship of my wife, that we first had the "tips," then the "raps;" then followed the writing with the *planchette*; then my mother and other spirits prevailed upon my wife to allow them the use of her hand to write with, which has continued now for some years. In regard to manifestations by the table, I may say that we have not required to put our hands on the table, or touch it for many years past; and that I have been repeatedly lifted while sitting on a large telescope table, weighing not less than two hundred weight, as scores of persons can testify.

Some two years and a half since, a dear friend of ours, by trade a builder, left this world: about six months after his death, he began to manifest his presence to us; he came playing or beating out on the table a popular tune, which, when in this world, he would frequently sing. He was, in fact, a very merry jocular man, always singing popular airs to temperance songs, and was fond of making verses upon passing incidents, and in his intercourse with us as a spirit these idiosyncrasies were strikingly manifested.

On one occasion we heard a noise like a saw when he was communicating with us; we said to him, "What are you doing now, Mr. B —?" His answer was, "Oh! only superintending a saw-pit." From this time we have had all the sounds or noises that one hears from a carpenter's shop in the using of the different implements of his trade; for instance, a saw at work, and the sound it makes when it comes to a knot in the wood; the saw sharpened; the plane, and the sound it makes when it meets with resistance in the wood; we hear the plane set, and the shavings knocked out; the gimlet, and the hammer driving the nails. On several occasions we have heard the sounds of massive chains, as though large blocks of wood were being chained up for the saw-pit; and yet there has been no metallic substance about the table. Many more instances of the power

of spirits over matter might be given; but one or two more must suffice. I have seen Mrs. E. lifted from her chair, and placed in it again; I have seen her dress inflated like a balloon and gradually collapsed again; handkerchiefs have been pulled out of our hands, plates held in our hands have been rapped upon. On one occasion, sitting at a mahogany dining table, the spirits were making a great noise as though they were trying to lift it, when on a sudden one of the middle divisions of the table, about a foot in diameter, rose up at an angle, and something darted from the apex to the astonishment of the five persons who were present; when the table instantly resumed its former position.

Whatever may be said of such manifestations, (and I could give hundreds of them), many have heartily thanked us for giving them the opportunity of witnessing them, as evidence of the reality of spirit existence, and of the power of spirits to communicate with those who are still left in the natural world.

It has been our privilege to have the visits of our spirit friends many times when my wife and I have been alone. Before T. L. Harris came to England we read his works with much interest. While reading them the spirits rapped on the table, chairs and floor, and also assisted us to understand difficult passages. Our experience was similar when we read Swedenborg's "Heaven and Hell;" when we have been reading the Scriptures, they have joined us without solicitation, and given us beautiful explanations.

But perhaps the most delightful part of our experience has been in the visitations of my spirit mother during the last ten years; she has given us a sign whereby we shall know when she is present; she has come to counsel and to caution us against dangers, to encourage us under difficulties, to explain mysteries, to choose portions of Scripture for us to read; and to help us to understand them, and to pray with us. We had returned from the public worship of the Lord one evening and begun to read some religious books, when I heard some raps, which, getting louder, arrested my wife's attention as well as my own; we asked if the spirit had any communication to make—the reply was, "Yes, your mother wishes to spend the evening with you." I said, we should be happy of her company. The spirit then left us, and presently my mother came and stayed with us for more than two hours, talked about domestic matters, commented upon the likenesses of the children, visited my son, who was 50 miles away from London, and told us exactly his state of health, which a letter from him afterwards confirmed: told us how she was employed, and who the spirit was that she sent to make us acquainted that she wished to come. She said she should like to stay to family prayer; she chose our chapter to read, and continued rapping all the time, very loud raps when she wished to draw our attention to any particular passage; this continued while we engaged in prayer, and when any petition was presented, which she wished us to realize the fulfilment of, there was much louder rapping; and when about to leave us, she said—"Dear T—, and M—A—, good-bye, and God bless you both."

This is a brief summary of some of our varied experiences with those who have already passed into the eternal world.

Islington.

T. E.

"Sacramento, March 8th, 1867.

A correspondent, who dates as above, writes us:—

"DEAR SIR,—We have lectures from Miss Laura Cuppy. We hire a hall, which is fifty by sixty feet, and seats about five hundred and fifty persons. It has been crowded for the past five Sundays with interested listeners; the collections have averaged fifty dollars every Sunday. She is a very pleasant speaker—not so talented as Emma Hardinge, but her words reach the hearts of the people, and she is doing a good work. We have a Children's Progressive Lyceum of one hundred and sixty average attendance of children. I have had the honour of serving as superintendent for sixteen months past. We have somewhat modified the plan of A. J. Davis, but the principle is the same. In San Francisco they have had regular lectures ever since Miss Hardinge was out here, and a Lyceum for children. I wish that Spiritualists' Sunday schools could be established in England.

Yours, &c.,

"H. BOWMAN."

THE
Spiritual Magazine.

JUNE, 1867.

PASSING EVENTS—THE SPREAD OF
SPIRITUALISM.

By BENJAMIN COLEMAN.

SPIRITUAL EXPERIENCES OF A CLERGYMAN.

THE following interesting facts have been communicated to me by a clergyman of the Church of England, who is a medium, and who acknowledges that Spiritualism has been to him a blessing and comfort for a long period, during which he has been in feeble health, and unable to pursue his clerical duties:—

“I told you in a former letter that I would one day write you word about certain limited experiences in Spiritualism that have happened to myself, or in my presence. They are indeed very limited, and in point of force nothing to what one hears and reads of; but still, as small matters, like small members, tend towards making up a perfect whole, nothing is too trivial which refers to the grand subject we both have at heart; and as some points have attracted me which I have experienced or witnessed, unlike anything I have read of, it may be well to note them down on that account alone. But I will preface what I have to say by a little traditional retrospect. My grandfather, who was an officer of some distinction, and a learned as well as a religious man, acknowledged to his family that he frequently met on the stairs the apparition of a former inmate of the house in which he lived, and that they used mutually to bow and pass on. One of his sons and his family were driven from their house, forty or fifty years ago, by the furniture moving about the house, but it was kept a profound secret from all the neighbours. My father, also an officer, used to say, ‘If I were to tell people all I have seen, no one would believe me;’ and to this purpose he was stedfast, at any rate towards his family.

"I first became interested in Spiritualism about eight or nine years ago, when I was spending an evening with a very pleasant family, consisting of a father, mother, and two daughters. They asked me if I had ever seen any table-turning; I said I had not. I told them a friend had called in when it was first on the *tapis*, and we had once sat round a table for a short time, expecting nothing, and therein not being disappointed (I then believed that Faraday had disproved it). They asked me to sit opposite one of the daughters of the house, a charming girl of about eighteen years of age, and to put my hands upon the table, the young lady being opposite. The table at once began to rock, and fell two or three times to the ground. She asked if I was a medium, and the answer was 'yes; but small and weak,' and such is the case. The medium powers of this young lady were singular; she sat on the sofa in an entranced state, repeating letters of the alphabet so quickly, I could not follow her myself, but her sister wrote down the letters as they were pronounced, and after a time some pleasant little tale, or some piece of advice was read out from the letters given. When the other sister had read over the tale, I could make it out, and the medium would rise from her seat and listen to her own story, and no one was so amused, no one so surprised at the matter contained as the medium herself. She would burst out laughing at the odd names she had given to her characters, or at any wit in their conversation, or dilemma in which she had placed them. I left the place where this occurred soon after.

"Seven years ago I was staying in Italy. The houses there are let in flats; the house in which I lived was a large one, the apartments above mine were unlet and locked up: contiguous to the unlet apartment was another set of rooms, rented by a lady who underlets some of them; there was a door of the unlet apartment which would open into one of this lady's rooms; but it was locked, and a large chest of drawers stood against it on the side of the empty apartment. A German lady, during my stay, came to occupy a part of the former lady's apartment, with a grown-up son, a young musician, a younger brother, about 13 or 14, and a female servant. This elder son was a young man of high musical attainments, and he was accustomed to play the piano into the small hours of the night. Soon after the arrival of this family, it was reported that they had been frightened by the movements of the furniture, and also by some mysterious appearance which had such an effect upon them all, that for a night or two, or more, they had been all fearful to go to their beds, and had all slept in the same room. One morning, at about nine or ten o'clock, the landlady of the house, with a large key in her hand, accompanied by the lady who had

let a portion of her apartment to the Germans, came into my lodgings in the greatest consternation, they said that the Germans had invited two musical professors of the town to spend the evening with them the night before; 'Did you hear,' they said, 'people screaming in the night?' I said no, none of my family had heard anything; but the house was large and the apartment of the lady not over ours, therefore noises might be made without our being awake: 'Well,' they said, 'whilst the Germans and their friends were sitting together to a late hour, they say that a monk had opened the door from the empty apartment, and had walked past them with menacing gestures, and the lady professor had been so frightened that she screamed and fainted. They accuse me,' added the landlady, 'of having played them a trick, and of having sent a person through the empty apartment to frighten them; and the Germans say they will leave the house this very day and not pay any rent, although they have made an agreement to remain four months. How can they accuse me,' said the landlady, 'of anything so vile?' at the same time holding the key up in the air that opened the entrance door of the empty apartment. 'This key has been in my possession all along, and I am sure no one can have entered the apartment, and if he had, he could not have passed from one apartment into the other, for the door is still locked, and there is the great bureau against it on the inlet side.' The Germans all left the house that same day however, refusing to pay any rent. The lady who underlet her apartments said she had seen nothing, and brought an action against the Germans for non-payment of rent; the judge decreed that the four months' rent should be paid, as it was plain that the landlady had allowed no one to pass through the empty apartments; and as to ghosts, they were not recognized in that Court. It came out in evidence from the younger German brother that the family had seen that same monk before when at Marseilles. The trial was in the journals of that time.

"During my stay in this town another extraordinary event occurred. A friend of mine was staying there, who had married a second wife, this lady was expecting her confinement daily, at this time I was surprised to find my friend, under the circumstances, leaving his wife, and going to stay for a few days in the country, he said he felt so ill he wanted change. He was, however, soon called back, for the news was forwarded him that his wife was very ill. He returned to find her dying. After her death he told me the reason of his going into the country. The night before he went, he said that he had a dream or vision so fearfully vivid, that it seemed like a reality, he dared not tell

it to his wife, and it made him so ill and oppressed, that he found the only thing he could do was to leave home. The dream was this, he said he saw before him his first wife as plainly as when alive in her grave clothes. The vision disappeared, and was replaced by his second wife, then living, quite as apparent as the first, and clad in the same habiliments of death.

“The following year we spent also in a town of Italy. There was a Venetian there then, named Zanardelli, whose daughter was a clairvoyante of great power and interest, he appeared a well educated respectable man, and was, I believe, a surgeon. This daughter had been, as a child, a great invalid, and he had resorted to mesmerism to relieve her pains, this was the reason for his having practised upon his child, and the excuse, she was now perfectly cured, and a very interesting, pleasing young woman, and a clairvoyante, as I have said, of extraordinary capability, which capacity was tested before the public in a large room, to which crowds resorted. The signor had also a little son of great calculating powers, but whom he said he had never mesmerised in his life. After these people had been exhibiting some time, the daughter being also a medium, after the clairvoyante *séance*, Signor Zanardelli gave a few *séances* to those who chose to remain, in what is vulgarly called table-turning. In this the daughter took no prominent part, though the father said that what took place was through her medium power. I attended three or four times, and as there were certain phenomena that I have not read of elsewhere, though they may be common enough, I will describe them. There used to be lying on one of the tables a little round tablet of wood, about six inches in diameter, in the centre of which, on one side was placed a button, or something of the sort. I have seen a dozen people, one after the other, myself included, place their hands over this little tablet, and it would, lying there, raise itself up on the button and give one or more sharp raps, to answer No or Yes, though for some reason of its own, or its mover's, if a question was asked which was irrelevant, or for some other cause, it would give a series of raps in quick succession. Now I have no mediumistic powers in this way of my own; yet in this case, when the signor was talking to other parties away from the table, and his daughter, perhaps out of the room, if I went up quietly to this little tablet, it answered me, just as well as when the signor was presiding.

“There was another phenomenon in this room, always well lighted: a shrill whistle was frequently heard, apparently about the ceiling, now here, now there, in every part of the large room, but the sound was unlike anything I have heard before or

since. The index used to be also worked here, and once, while sitting round the table, I heard distinctly the cry of a little child. I do not know whether it was heard generally, but a gentleman opposite looked at me and said in Italian, 'Did you hear that cry?' 'Si, signor,' I answered. Once Signor Z. looked steadfastly at the candelabra filled with long candles high above his head. I watched him, and the candle opposite him went out. 'I asked for a sign,' he said, 'and it is given.' I need not tell you that he did not blow it. Here is another interesting experiment. Signor Z. had a little writing tablet on two legs, a pencil making a third leg in front. Signor Z. placed his hand on this tablet, and answers to questions were written. Any of the company might write privately a question on a piece of paper and double it up. Signor Z. would place the paper under his hand, and immediately an intelligent answer to the contents of the paper would be written; the paper would then be opened, and the question and answer compared. I have seen a dozen consecutive questions, from a dozen different people, all answered in this way, with perfect sense, and according to the spirit in which each was written. The first question I had answered affected me much. I had written it at home, doubled it up and put it in my pocket; in this state I placed it under the hand of Signor Zanardelli, and immediately the pencil wrote, '*Vi risponderanno in sonno*'—'They will answer you in sleep.' I had written my question in bad Italian, and when the signor looked at my paper, opening it *after* the question had been answered, he could not understand what I had written. What I had written, and what my paper disclosed was this: '*Vagliono i spirite responderin.*' I had put the third person plural of the present tense of the verb *volere*, to will or wish, to indicate in Italian the word will, in the question I desired to ask, which was in English this—'Will the spirits answer me?' I had written it in English as well as in bad Italian. A looker-on said, 'What Signor Inglese means is, *Mi risponderanno i spirite*'—and sure enough that is what I did mean. As I tell you, the reply was, 'They will answer you in sleep.' Now this answer, so little expected, as I said, affected me greatly. For some time before this I had been in the habit of waking up in the morning as though in the midst of a conversation, often receiving answers, which, though at first I did not comprehend and often in language not my own, was frequently found to have reference to thoughts that had been on my mind on going to sleep, or during previous days, and time only proves that if I have mediumistic power, it is this. I afterwards, on a subsequent day, wrote on another paper, and doubled it up in the same way—'Will the spirits answer by writing?' The answer was, 'Be content—sleep.'

This reiterated advice about sleep made the signor and his daughter imagine that I might have clairvoyant powers, under the influence of mesmerism, and I therefore consented to go to their house one open evening. I went to their usual large room where I found only the signor, but he found he had no power to mesmerise me, and asking the question, he was told that the sleep mentioned had no reference to clairvoyance of that description. While he and I were receiving consultations by the writing tablet at one end of the large room, rap, rap, rap, was heard at the other end of the room; this proceeded from the little button tablet, which, lying on another table many yards from us, was constantly working without any human agency, and disturbing our parley at the other end of the room. Signor Zanardelli thought it might have something particular to say on its own account, so we left our table and the writing tablet, and adjourned to the other end of the room where the button tablet laid; but when we consulted it, it would give us nothing decided, and seemed to be laughing at us, so we returned to the writing table. Soon after loud knockings were heard on the wall, at which I fancied the signor rather flinched, so I addressed this knocking spirit, and said, 'I wish you to answer *me*, not the signor.' I put several questions, which were all answered according to the number of knocks I proposed. The signor said to me, 'Sometimes when I am sitting alone here in the evening the knockings are extraordinary, but it has not the least effect upon me, and I do not feel at all nervous.' I answered, 'I do not think I should feel so myself,' and indeed, hitherto, these knockings had caused only pleasurable sensations. The signor advised me to take home one of his writing tablets to try it there and see if I should be successful: this I did, and when I left the room he followed me into the passage to the outer door. Speaking evidently in reference to the rapping-spirit, he said, 'Oh, be careful, and never address yourself to a spirit whom you know nothing of.' You may remember that when I had asked through a doubled-up paper, whether spirits would answer me by *writing*, the answer was 'be content—sleep.' And yet here I was going away with an instrument, by which I hoped to obtain answers by writing. As soon as my family retired for the night, I took out the writing tablet, but it gave no sign at all. At the *séance*, when I touched it it moved off the paper. I had never before personally known any spiritual signs given in the presence of my family, but while I was sitting the next evening opposite my wife reading, leaning back, as my custom is from necessity in my arm chair, suddenly I felt knock, knock, knock, in my back. Knowing my wife's feelings were opposed to this subject, and my two little girls being also present, I maintained

a composed countenance and sat bolt upright, when tick, tick, tick, came upon the wooden part of the arm of the chair, but nothing loud enough for any one else to notice. I then leaned back again, but again my back went knock, knock, knock. I appeared to be attending to my book, and after they were gone to bed, I tried writing again, but without success. The same thing occurred the following evening, and when the family were gone to bed, I felt myself in the presence, with my writing tablet, of something unsympathetic and unpleasant in every respect. The first thing I did the next day was to return the writing tablet to its owners, good respectable people, I verily believe; and from that time I do not remember to have received any further admonitions from my chair.

“Something else occurred about this time. I found my youngest daughter, then about eight years of age, a very sensitive child, would not leave the drawing-room alone in the evening. I asked the cause for this, and it was acknowledged that the child declared, that one night, some strange person had come to look at her, while she laid in bed, and had then walked to the bureau, when she seems to have lost sight of the figure. I had never mentioned anything that had occurred at Signor Zanardelli's to the children; nor did I mention the *spirit séances* to my wife, because I knew it was not an agreeable subject to her; if I did, I knew she would not listen to it. Since the above occurrences, I have heard of no more ghosts in the family, and I have attended no other *séance* of any description, until I had the great pleasure of seeing the Brothers Davenport and Mr. Fay at the last public *séance* they gave in London. The manifestations that evening, were considered to have been more than usually good, hands being evidently seen by us all playing about the head and shoulders of Dr. Nichols. In the open gas light, a beautiful female arm appearing outside the aperture; and in the dark *séance*, the disintegration and re-conjunction of parts, under Mr. Fay, were to me more extraordinary and interesting still: all this I fully recounted to my family. But my slumber comfortings have never subsided, though at times they are much more manifest than at others. I frequently now fall asleep at night and just wake up again in full converse; and I know then I am going to sleep for good; but I rarely remember anything in the morning. What I do remember often, and sometimes write it down, is what is being said to me in the morning when I wake up. About a month ago we had received intelligence regarding a relation at some distance, fifty or sixty miles, who had been a great sufferer, to the effect that on the Friday the doctor said he was sinking rapidly. We had received no further news, but did not doubt that our poor relation

must have departed. On the following Monday, as I woke up, a voice was saying to me 'Poor T. is dead.' I answered mentally in my familiar way, 'What is the good of telling me what I know quite as well as you do?' but in due time we received intelligence that the poor sufferer had lingered on until three o'clock that same Monday morning. I have often received advice in this way, contrary to my own feelings, on subjects I have meditated over night, or on any previous occasion, and yet, on consideration, I have found that I was wrong, the advice right. Once, when napping in the afternoon, I received intelligence that a lady who inhabited a house of mine in England, had left it. I was then in the South of France, and in due time I had a letter from my agent apprising me that such was the case, and she had left it that very morning. Once I had a chapter in the Old Testament recommended to me in this way, and especially two particular verses of that chapter. I had not then the slightest idea of the subject of that chapter, but I immediately descended from my bed and wrote it down, this was about four years ago. On referring to that chapter I found it especially adapted to my state of mind, for my comfort and warning; and those two verses especially pointed out, more than any other, touching my case; from that time to this I rarely pass the day without reading those blessed, hopeful and warning words.

"But if you have taken the trouble to read thus far, in kindness, you are probably quite tired out. I have taken the opportunity of writing now, because I am more free than usual from pain, and sometimes I find writing the shortest letter a trial. I have written just as the thoughts occurred, carelessly enough, but I cannot undertake to revise or improve it; such as it is, I present it to you, whose earnestness in the faith can receive with gratification even one small spark of the great luminary.

"I am, dear Mr. Coleman, very truly yours,

"W. R. T."

ANOTHER ILLUSTRATION OF WRITING MEDIUMSHIP.

The medium is a gentleman past the meridian of life—a professional man of long standing in the metropolis, and of quiet thoughtful habits befitting his years. A great portion of his leisure time is devoted to the reception of spiritual teachings, and he has thus accumulated several volumes in manuscript dictated through his own hand, which is always guided to write, when he resigns himself to the influence, and upon subjects entirely independent of and frequently opposed to

his natural thoughts. They are generally addressed to himself, and usually take the form of advising him how to conquer the cares and trials of this world; sternly rebuking his errors, admonishing him to avoid them, pointing the way to secure peace of mind here, and his reward hereafter. These lessons or essays, are signed either by the spirits of departed persons known to him, or by well-known historical personages. I have looked over several volumes of these writings, and the same remarkable fact is observable, to which I have previously alluded; there are no mistakes, no second thoughts, no erasures of any kind. With the permission of this gentleman I have selected one of the most recently written papers, as a fair specimen of the whole, and I earnestly commend it to the consideration of those mistaken but well-meaning persons, who oppose Spiritualism on the ground of its being all of the devil.

“When you have finished your day, you should let the results of your labours be worked out by a higher Power, care would be banished from your home, and it would then be the sweet retirement from your labours, when the woman of your affection may have full scope to exercise her grateful influence over your soul; now when the week has closed you should leave the labours you have passed through, in the hands of Him who has brought you through them, and suffer the coming Sabbath to bring all the blessings it was purposed to produce; let the world and its scenes be dismissed for the time, until you are again called upon to take part in its affairs. You have evoked the God of battles to throw his ample shield over you in your strugglings in the world, and you will find him true to you in all the windings of your path. The way of all men is devious, that they may by their course be led to the plains where they are to find their eternal peace—for man requires various guiding, according to his varying states and various ways, by reason of his varying temperaments, according to his advance on the road before him. You will see then that ways are truths which must be changed, as different directions are needed by him according to the nature of that part he has to accomplish in the earth, through which are ways to life, and these ways by the spiritual eye may be seen straight and devious, or winding and irregular, in such variety, that that eye may be lost in wonder at the perplexed appearance that they present. Knowing this, that whatever may be their course they tend to different terminations, and those terminations are the goods accommodated to the Lord's creatures according to their powers of reception, and if those creatures are so perverse that they will not be led to good, then the Almighty disposer of events by unknown ways mollifies the evils that are the inevitable results of resistance to His will. What

a map of man's peregrinations does this consideration present to that spiritual eye! What a deep study to its penetration, what opportunities for its improvement, and its advance from strength to strength, from glory to glory, in the exalted views of spiritual truth and increasing wisdom. Know ye not, mortals, by a glance of the map (the work of man, for his guidance in his journeyings on the globe)—what a variety of sea and land, of rivers, of lakes, of hill and dale, of rocks and precipices, of mountains and forests, in endless variety, meet the eye? Know ye not what study these things demand and obtain from the traveller on earth's surface? Think ye not then, the traveller in life needs the same, if not greater instruction—as the one case is temporal, the other eternal—for the purpose of pursuing his route in safety, and that he may arrive surely at his destination? Reflect then, O mortal, upon the map that is here opened to your spiritual eye! This is not a matter of mere curiosity, though it may be the subject of endless speculation, but of vital interest. Let me tell you how vastly, if it be rightly considered, it may redound to your best interests in time which ever is fraught with the overwhelming importance of eternity! And in that eternity, may produce results which no mortal, nay immortal, removed from the realms of space could fully estimate. Pause upon this page, consider, and lay my words to heart."

A WONDERFUL OIL.

The *Weekly Register*, the organ of the Roman Catholics, gives an interesting account of a M. Dupont of Tours, who in his bachelor days, was *un diable d'homme*, but whose married life edified all Touraine. Having in the course of years been bereaved of his wife and his only daughter, M. Dupont has since devoted himself entirely to prayer and good works, and his reward here on earth has been that the oil of a lamp which he burns under a picture of the Saviour in his bedroom has been endowed with curative powers to which all known diseases succumb—some instantaneously, others after a while, but all surely. The *Register* records the following:—

A young peasant girl afflicted with a large and painful goitre conceived the unselfish idea that if she could get rid of it the miracle might possibly convert to Catholicism certain stiff-necked Protestants of her village. She applied to M. Dupont, was cured in an instant, and as she hoped, no less than seven Protestants became Catholics on the spot. The Duc de la Rochefoucault was lying ill and delirious, the faculty had given him over; M. Dupont and his oil were called in, and his grace at once recovered his health and his reason. This miracle, the *Register*

assures us, has been attested by the Emperor and Empress of France and six thousand other people. A lady who had been bedridden and a cripple for fourteen years was carried into M. Dupont's house, prayed over and anointed. In this case the cure was rather slow, for the lady could not manage to walk more than three miles the next day, but in a very short time she became as strong and active on her legs as she had ever been in her life. In gratitude to M. Dupont this lady brought him her maid-servant, suffering from a large and deep cancer. A slight application of the oil and a short prayer radically extirpated the cancer, and the girl's flesh was restored to its original healthy condition.

The Archbishop of Tours is behaving in rather an unsatisfactory manner towards M. Dupont and his oil; all he can be induced to say is that the gift of healing may have been vouchsafed to that excellent man. This is of course very irritating to the believers of the neighbourhood, who more than insinuate that the Archbishop is in league with the medical profession of the city.

MR. HOME LYON.

A London letter relates the following spiritual manifestation: "Some months since Mr. Home was in company with Mr. Fechter, the eminent tragedian, who is a Spiritualist, when suddenly his hand stretched itself out, and his forefingers pressed forcibly against Mr. Fechter's breast. The latter gentleman bade him remove it, as the pressure hurt him, but Mr. Home could not for a time, and when he did the spot on the bosom of the tragedian's shirt was found covered with blood. This appeared the more singular as there was no blood either on Mr. Home's finger or Mr. Fechter's chest, and while they looked at it the stain disappeared. The table then commenced rearing and galloping, in imitation of a horse, and presently Mr. Home declared that he was impressed with some impending danger to Mr. Fechter on horseback. The tragedian afterwards went to Germany, and was near the seat of war. One morning—weeks after the occurrence above mentioned—when his horse was brought up as usual, a shuddering seized him, and, under an unaccountable presentiment, he ordered the horse away, saying he would not ride. A friend borrowed the horse the same morning, and a few hours after was shot through the breast. Persons of undoubted veracity attest the fact that the first part of it was told in several circles before the sequel came out."—*Banner of Light*.

ROBERT DALE OWEN.

The Honorable Robert Dale Owen has recently been lecturing to the Spiritualists of New York, at Dodworth's Hall, and read some very interesting facts, which he has collected for another work on Spiritualism. The *Banner of Light*, says, "A more attentive and interested audience has seldom assembled in this city, and it was made up almost entirely of intellectual and deep-thinking men and women, near or past the middle age of life."

EVENINGS WITH MISS NICHOLL.

ON the evening of the 22nd April last I was one of a party of ten or twelve who were fortunate enough to be present at a *séance* with Miss Nicholl, at the house of Mrs. Macdougall Gregory, 21, Green Street, Grosvenor Square. The company having assembled around a table, the room was darkened, and shortly after numerous flowers fell upon the table and floor, and on the heads, shoulders, and in the caps of those sitting around the table. Upon a light being procured, these flowers were found to consist of various exotics, all perfectly fresh, and apparently covered with dew. The flowers having been collected, the candle was extinguished, and the candle and candlestick were placed in my charge. Shortly after, the candle was taken from the stick, and disappeared, whilst violent movements of the table continued. Soon after something heavy was suddenly deposited on the table, and before we could inquire what it was, a musical box commenced playing, the box being the article which we had heard placed on the table. Miss Nicholl exclaimed that this was her box, and that she had left it on her table that afternoon at Hampton Wick. Several raps on the table indicated that this statement was agreed to, and, in answer to questions, it was intimated in like manner that the box had been brought from Hampton Wick. As suddenly as the box commenced its tune, and arrived amongst us, just as suddenly did it disappear, and by raps it was intimated that it had been reconveyed to home. A heavy Bible, which was at the far end of the room, was next brought instantly and dropped on the table, this Bible having been some yards from the nearest sitter. By raps, our attention was called to a particular chapter of the Book of Proverbs.

At about this period a street band commenced playing under the windows of the house, when a sharp tapping accompaniment was executed on a table near, and continued during several

minutes. This tapping to music, a lady present informed us, was the habit of her husband when he was alive, and so exactly did the style of tapping resemble his, that she would have believed him to have been present in the body had she not known the contrary. The large table at which we were sitting was then nearly lifted off the ground and afterwards inverted; when the table had been completely inverted, Miss Nicholl was lifted on to the table, and there left. The table after this was again placed in its usual position by invisible agency. A lady's head-dress was then removed from her head, and afterwards placed upon that of two or three persons in the circle, whilst many present felt touches from hands.

This is a brief outline of the various facts which occurred at this sitting. The character and position of those present renders trickery or imposition a most improbable, if not impossible, explanation, and if all those present (except the medium) were the victims of one trickster, this one was far more expert than any known conjuror, and could perform feats requiring half a dozen hands at once, and arms of some five yards in length.

We cannot positively state that we have given the exact order in which the events occurred, but we have given a correct account of the phenomena.

6th May, 1866.

C.

We have likewise great pleasure in publishing the following letter:—

To the Editor of the "Spiritual Magazine."

"Sir,—I wish to confirm the statement, made to you by Mr. Coleman, as regards the mediumship of Miss Nicholl.

"She was at my house, on the evening of April 29 and met there several of my friends; when the peculiar phenomena so much associated with her took place. A large number (exceeding twenty) of natural flowers, cowslips, heartsease, and violets chiefly, were suddenly thrown upon the table round which we were seated; among them being two somewhat large branches of apple blossom. They were fresh as if just gathered, as were also the cowslips—a flower that easily droops. Miss Nicholl had come to us from her residence at Hampton Wick.

"I can no more account for their entrance into my room than I can for other phenomena of Spiritualism—the doors and windows were closed. Although there is a pear tree blossoming in an adjacent garden, I know of no apple tree near at hand.

"But my object in writing you is this:—It has been asserted that on such occasions Miss Nicholl takes flowers with her—that in short she is a cheat. I did not give ear to such report; but I

felt, as I always feel, that every medium should be sternly tested, for impostors are no doubt plenty enough.

“At my suggestion, therefore, Mrs. Hall and her friend, Mrs. Senior, immediately on Miss Nicholl’s arrival, took her into Mrs. Hall’s dressing room, and with the instant approval of Miss Nicholl, examined minutely every portion of her dress. They found no leaves or flowers; nothing that could in the slightest degree insinuate deception. That a willingness to dream is foreign to her nature may be only an opinion. It is my opinion, however: but it was utterly beyond her power to have concealed the flowers that were scattered about our table.

“I have seen phenomena more wonderful; but none that I have been able to test more conclusively, so as to obtain conviction that there was neither delusion nor fraud.

“One of the branches of apple-blossom is on my table as I write; the other was taken by an eminent physician who was present.

“I am, Sir, your faithful servant,
“8, Essex Villas, Kensington. “S. C. HALL, F.S.A.”

We have also received the following:—

NOTES OF A SEANCE WITH MISS NICHOLL AT THE HOUSE OF
MR. A. S——, 15TH MAY. BY ALFRED R. WALLACE.

“There were present at this *séance* the party that sit together weekly, with the addition of a friend who accompanied me. The room was made dark, and we joined hands round the table, when we had a number of interesting phenomena, such as a hand bell rung under the table and then brought up and carried in the air round the circle, touching several of the party and ringing loudly. Several notes were also struck loudly on the piano, and a book was twice brought from the piano and placed on the table with a blow. But by far the most remarkable phenomenon of the evening, and that which I wish in particular to place on record, was the following.

“My friend, Mr. Smith, who was a perfect stranger to all the rest of the party, sat next the medium and held both her hands, when her chair was drawn away from under her and she was left standing. About a minute afterwards I heard a slight sound, about as much as would be caused by placing a wine glass on the table, accompanied by a movement of the glass chandelier overhead and an exclamation from Miss Nicholl. I saw something dark close in front of me, and putting out my hand felt a chair and a lady’s dress, and on procuring a light Miss N. was found seated upon the top of the table with her head just touching the chandelier. The table at which we sat was an ordinary round

one, with a centre pillar and tripod feet; Miss Nicholl is tall, stout and very heavy; there were ten persons sitting round the table as closely as possible. Mr. Smith, who held Miss N.'s hands, declared that she simply slid away from him, and the next instant was found seated on her chair in the middle of the table, near which there was no other unoccupied chair; she was seated under the glass chandelier, where there was just room for her head, and yet this had been effected instantaneously and noiselessly! If any sceptics read the *Spiritual Magazine*, I beg of them to offer some explanation of this phenomenon. I pledge my word for the reality of the facts, and I maintain, that it implies the manifestation of some strange and preterhuman power. Let those who believe it to be a trick, devote themselves to practise it, and when they are able to succeed in repeating the experiment, *under exactly the same conditions*, I will allow that some far more conclusive proof of the reality of these manifestations is required.

"This remarkable phenomenon has now occurred to Miss Nicholl some half dozen times, in different houses in London, and there must be at least twenty persons, of the highest respectability, who can testify to the facts. I call upon them to come forward and confirm any statement with their names and any further particulars they may have noticed, since this is a test experiment perhaps even more conclusive than the flotation of Mr. Home."

THE INQUIRER CONTROVERSY.

IN reply to a second letter by "Nemo," in the *Inquirer*, the writer of the article on Spiritualism in the *Truthseeker* has sent to the *Inquirer* a further communication, which, with the exception of the two opening paragraphs, we give below. The objections of "Nemo" are just those which are ordinarily urged against Spiritualism; and this reply will, therefore, be just as applicable in many other cases as in the one which was the immediate occasion of its being written. After telling us that he took a course the very opposite of that taken by "Nemo"—that he thought the right way was to get at the facts first; that he knows more of the facts than the books; and that as he does not even profess to have studied the literature of Spiritualism, he does not undertake its defence; the writer of the article continues:—

"Nemo" tells us he is content to wait till God "sees fit to withdraw the veil which parts the seen and the unseen." So was I, and so am I; but what if God has

now seen fit "to withdraw the veil?" I say He has. I do not think so—I *know it*. If "Nemo" will do me the favour to read the pamphlet I refer to he will see what I mean, though I am sorry my experiences are not worthy to be compared with those of some others. But I only intend to speak of what I know. This may explain what I meant by saying I was not a "believer" in the ordinary sense of the word, but a truthseeker. I object to the word "believer" in this connection, as implying a giving credence to statements and testimony; whereas what I know I know for *myself*.

"Nemo" now tells us what would convince him. He wants some spirits to tell us something concerning the fate of Livingstone, or to give us some particulars about the last days of Franklin. But if they did, I feel sure he would *not* be convinced. He would only say then what he says now. He would not believe me if I said that this very information had been given to me in my own house. He would say I had deceived myself or had been deceived, or he would put the communication down to some lying or tricky spirit; for he is fond of warning us against such spirits, and he laughs at the absurd "messages" received from Dante, Shakespeare, Milton, Burns, and many others. I have had no experiences of this kind, but I am quite ready to believe that there are spirits who do attempt to pass themselves off for these great ones; but I verily believe they only do so where the seekers are over hungry, or pretentious, or restless, or dissatisfied with simple things. It may startle some people to be told that there are dull, insipid, conceited, and mischievous spirits in the other world; but why should we be startled to find that a spirit *out* of the body is, after all, for a time at least, very much like what it was *in* the body? What is there in the mere putting off of the "time-vesture" to alter character? I can understand a man who says that unseen beings are not near us at all, or that, being near, they cannot, under any conditions, communicate with us; but I cannot at all understand how any one can be alarmed or disappointed to find that in the other world there are all the diversities of character we find here. "Nemo" tells us that if Spiritualists are right, the other world is "composed of some of the vilest elements which we have here." He is right, if he only means that these elements are in the other world as well as in this; but if he says that, according to the facts and teachings of Spiritualism, there is nothing else there, he only shows once more that he knows as little about the teachings as he confesses he knows about the facts.

He says that the absurdities of astrology and alchemy "came from the blindness of men who were unable to see the meaning of the commonest every-day facts." That is the very truth I insist upon. The common every-day facts were all around them, but what long weary ages had men to wait, and what strange experiences had they to pass through before they could even see the "facts," much less the "meaning" of the facts! It is exactly so with the facts of spirit-communication. With these facts all around us, we have for ages not beheld them; and now that some few of us begin to perceive them, the rest will not look; or if they look, they discern not the "meaning" of them. But we are going on, "unhasting, unresting."

But "Nemo" acknowledges in some sense the facts. He only says, "I dispute your explanation of them;" and affirms that "he could suggest half-a-dozen ways of accounting for them quite as good as that followed by the Spiritualists." I beg him to observe that I account for nothing. I see a fact, and I receive an explanation. I have no theories. His "half-dozen ways" will be theories. But, apart from that, I earnestly ask him to give me half-a-dozen ways of accounting in a likely way for these two facts:—

First, the one I described in my last, respecting the lifting of the table, the loud sounds upon it, giving clear answers to questions, and the subsequent explanation of the phenomena as given by writing.

Second—this fact: A day or two ago a gentleman was in my house whom I had only just seen two or three times before for an hour or two, whose surname I only just knew, but of whose family I knew absolutely nothing. The lady who sat in the room with us did not even know the little I have described. He was, in fact, practically a perfect stranger to us both; and we three were in a room by ourselves. He sat away from us, and the lady and I sat at a table in the room; the lady (who a little while ago was utterly incredulous) having a

slate and pencil before her. I asked whether any spirit was present who knew our visitor. The answer, written by the lady with a violent but not painful movement of the whole arm and hand, was "Yes."—"Will you write your name?" I asked. L——, the name of our visitor, was written, in a strong, rough way. "Are you a relative of his?" I asked. The answer was again "Yes," "Please to write the degree of your relationship," I said. Instantly the word came "Father." I asked our visitor whether his father was really gone from earth, and he said "Yes." I then asked, "Do you wish to give us some proof, through this lady, who knows nothing of you, that you are indeed the father of our friend?" A very vehement "Yes" was written in reply. I charged our visitor not to say a word till the replies came, when I would ask him if they were correct; and then I said, "Please tell us how long it is since you left this world?" A number was written, but so badly done that we asked the number through the table. I said, "Is it years since you left this world?" "Yes" (*i.e.*, three movements, according to our understanding, three for *Yes*, and once for *No*). "Please to move the table once for every year." *Eight* strong, distinct, equal, and unhesitating movements came. "Is it eight years?" I asked.—"Yes." I asked our friend if this was correct, as we knew absolutely nothing about it, and he replied that it was. "Is it more than eight years?" I asked.—"Yes." "Is it eight years and some months?"—"No." "Weeks?"—"Yes." "What month was it, then? Was it January?"—"No." "Was it February?"—"Yes." This also was correct. "Did you go from earth in the night?" I asked.—"No." "In the day time?"—"Yes." "It was three o'clock in the afternoon," said our visitor. "As another test of your personality," I said, "kindly give us your age at the time of your departure." The table then gave sixty-one strong decided movements, and a feeble one. "Were you between sixty-one and sixty-two?" I asked.—"Yes." I asked if this was correct, and our friend said it was. He afterwards wrote his Christian name, "J——." He then told us many things which took us out of the region of "tests" into that of "communion." I ask attention to these facts:—that, all through, our visitor sat away from the table, that I could not even see him where he was sitting, that the replies were all immediate, clear, and correct, and that the whole thing took not much more time than I take in writing this brief account of it. I beg also to observe that I do not give this case as a particularly wonderful one. I simply give it as the *last* one that we have had; and I respectfully ask "Nemo" to give us half-a-dozen ways of accounting for this fact, and for that I described last week,—ways of accounting for them, as simple, as sensible, and as likely as the direct one I hold by, that an intelligent unseen being gave through us what we ourselves did not know.

"Nemo" reminds us of the warnings of Mr. Harris respecting the mischievous or even wicked spirits who may personate our friends. I do not deny it, but I believe that it is with regard to spirits out of the body as it is with regard to spirits in the body—"By their fruits ye shall know them;" and I also believe that as we go on we shall not only be able easily to "try the spirits," but that we shall be rewarded for our courage, our fidelity, our truthfulness, and our purity, by having around us only the beautiful, the truthful, and the good. But even though this may not be; even though we find that the horrible nightmare and not the sweet vision is true—that fiends are allowed to be near us, but not the angels—why, even so, we who love God and seek Him need not fear; and if we can make no other use of these lower spirits—these stragglers on the outer boundaries of the spirit-world,—we may at least accept them as adventurous travellers, seeking a new world, accept the floating weeds on the heaving waves—as signs that land is near. But how any one, with God's spirit to whisper to him, and nature to smile upon him, and angels in the flesh to love him, and the Bible open before him, can talk in this way, and seek to frighten us from the bright path now opening before us, with the smell of fire and brimstone, and horrible phantasmagoria of nothing but evil, I cannot tell. For myself, I am resolved to go on; for, at present, I have seen nothing of all this. The fiends have not mocked me, but the angels have whispered to me; and if I am told that they are only the children of falsehood in disguise, still I will go on. Surely I shall come up with the outposts of the Great King before long; for surely God and the angels are not altogether banished from a world where, I am told, the spirits of evil are allowed to lurk for prey!

To this letter the editor of the *Inquirer* appends a note, in which he says:—

We have not the slightest faith in the alleged phenomena of "Spiritualism," and we certainly should not have published the extraordinary communications of our correspondent had they not proceeded from the pen of a writer of unimpeachable veracity, great acuteness, and the highest reputation.

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES, IN 1866.

NO. III.

THE position occupied by Dr. J. R. Newton, among Spiritualists in the United States, is by no means so commanding as we on this side of the water, who have heard only of his marvellous cures, are apt to suppose. The function he fulfills is by no means an uncommon one there, and there are several among the many healers who boast almost as remarkable successes as he: not that any *boast* is made of it, but that the facts of this kind of mediumship are in themselves notable, and the gratitude of whilom sufferers proclaims the means of their wondrous restoration. While in Chicago, Illinois, I missed by the loss of a little time, seeing one of the most remarkable healing mediums of the West, a Captain, or Mr. Rogers, whose experience in this relation was mentioned by friends there to be superior to that of any other medium known in that locality. Mr. Rogers had just left a few minutes before I reached his lodgings, a most interesting visit to the distinguished Abolitionist Mr. Parker Pillsbury, in a distant part of the city, having absorbed more time than I was aware of until too late. The fame of Mr. Scott, the Mississippi pilot as a healer, has also reached this country; but him I did not see; nor, indeed, any other of general notoriety. So common, however, is the method of healing mesmerically and spiritually that every centre of population has numbers who practise it privately, and some who devote themselves to it exclusively, making by it a professional livelihood. In Chicago such mediums are numerous. A single number of the late *Religio-Philosophical Journal*, of about the date of my visit contains advertisements of several, and I learned of others who do not advertise in the newspapers, but make themselves known to the public by other means. When at the lodgings of Mr. Rogers, I was introduced to an eccentric character of this sort, whose business card announced him as Dr., but whether he was an M.D. did not appear. The fact that M.D. is omitted from the

card, however, may be taken as conclusive against his right to the degree. In conjunction with another "Dr.," this gentleman was proprietor of a "Healing Institute," whose title was "Copyright," and where he undertook to "*Eradicate every form of disease of recent or long standing by the LAYING ON OF HANDS and NAZARINE REMEDIES.*" He and his partner styled themselves "progressive physicians," and to obliterate all chance of misapprehension as to the "Nazarine remedies and laying on of hands" involving any of the violent means in vogue among conservative practitioners, they assure intending patients that "*No Poisonous Medicines nor Surgical Knives are used.*" Moreover, lest these general announcements should still fail to attract sufferers, or leave them in doubt whether their particular cases could be reached by the peculiar remedies indicated, the card then enumerates forty-six special forms of disease, of which they say, "We cure all cases."

One rather fears these "progressive physicians," like the lady in Hamlet's play, protest too much; and in short, an uncomfortable sensation of quackery *will* creep upon even the most charitable readers of such a card, assuming them to possess ordinary intelligence. That the individuals in question, however, put forth their pretensions in good faith, I by no means doubt. The mercurial and voluble little gentleman introduced to me as the leading member of the firm, however betrayed into foolishness by a vivacious temperament, a genial conceit, and protrusive organs of language which literally ran away with his wits, presented no evidence of conscious insincerity or bad faith, but much of the reverse. His was a character which the genius of Dickens would delight to dissect and delineate: positive, frank, irreverent, good-natured, metaphysical, witty, shallow, and yet having pools of some depth in it, too, where living forms might find shelter, but these of no extent, the little stream of his life soon bursting again into its habitual clatter over its stony channel, tickling itself to laughter amid the pebbly *debris* of theological systems, which it had force enough to carry with it in its sparkling course. Without the slightest thought of offence, and certainly no wish to hurt any one's reverent susceptibilities, but simply unconscious of any moral obligation in the case, he spoke of "other people trotting out their gods;" and so, said he "I trot out my matter-god, who soon makes small work of them, and, like the serpent of Moses among those of the magicians, gobbles them all up!"

He seemed to consider this alike funny and forcible; but was a little non-plussed when asked to define his deified matter. His plummet had never sounded the depths of his own terms, and he looked up with a weazened, helpless air for a moment,

before clattering off again with his poor shell of a thought,
reminding one of the refrain,

“ Rattle his bones over the stones,
It's only a poor pauper, whom nobody owns.”

Yet one could not help feeling a certain pathetic interest in the clever little man, and I took his card with the design of seeing him again at his own Institute, in the evening.

Another attraction was also to be found there, so I kept my appointment at an early hour, and had the honour of an introduction to the author of *The New Bible*, or rather one of the mediums through whom that wonderful production has been vouchsafed to, I fear, an unappreciative and ungrateful world. The doctor's ineffectual fire paled before the effulgence of this new luminary, and he soon set beneath the horizon of my observation never to rise again—except as now, in the form of reminiscence.

The orb beneath whose beam the lesser light passed into shadow-land was one

“ Of purest ray serene ;”

albeit of lunar, not of solar brilliancy. A mild, soft-speaking man, of faultless toilet, elegant waxen features, blue eyes, and brown hair, whose whole make-up and expression resembled one of Madame Tussaud's celebrities, or one of those busts of manly beauty to be seen in hairdressers' windows ; such was the exterior of the remarkable personage who now attracted my attention. In the New World, as in the Old, only, perhaps, with greater freedom and outspokenness in the new, the struggle of contending principles continually proceeds. Despotism, or the one-man power in politics, though controlled by constitutionalism, or the consent of the many, has its adherents no less than its extreme opposite, individualism, in which each person is sovereign, and acknowledges no duty except what is imposed by his own conscience and will. In theology likewise, though every sect stands in the state on an equality with all others, every principle has its representatives from the extreme of Protestantism, which is, again, the supremacy of individual judgment, to that of Romanism, or the lordship of the Church, which, in the last resort, may be the headship of the Pope, God's vicegerent on earth, from whose mandate there is no appeal. In America, as here, there are individuals who moan for rest ; who cannot away with the turmoil and struggle of personal freedom ; who want their thinking done for them, and sigh to be relieved from the responsibility of coming to their own conclusions. An infallible authority in politics, in morals, in religion, is their *summum bonum*. Give them but that, and all

must be well. Is it a wonder that to meet this cry of human weakness, and to put down all injustice, reform all abuses—in a word, extinguish “all the ills that flesh is heir to,” no less than all it at present suffers from—the theocratic idea should develop itself in new America as well as in ancient Europe and Asia; and that accordingly a Messiah, or coming man, gifted above all others, and plainly indicated as the God-appointed regenerator of the human race, should be looked for? This is the idea which re-appears in “The New Bible” already mentioned, and though honour is given to Christ as the moving agent under God of the new revelation, yet it is quite obvious that his modern successor is to cast his work quite into the shade. Here is his description:—

“A man between forty and fifty years of age will then appear more publicly, commanding universal attention—he having been selected by universal acclamation to preside. Upon him will devolve the duty to arrest violence and restore order from chaos, and he will prove adequate to the task. The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding. He will be the type of a well-formed man, complete in all the essential gifts and experience necessary; more so than any other man living on earth. He will be near the pattern to which the race will ultimately attain. As Jesus was the representative of love, he will appear as the representative of wisdom and justice. He it is, and not Jesus, that was predicted in the 11th chapter of Isaiah. ‘He shall stand for an ensign of the people.’ ‘To him shall the Gentiles seek’ (Isaiah lx.) ‘and his rest shall be glorious.’ Jesus came not to the Gentiles; he said, ‘I am not sent save unto the lost sheep of the house of Israel.’ . . . ‘He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.’ (Isaiah lxvi.)

“Jesus neither smote the earth, nor slew the wicked. He taught non-resistance and forgiveness. This person will pass over, overcome and subdue as wisdom shall suggest (Thess. i., 6-10). He will exhibit faculties, and exert powers, equal to smiting the earth and slaying the wicked with his breath, but always under the influence of love, which will deter from undue severity. The works of Jesus will be eclipsed by his greater works; angels will pay him deference. He is the true Messiah of the Jews, and they will receive him, saying, ‘This is our Lord, we have waited for him.’ As Jesus dispensed light and life, which are love, or the feminine of Deity, so will this person dispense and institute order and form, which are wisdom or the masculine of Deity. This person will be associated with twelve principal male, and thirteen female mediums (Isaiah iv., 1 Cor., xi., 3-12—vii., 29-38,) composing an apostolic circle, who will be

invested with extraordinary endowments. They will be filled with divine light to be reflected upon others. Many thousands of subordinate mediums will also be prepared to act as impressed by spirits, under angels, and God, who will control events."—*The New Bible*, pp. 3-4.

The gentleman to whom I was then introduced at the Nazarine Institute did not proclaim himself as "this person;" but he evidently waited for others to do so. His age corresponded; and, though perhaps not in all particulars exactly an Apollo, yet he was near enough "the type of a well-formed man" to be popularly mistakeable for the ideal indicated. It was much more doubtful whether he was "complete in all the essential gifts" of another kind; but then, could not those readily enough be conferred at any time, when the occasion demanded them? Considering what "high spirits" can do (and it is only with such that persons of this pretension have any concern), the mental attributes necessary for the assumed position are of little moment. The possession of logical faculty and any considerable amount of scientific and philosophic knowledge, were rather an obstacle and disability than otherwise. Such qualifications are apt to make a man diffident, by giving him a consciousness of the limits of his own powers and a glimpse of the work to which, by the assumptions, they are about to be applied. A sublime incompetence to form an estimate of either would seem therefore to be an essential pre-requisite for any mere man's aspiring to the position; and on this point at least one could not say there was any lack in the individual before us; so, notwithstanding his reticence, it was the universal impression that he had a sheep's eye to the place himself, and would consider it only a sign of just penetration on the part of the people, or of extraordinary supra-mundane influence (as it surely would be!) if they were to "select him by acclamation."

I bought No. 1, Vol. I.; of *The New Bible* from him, and had an interesting conversational argument with him on some of its contents. It was in vain to attempt to unfix his faith in the prophecies. Already the part referring to the American civil war had been fulfilled, and he had a reliance on the accomplishment of the rest, not unmixed with pity for the sceptical doubter, very whole-souled and complete. The more unlikely the event, the more he believed it. The publication was made in 1866, but the prophecies had been "given to the world through six chosen mediums, at different times and places, from 1852 to 1859," otherwise the doubter might have imagined that when it is said, "The civil war will be carried on from 1861 until 1865, and afterwards will be of more mixed and milder forms," the prophet had wisely spoken after the event. Emboldened by the verifica-

tion of so much, however, the authors of the *New Bible* have not withheld the remaining "prophetic announcements," and it is to be hoped that the facts of experience with reference to them will have more influence than my arguments in persuading Professor C. P.—G. Washington and his friends that "lying spirits" have not even yet ceased to visit the earth, and to earwig mortals who are foolish enough to subordinate their judgments to all who assume to be "angels of light."

The prophecies are intensely American, and embody many events that are to be. "There will be three principal invasions of America by foreign powers: the first by France, England, and Spain; the second by the fierce king, Louis Napoleon, or Antichrist, with his ten kings, and Popery combined; thirdly, by the wilful king, the Emperor of Russia (Ezekiel xxxviii.); he will overcome Louis Napoleon at the great battle of Armageddon, and will erroneously imagine it an easy task, in our then enfeebled and distracted state, to conquer and subject us, and the whole world to an absolute monarchy." The unfortunate thing for this prophecy is, that dates are given; not in mystic numbers, so as to require the genius of a Dr. Cumming to interpret them, but in the plain numerals of everyday use, so that "the wayfaring man, though a fool, shall not err therein." A little further on, we are told, in answer to the question, "When will these things transpire?" "The invasion of America by foreign forces, led by Napoleon, [will take place] from 1867 to 1868, and from 1869 until 1872, followed by vast armies under the wilful king, who will sail in ships, and land on American soil, crossing nearly the whole country, laying waste cities and villages, robbing the country of its precious metals and goods. When lo, and behold! God will open the heavens, and with a mighty voice and the shock of earthquakes, will call His legions of angels together, and they shall descend to gather renewed numbers to the great battle of the great day of the Lord. Famines, plagues, and pestilence, will fitfully appear and disappear, caused by electrical and magnetical conditions of the atmosphere. Great hail-storms, fire, and molten lava, will rain down and destroy the enemy, and they shall be beaten and destroyed throughout the United States, and pursued until a complete surrender is made, and the war implements are collected, and deposited in the possession of God's chosen people, to be beat into pruning hooks and ploughshares, and the nations shall learn war no more for a thousand years."

When this consummation has been reached—*i. e.* within the next half-dozen years—our friends will have leisure to help others. "We must first be purged and inaugurate the true form of government—then we may administer to others. The

people of England, and others in succession, will be aided by us to achieve their freedom from monarchs, until no despot remains to curse the earth. . . . All shall be free to worship God, as each will decide to come under God's authorized agents. . . .

"Here are now being disciplined, instruments who will go forth teaching as instructed by angels. Each will be amply endowed for the work assigned him. Every nation and people will hear their own language spoken by strangers who were never instructed. . . . Some will suffer martyrdom, and joyfully accept it as a welcome release from arduous service, and the beginning of a glorious immortality.

"One universal system of government will eventually be established throughout the world. The constitution and by-laws (Isaiah li., 4-16) will be written through the president (Isaiah lv., 3-5) of the apostolic and great central circle, which commenced culminating in California in 1859. Small communities will associate as by affinity, attracted around one central hamlet; others will form in circles all over the land. Each hamlet will have a presiding teacher, and each teacher will be commissioned by, and receive instructions from the central teacher, who will receive light from the *highest* source of intelligence. Then God will really govern."—*New Bible*, pp. 4-5.

And thus poor humanity repeats itself! Old notions reappear under new names, and in the most unlikely places. Think of it! An independent development of sacerdotalism in the far West—a papacy in Chicago! No; the publication has only taken place there; the first scene of the New Reformation is to be in California. "While insurrections, civil and foreign wars, are raging, a valley of land will be selected in the West, and a small company of the most advanced mediums and persons on earth will be influenced by Divine authority, through Jesus, formerly of Nazareth, and his delegated agents, to concentrate and organize, and perfect themselves, and make arrangements for emigration to the Pacific coast, in California, to a valley of land that is the best adapted for a great settlement of God's elect and especially chosen people that will be gathered together from all parts of the world in 1867, and continue to increase in numbers until about 1873 (Luke xiii., 29), when the sign of the Son of Man shall be seen coming in the clouds, to establish a more permanent and millennial government, first over the Pacific coast, then over the United States, and finally throughout the world." (*New Bible*, p. 2). But this announcement appears in Chicago, of all places in the world! in Chicago, the capital of the great North West, a centre of the most vigorous life of the United States, distinguished for individual enterprise, no less than the power of voluntary combinations; the growth of a

single generation, as one may say; for, on my previous visit to America, its population was little over 5,000, living in wooden houses on a swamp, whereas, now, it exceeds 200,000, boasts its granite and marble palaces of art, industry, and commerce, is the source of ten separate railways, which radiate in different directions, and bear to and fro a traffic of almost incredible dimensions, possesses a noble harbour, giving accommodation to fleets of ships and steamers, and means of discharging and loading them which put to shame the appliances of our hoary civilisation, enabling the workers to do in hours what our labourers require days for; in Chicago, where education is universal, and intelligence and individual aptitude find the freest scope, this dream of a new papacy finds ventilation!

Well, Chicago can very well afford to allow free course to every human imagination and revelation, however preposterous. Its general life is too healthy and sound to be affected more than infinitesimally by delusions even veritably spiritual, let alone those of human phantasy; and its true spiritual life, rational, vigorous and full-proportioned, is too nobly represented to permit the fact of such a publication as that now referred to, or the propagation of its theory of government, to affect our judgment of the true place held by this rising city in Western civilization. *The Spiritual Republic*—happy name! itself the enshrinement of a nobler idea—also emanates from Chicago, and must be ranked as the ablest organ which the Spiritualists of America have yet produced. *The Religio-Philosophical Journal* was a respectable paper. I had the pleasure of making the acquaintance of its editor, and one or two of its staff when in Chicago. But the change to the *Spiritual Republic* has been marked by a notable improvement in every respect; and the paper, if it continues to exhibit the same pregnancy of thought, catholicity of sentiment and religious earnestness in its original articles, and similar admirable taste in its literary selections, cannot fail to exert a powerful and elevating influence wherever it is read. The theory of a spiritual republic whose central idea is, “each for all and all for each;” wherein no aid of religious genius will be refused, but no genius, however godlike, will stand between the human and the Universal Spirit, assuming to say, “I am holier than thou,” and proclaiming itself the only or supreme medium of God’s gifts to the world, or that any dictum or dispensation through it is the sole means of access to the Infinite Father, but rather demonstrating its grandeur and holiness by self-abnegation and the acknowledgment of equality in brotherhood and sonship;—a spiritual republic in which all offices are divine, and all potentially open to every individual, and filled only by fitness; in which there is no exclusive caste, and yet the natural hierarchy of souls necessa-

rily and freely taking the places of service appropriate to speciality of constitution and culture, but not preventing, rather aiding, the development of others in every relation, so as to qualify for any position;—this is surely a theory more appropriate to the latitude and longitude of Chicago, more truly religious in itself, and more harmonious with the conception of the perfect Fatherhood of God and Brotherhood of Man. And this, if I mistake not, is the theory of the mass of Spiritualists in America, and in particular of the conductors of the newspaper whose name has suggested this statement. To illustrate at once the ability and aim of this weekly organ, I do not know that I can do better than conclude the present article by a quotation from an essay by J. S. Loveland, one of its most frequent contributors, some of whose writings have already appeared with much appreciation in the *Spiritual Magazine*:—

We are satisfied that this is the opening period of a new era; and, it would seem, ought not to be oblivious to the importance of having true principles submitted at the outset. If our religion is to benefit man, it must be correctly unfolded. Positive falsehood in one or two important points will throw discredit over the whole subject, in the minds of thousands. Such untoward results must follow, unless the exhaustive thoroughness of which we have spoken be inexorably required. The tendency of all inspirational epochs is to a shallow philosophizing, because spiritual influences seem to promise the development of all truth without the necessity of that culture, which is gained only by patient and thorough study. A mental indolence is thereby induced, and, what is worse, an overweening egotism is cultivated, leading to a domineering, tyrannical selfishness. Small-minded persons, narrow and selfish in feeling and thought, because of their impressibility, become easily inflated, through flattery, with an overmastering feeling of self-importance. Theories, crude and false, are urged as the sublimated essence of wisdom, and it is deemed personally offensive, by these egotists, if their rhapsodies are not implicitly received. They become sour and morose, jealously watching the progress of others, and enviously seeking to do them injury. Others, of a more ardent and fanatical make up, become the mouthpieces of God, Jesus, Paul, Franklin, or some class of very "high spirits," and propose very kindly to take the old world into their charge for keeping and appropriate rectification. They haven't the least objection to becoming "Patriarchs," or "Omniarchs," for the sake of the world! Does any one pretend to say that such moon-struck fancies are not the result of defective scientific and philosophic culture! And that a thorough knowledge of the facts and principles of Spiritualism would not have directed this mis-spent enthusiasm in a useful channel? And is it not a dear-bought wisdom, which takes years of the most earnest lives to learn what proper culture would have bestowed. Not only have these years been thus lost, comparatively speaking, but they have served to cloud and hinder the very result at which they were aiming. But the reader, from his own knowledge and reasoning, can add any amount of illustrative argumentation on this point, for it is all around us and meets us everywhere.

It preaches the important lesson we are here seeking to inculcate—the importance of thorough culture—the necessity of some more definite and positive efforts for the education of the people. The world needs a model educational system, one which includes the whole of life, embodying every legitimate pursuit and employment, as only different departments of the one grand system of a complete culture, and so graduated as to meet the successive changes of our earthly existence. This is the demand of this age, and it must be met; nay, it will be met. But who can meet it now, if the Spiritualists fail? They cannot fail, if true to their calling and the impulses of their high inspiration, and the basis

teachings of their angel-visitants, all of which, from the very first, have been pointing along the pathway of radical and integral reform.

Here, again, comes in our prior reasonings, for we are in danger of wasting our time and energies upon mere specialities, as temperance, dress-reform, or some other, so as to entirely overlook the broader and deeper principles involved in making "all things new;" or we become so general as to ignore the particular entirely, and waste our own energies, and embezzle others' time, in wordy declamation upon the evils that are, and the reform that should be, while we do nothing but swell the tide of existing wrong and falsehood.

Harmony between philosophy and science, or thorough culture, can alone change the present superficialism and discord into wise and orderly action. It is matter of profound gratulation that the signs of the times indicate progress in the right direction. The Great West, in its commercial heart, is speaking the right word. THE SPIRITUAL REPUBLIC is modelled upon the idea of a composite unity, resulting from that universal eclecticism of thought, which combines, in orderly wholeness, philosophy and science, phenomena and principles; which sees in Spiritualism no narrow phase of partialistic sectism—no mere exceptional phenomenalism, for a party Shibboleth, but a sublime embodiment and unification of hitherto discordant and opposing methods of thought and life, which constitute a platform so broad and free that all genuine workers can meet and act in harmony thereon.

As a vindication of true Spiritualism in Chicago and the Western hemisphere generally, and a counterpoise to the fanaticism and folly which too frequently assume the name, I know of nothing better than these weighty words. I have much else to say about Chicago, but must defer it to another opportunity.

A. L.

THE APATHY OF SPIRITUALISTS.

FEW are aware of the difficulties in the way of progress, and indeed of keeping alive any good work, arising from the apathy, or more plainly selfishness, of those who are able but not willing to support it. Mrs. Emma Hardinge furnishes us with a recent instance of this in a letter recently addressed to the *Banner of Light*. This generous, high-souled woman, who knows not apathy or selfishness, is still working on to establish homes for unfortunate women, a work than which we know of none more needed and more holy.

She gives the following account of her experience at St. Louis, which is enough to dishearten a less determined philanthropist:—

As I found a number of ladies were struggling almost hopelessly to provide such a home, and I was doing my best by public addresses and collections to aid them, I resolved to take advantage of the accident of the five hundred dollars I had sent to Boston being detained, to withdraw it and bestow it instead on the proposed Home in St. Louis. I did so; my kind friend, Mr. Phineas E. Gay, of Boston, immediately remitted me the money, and, in the hope of making its bestowal still more effective, I announced, at my Lecture on this subject last Monday night, April 1st, at the Great Philharmonic Hall in this city, that this sum should be placed at the disposal of the "Western Female Guardian Society," in aid of their Home, provided it could be doubled in twenty-four hours. It may

be some information to those who wonder why I could not raise fifty or one hundred thousand dollars *alone* to found a Home for poor outcasts, to know that though three hundred and fifty dollars were then and there raised at my lecture to aid in doubling the five hundred dollars I offered, the week has passed away and the lacking one hundred and fifty dollars cannot be raised in the rich city of St. Louis, though ten times that number of wretched girls are dying sin in and starvation for want of it.

So much for America, but the same complaint is chronic in England too, as we ourselves have reason to know. The cash account of the management of the *Spiritual Magazine* being about fifty pounds on the wrong side, we sent out ninety-three copies of a circular announcing the fact, and asking for the contributions of our friends, to avoid having to make a public appeal, and in the course of a month, we had three responses only. Certainly a smaller per centage of the *crème de la crème*, than we had expected. But we must work on notwithstanding.

THE DAVENPORTS AND SPIRITUALISM IN RUSSIA.

FROM a letter of Ira Davenport's, dated May 13th, we learn that after their great success at St. Petersburg and Moscow, he, with his brother and Mr. Fay, went to Warsaw, where, at the time of writing, they had been staying nearly four weeks, during which many public *séances* had been given, which were well attended. Indeed, they have been threatened with a loss of their permit, on the ground that they are "turning people's heads with the idea of supernaturalism." A conjuror having announced that he would do all that they did, the Davenports wrote a challenge to him for 10,000 roubles (about £170). The Chief of the Police, however, who ranks as a general, and whose position is similar to that of the Lord Lieutenant in Ireland, would not allow them to put out the challenge lest it should confirm the general belief in the supernatural character of the manifestations. William Davenport with Mr. Fay are going to visit several towns adjoining Warsaw. They all expect to remain in that part of the country for three months to come.

As an evidence that Spiritualism is spreading in Russia, we may note that a translation of the works of Hare, Edmonds, and Tallmadge, and a treatise on the *Simplest Forms of Spiritualism*, by M. Kardec, have recently been published there.

“SOMETHING CURIOUS,” FROM CARLYLE.

“In the end of January last we left Grumkow in a low and hypochondriacal state, much shaken by that drinking bout at Crossen, when the Polish majesty and he were so anxious to pump one another by copious priming with Hungary wine. About a fortnight after, in the first days of February following (day is not given), Grumkow reported something curious. ‘In my presence,’ says Wilhelmina, ‘and that of forty persons, for the thing was much talked about, Grumkow said to me one morning, ‘Ah, sire, I am in despair! the poor Patroon is dead! I was lying broad awake last night; all on a sudden the curtain of my bed flew asunder: I saw him—he was in a shroud—he gazed fixedly at me. I tried to start up, being dreadfully taken, but the phantom disappeared.’ Here was an illustrious ghost story for Kulin, in a day or two, when the courier came, and at the very time the phantom death and phantom were the same night, say Wilhelmina, and the miraculous Berlin public; but do not say what night for either of them it was; by help of which latter circumstance the phantom becomes reasonably unmiraculous again in a nervous system tremulous from drink. They had been sad at parting, Wilhelmina says, having drunk immensities of Hungary wine, the Patroon almost weeping over his Grumkow. ‘Adieu, my dear Grumkow,’ said he, ‘I shall never see you more.’” — *Carlyle’s History of Frederick the Great.*

[Perhaps the most “curious” thing in the foregoing narrative is Mr. Carlyle’s explanation of it. The notion that “a nervous system, tremulous from drink,” accounts for the apparition of a distant person being seen at the time of his decease, is so odd, that it would be worth the while of any man who has faith in such a theory, and does not happen to be a teetotaller, (say the propounder of the theory, for instance,) to test its truth by experiment. As to the date of this fact not being given, that the forty persons to whom it was related as having occurred “last night,” might, we should think, without any great difficulty, have supplied themselves. But any “ghost story,” “illustrious,” or otherwise, must be made by a popular author to look “reasonably unmiraculous” if intended for the British public, “thirty millions, mostly fools,” as Mr. Carlyle tells us, and therefore, perhaps, such an explanation as the above is deemed by him suitable to their general capacity. By the way, we happen to know that this is not the only story of the kind that Mr. Carlyle is acquainted with, though perhaps he would not apply his curious explanation beyond the present instance.]

A LIFE TO COMPLETE.

"A Life to complete."—who can tell what is involved in that! We each stand before God as the possessors, the guardians, of separate personalities; to God we do not appear as a multitude but as individuals. He knows us each. He has given us our life with all its functions, capacities, and tastes. Consider, then, *"what ye have to do."* Let a man set down before his own life—before himself as it were—and say to himself,—Here is mind, here is strength, here hope, here ambition, here are affections, riches, time, power, influence; what a wonderful assemblage of forces in one life!—and that life my own! and what is the result? What have I done? What am I doing? How is this mind trained? How is this power employed? How is this influence exerted? How are the various faculties and forces of my nature developing?—with what harmony and to what end? Ah me! it goes ill with us if these great questions seem either tedious or gloomy!

If we could be taken by some ministering angel to that mysterious world into which, at this moment, young and old, rich and poor, prepared and unprepared, are passing,—if we could see the soul, freed from the encumbering body, begin its new life there amid those great realities,—if we could see how, in that tremendous hour, the life below determines the character of the life above, and with what sure unerring judgment the spirit is made to reap what here on earth is sown,—if we could witness the sublime realities of the world that will so soon become our own, and how our life there will be determined by our life here, methinks there would steal over our minds and hearts a gravity, a thoughtfulness, a fulness of purpose, a spirit of self-sacrifice, a force and greatness of character, that would so uplift and glorify the life of earth as to make it indeed the prelude to the life of Heaven.

"A life to complete!"—all these powers to be developed and harmonized—all these duties to be meekly done—all these crosses to be gently borne—all these inward perceptions to be understood—all these reachings out of the soul to be satisfied—the whole life to be rescued from vanity, and pleasure, and uselessness, and self-seeking, and won for the highest aims and the noblest pursuits, and the divinest ends. It is an employment that might be worthy of an angel's aspiration, and task an angel's power.

To fulfil our manhood, to accomplish the end of our being, to win *"the meaning of the stature of the perfect man!"* what

sublimar aim can be put before the soul? Here, as yet, we see things in their beginnings and rudiments: what we are to be we know not, for "things are not what they seem." We have but hints and foregleams of the glory that shall be revealed: we see ourselves but through a glass darkly, and but dimly perceive and imperfectly understand our own natures. Well did the Saviour say, "The kingdom of God is like a treasure, hid in a field, the which, when a man findeth, he goeth and selleth all that he hath, to buy that field." Would to God we could master the great meaning of these words. The field in which this precious treasure lies is the world, the treasure hid therein is humanity, the pearl of great price is the soul of man with all its untold glories and undiscovered powers, the price that wise men pay for that pearl is thought, anxiety, watchfulness, and care; and the gain is, a nature rescued from discord and decay, and an immortality of life and beauty won.

Then, as growing out of all this, we have, (and I use a plain old religious phrase,) *we have a soul to save.* We cannot, indeed, go with those who threaten men with a dreadful Hell—the penalty of unbelief: nor do we care to be found with those who seek to allure men by the promise of some happy Heaven, the reward of submission to marvellous creeds. But yet there is a very real sense in which we are to seek the salvation of the soul.

For consider it, what is the soul? It is that true part of us which the body hides,—that real man which, for a few years, reposes behind the shadow of the flesh—that great existence which will be strong, and vital, and glorious, when the poor shadow is part of the dust of the earth. And what is this soul's salvation? What but this,—its deliverance from the delusions of the senses, from the tyranny of outward things, and its present resurrection to life in God, so that it shall breathe the pure atmosphere and delight in the holy companionships of Heaven on earth? Yes; what is the soul's salvation but this,—that you may have it in your own calm and true possession, delivered from blindness, from servility to the flesh, and from the slow sad death that comes upon it when left to starve on the perishing pleasures of the hour? I join with you in saying—"Enjoy the world:" for it is given us to enjoy. Yes; make charming and beautiful the life of to-day; for God, who is love, takes pleasure in the happiness of His children. Yes! but remember there is something else, and woe be to him who attempts to elude the *consideration* of it! Our honours will perish, our name will be forgotten, our pleasures will cease to reach us or to charm us; but one thing will remain—the thing we may have forgotten, neglected, starved: from the ashes of all earthly good it will rise

up to its endless life,—will rise up lost or saved. With that soul your own to-day, then, consider what you have to do;—to rise up to the greatness of your calling, to work out your own salvation, to claim for your immortal part the richest and best results of life's forces and experiences,—in a word, to stand before your God, your fellow-men, and your own conscience, and say—I am not a creature of blind chance, born like the brute beast, to live carelessly and to die miserably, but I am a man, and by the help of that God who made me in His image, I will seek to rise to my great original and aspire to honour Him, to love Him, and to enjoy Him for ever.—*The Truth-Seeker.*

ELEVATION OF THE BODY KNOWN LONG IN SPAIN.

WE have now before us a book, *Lucerna Mystica pro Directoribus Animarum*, composed by Joseph Lopez Ezquerria, a Spanish divine, in 1690. It was published in Spain, and republished in Italy, with every sanction and recommendation that the highest clerical and theological authorities would confer. Our copy is one of an edition so late as 1722, printed at Venice, under the patronage of the University of Padua. Now, this work takes for granted, as a phenomenon familiar to the Christian world, the supernatural elevation of the body, and proceeds to reason upon it as composedly as if the subject under discussion had never been embarrassed by a doubt. Four of the chapters are respectively headed:—"Of matrimony, spiritual and divine;" "Of the wonderful elevation of the body, which is wont to occur to souls (*animabus*), being in the state of spiritual matrimony;" "Of the author's opinion of the cause of this elevation of the body;" "Of the practical instruction of the director touching this elevation of the body."

The argument opens with an unhesitating assumption of the facts:—"To enable us to deal with this wonderful elevation of body and spirit, we must suppose, with all mystics, that some souls or spiritual persons sometimes experience certain divine vocations of such vehemence, that they, being alienated from the senses, their bodies are simultaneously lifted into the air, and there continue suspended a long time, and are rendered so light, that they are moved to and fro by the lightest flame or breath of air, as we read happened to St. Francis, St. John, St. Theresa, St. Catherine of Sienna, and a great many others, to which, indeed, Spert Carthusianus (*Select Mystic*, part v., cap. 9) and P. Ferdinandus Caldera (*Theol. Myst.*, lib. ii.) bear testimony

as eye-witnesses; the words of the last named being, "The body remains suspended and elevated from the earth, and wholly without weight, the countenance shining, ruddy, beautiful, and converted into a burning coal, from which may be inferred what is prepared for its eternal enjoyment, whence it appears as if made of crystal to the spectators." The like is affirmed by Dr. John de Palafox, Bishop of Oxford, *in suo pastor, noct, bon*, cap. 12. Whilst, therefore, this elevation of the body is certain and frequently observed, I find no slight difficulty concerning its cause and name among mystics. Concerning the name, because they sometimes call it ecstasy, and sometimes rapture, and (but less frequently) sometimes deliquium, from which much confusion may arise and inconvenience to souls; for if the master should direct a soul of this kind as a cause of deliquium, beyond doubt he might greatly err.

The author is clear that nothing less than spiritual matrimony can elevate the body, and he finds ample proof of his theory in the beautified countenance of the patient; for the rarefied individuals are to be treated as patients, and minute directions are given for their treatment under the liability. They are to be humiliated instead of exalted; to be addressed not as saints, but as sinners, and to be constantly reminded of their ineradicable tendency to sin. Fourthly, let care be taken to keep such person out of sight, lest perchance these elevations should befall them in the sight of others; and when they talk to others, let them, above all, avoid those conversations which they have found to lead to the elevation, and when they feel the spirit moved, let them fly quickly, and withdraw to their privy chamber. If the elevation is so rapid as to give them no time for flight, let them be directed to lay hold of some post or column, or embrace some immovable object, lest the object should be elevated on high to the wonder of others.

DR. JOHNSON.—Mrs. Thrale in an anecdote of Dr. Johnson, says:—"I remember that at Brighton once, when he was not present, Mr. Beauclerc asserted that he was afraid of spirits, and I, who was secretly offended with this charge, asked him, the first time I met him, what ground he had ever given for such a report. He replied, 'I can recollect nothing nearer it than my telling Dr. Lawrence, many years ago, that a long time after my poor mother's death, I heard her voice call 'Sam!' 'What answer did the Doctor make to your story, sir?' I said. 'None in the world,' he replied, 'but suddenly changed the conversation.'"

Notices of Books.

WHITE'S LIFE OF SWEDENBORG.*

WE have in these volumes the completest Life of Swedenborg ever published, and which probably ever will be published. Mr. White has printed every detail concerning his hero, which a search continued through several years could secure. He has also given an expository review of each of Swedenborg's works. In fact he has produced a Swedenborgian Cyclopædia. None, we hope, will be frightened with this description, for in spite of the comprehensive character of the work it is quite readable, indeed eminently vivacious. We know of two or three who starting with the first page have not ceased till they reached the last, and of others who nibbling experimentally here and there have ended in devouring the whole. Inasmuch as the majority of our subscribers are more or less familiar with the main incidents of Swedenborg's life we shall pass them over, and confine our attention to a few matters less generally known.

Intercourse with Spirits was no novelty, but a matter of course in the Swedenborg household. Bishop Svedberg, father of Swedenborg, was saved from drowning in his boyhood; and "from that day," he tells us, "I determined to commend myself, morning and evening, to the hand of God and the keeping of his holy Angels." The constant presence of Spirits, good and evil, was his assured faith. He knew he consorted with an Angel who was his help and defence. He had a vision whilst at college, in which he saw and heard things unspeakable. "God's Angel once stood by me," he relates, "and inquired, 'What are you reading there?' I replied, 'I read the Bible, Scriver, Lütke-man, Jo. Arndt, Kortholt, Grossgebur, Jo. Schmidt, and others.' The Angel then asked, 'Do you understand what you read in the Bible?' I answered, 'How can I understand when no one interprets for me?' Then the Angel said, 'Get Geier, J. and S. Schmidt, Dieterich, Tarnov, Gerhard and Crell's *Biblical Concordance*.' I said, 'Some of these I have and the others I will procure,' Then spoke the Angel, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein,' and 'If ye know these things, happy are ye if ye do them.' I sighed, praying that by the help of God's Spirit I might give each minute of my life to His

* *Emanuel Swedenborg: His Life and Writings.* By WILLIAM WHITE. 2 vols. London: SIMPKIN, MARSHALL & Co., 1867.

most holy will. Thereon the Angel blessed me, I thanked him humbly, and he departed."

When his child Albrecht was on his death-bed, the Bishop asked him what he should do in Heaven. "I will pray for thee, dear father, and for my brothers and sisters." The Bishop pondered these words in his heart. They confirmed his belief that death effects no division of life, and that intercourse and service are possible between Angels and Men; and he composed an epitaph on his deceased wife and son commending himself and his children to their prayers. No sooner was it set up than an outcry was raised that Svedberg had turned Papist and had taken to the invocation of Saints. The tale was carried to the King, and into his presence Svedberg followed it. "Do you not believe," he asked, "that the late Queen, your wife, prays for you and your children in the Kingdom of Heaven?" He desired the King that he might be allowed to illustrate and defend his position in a public discourse, but Charles knowing the mischievous controversy he would excite, repressed his ardour and hushed up the scandal.

Nor alone did the Bishop profess to hold open communion with Spirits, but to practise exorcism and work cures. We shall leave him to tell his story in his own way, for there is a flavour in his words which it would be a pity to lose.

"There was brought to me at Starbo a maid-servant named Kerstin, possessed with Devils in mind and body. I caused her to kneel down with me and pray, and then I read over her, and she arose well and hearty, and quite delivered. Three years after, Kerstin came to Brunsbo and entered my service. One day she quarrelled with a fellow-servant, and went out threatening to commit suicide by suffocation in a kiln. I was writing in my study, and felt restless and anxious, and thoughts of Kerstin without cause kept flashing across my mind. At last I could bear it no longer, and I went into the kitchen and asked "Where is Kerstin?" "O," said her neighbour, "she has not been here for some time; she went out, saying she would go to the kiln and choke herself." I ran to the kiln and found Kerstin lying in the smoke senseless. She was carried into the house, and put in a bed like a piece of wood. Then, after a while, I called to her in a loud voice, "Wake up, and arise in the name of Jesus Christ!" Immediately she recovered, got up, and commenced to talk. Then I strengthened her with the Word of God, and gave her a good deal of Rhenish wine; after which she went about her duties as usual."

Again he tells us, "there was a rumour spread about me in Holland, England, and elsewhere, in 1712-13, that I had driven out the Devil through a little hole in the window, who had come to me in the shape of an officer, and argued with me about the state of Sweden, and how the war would end. Perhaps it grew out of this true occurrence:—There was at Skara, in the parish of Henda, a woman who, for her terrible crimes, was to be executed. She would not confess, and, after a chaplain had laboured with her long and without effect, she was brought to me at Brunsbo under guard. I took her into my study, and there spoke to her the Word of God in the best way I could, and in the most moving manner; and at last brought her to confess all, and more than she was accused of, and to repent sincerely. I assured her, by virtue of my office, that she was pardoned, and on the following day she bravely met her fate. Glory to God alone!

"In the year 1699, when I was at Starbo, one of my servants had a dreadful pain in her elbow. It was much swollen and nothing we applied did it any

good, and for days and nights she went about moaning without rest or sleep. At midnight she came to the room where I was lying asleep with my beloved wife, and prayed that I would for the sake of Christ take away her pain, or she must go and kill herself. I rose, touched her arm, and commanded the pain in the name of Jesus Christ to depart, and in a moment the one arm was well as the other. Glory to God alone!"

Swedenborg was a precocious child with a head full of theological speculation. His observations moved his parents with such wonder and delight that they declared the Angels spoke through his mouth. There was too a strange peculiarity in his respiration. He could hold his breath for a long time without any sense of suffocation. When on his knees at morning and evening prayers, and when absorbed in thought, the action of his lungs became suspended or tacit, as is the case with one in a trance.

He was sent to college, he travelled, he became absorbed in science and business, and the tender and peculiar influences of his childhood passed into forgetfulness, but they were not lost.

Not without many signs and presages did the Spiritual World open to Swedenborg. From his childhood, when on his knees at prayer his breath was curiously holden within him, strange rays of light from the Sun of another country from time to time broke through his darkness.

"For many years before his mind was opened, and he was enabled to speak with Spirits, there were not only dreams informing him of the matters that were written, but also changes of state when he was writing, and a peculiar extraordinary light in the writings. Afterwards there were many visions when his eyes were shut; light miraculously given; Spirits influencing him as sensibly as if they touched his bodily senses; temptations also from evil Spirits, almost overwhelming him with horror; fiery lights; words spoken in early morning; and many similar events." *

"Flames of various sizes and of different colour and splendour were seen by him, and this so often, that for several months when writing a certain work, scarcely a day passed in which there did not appear before him flames as vivid as those of a common fire, which were so many attestations of the truth of what he was writing: and this was before the time when Spirits began to speak with him as man with man." †

Some of the circumstances connected with the opening of his spiritual sight (in Fetter Lane, London, in 1744-45, when in his 57th year), were given at length in our April number. Subsequently, until his death in 1772, with simplicity and patience he iterated in the ears of an unbelieving generation this his claim—

Since the Lord cannot manifest Himself in person, and yet He has foretold, that He would come and establish a New Church, which is the New Jerusalem, it follows, that He will effect this by the instrumentality of a man who is able not only to receive the Doctrines of that Church in his Understanding, but also to make them known by the Press.

That the Lord manifested Himself before me His servant, that He appointed

* From Swedenborg's *Spiritual Diary*, No. 2,951, in which he frequently writes thus impersonally.

† From his *Adversaria* on Genesis and Exodus.

me to this office, and afterwards opened the sight of my Spirit, and so let me into the Spiritual World, permitting me to see the Heavens and the Hells, and also to converse with Angels and Spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received anything relating to the Doctrines of that Church from any Angel, but from the Lord alone while I was reading the Word.

His new state was accompanied by experiences which may seem ludicrous to the ignorant, but which many who have enjoyed an experimental acquaintance with Spiritualism will understand. For instance he was tormented by Evil Spirits—

Sept. 1747.—From experience I have learnt, that Evil Spirits cannot desist from tormenting. By their presence they have inflicted pains upon different parts of my body; as upon my feet, so that I could scarcely walk; upon the dorsal nerves, so that I could scarcely stand; and upon parts of my head with such pertinacity, that the pains lasted for some hours. I was clearly instructed that such sufferings are inflicted upon Man by Evil Spirits.

Others tempted him to steal—

11th Jan., 1748.—I observed that certain Spirits often wished to excite me to steal things of small value, such as are met with in shops; and so great was their desire, that they actually moved my hand.

6th Feb.—I ascertained that in the world these Spirits had been tradespeople, who by various artifices defrauded their customers, and thought it allowable. Some had been celebrated merchants, at which I wondered. They wander about searching for things to steal, and wherever detected are punished with stripes and blows.

When they were with me, as soon as I saw anything in shops, or any pieces of money, or the like, their cupidity became manifest to me; for thinking themselves to be me, they urged, that I should stretch forth my hand to steal, quite contrary to my usual state and custom.

Others plotted against him in London streets—

2nd Nov., 1748.—It was often observed, that when I was in the streets, Evil Spirits wished to cast me under the wheels of carriages; the effort was in fact habitual to them. To-day I noticed particularly, that they were in the constant endeavour to do so. I was enabled to perceive, that Evil Spirits made the attempt, and that indeed such mischief is their life. I perceived likewise, that Man is continually preserved by the Lord and their purposes frustrated. Hence it appears, that unless the Lord in every, even the smallest moment, preserved Man, yea even in the least of his steps, he would immediately perish.

A disappointed lover prompted him to suicide—

There was a certain woman (Sara Hesselia) who inwardly cherished such an aversion to her parents, that she meditated poisoning them. She took it into her head, that I was willing to marry her, and when she found out that she was mistaken, she was seized with such hatred, that she thought of killing me, had it been possible. She died not long afterwards.

Some time before the faculty of conversing with Spirits was opened in me, I was impelled to commit suicide with a knife. The impulse grew so strong, that I was forced to hide the knife out of sight in my desk.

I have now discovered, that Sara Hesselia was the Spirit who excited the suicidal impulse as often as I saw the knife. From this it may appear, that man may be unconsciously infested with Spirits who hated them during their life on earth.

Here are some curious passages illustrative of his mediumship—

5th Jan., 1748.—I have experienced when writing to-day, that an Angel directed those things which I wrote; and indeed in such a way, that I could

thence perceive, that there is not even the slightest thing, which is not under the auspices of God Messiah.

26th Jan., 1748.—Spirits, if permitted, could possess those who speak with them so utterly; that they would be as though they were entirely in the world; and indeed in a manner so manifest, that they could communicate their thoughts by words through their medium, and even by letters; for they have sometimes, and indeed often, directed my hand when writing, as though it were quite their own; so that they thought it was not I, but themselves who were writing.

19th March, 1748.—When I had been writing certain things, a Spirit who was near me, on the left, thanked me when I had finished for having assisted him. I was aware he thought himself to be myself, as is usually the case. He departed and told others what he had written, but said he was not sure whether he ought to consider that he had copied it by means of his own hand. . . . Such are the co-operations of Spirits with Man.

4th Nov., 1748.—There are sirens who wish above all things to be in the body. When I eat, they wish to eat; yea, not only to seize the food, as it were, with the lips, but to carry their hands to the mouth. By these Spirits I have for several days been infested; they seeking to obtain the things which I ate, as almond-cakes, pears, and pigeons, and to possess my body.

13th Nov., 1748.—Spirits abide in the minds and memories of Men, but through me they have been enabled to return, as it were, to bodily life in the world. They were able to lead me, to see through my eyes, and to hear through my ears. They might also have talked and written to others through me, but it was not permitted; neither to touch others through my hands.

27th Nov., 1748.—On shaking hands with a certain person I had a feeling, that it was not I but somebody else who grasped the hand. A Spirit said, that he distinctly felt that it was he who took the hand instead of me. So it seems that a Spirit really had possession of my hand with its sense of touch.

In this way he let Spirits see through his eyes. He writes—

It has several times happened, that Spirits have seen through me, to their great amazement, the friends whom they knew in the flesh. Some mothers have seen their husbands and children, and have desired that I would tell them they were present and saw them, and describe their condition in the Spiritual World. This, however, I was forbidden to do, and for this amongst other reasons; because they would have said, I was out of my senses, or would have thought, that what I told them was the invention of a delirious imagination: for I was well aware, that although with their lips they allowed the existence of Spirits and the resurrection of the dead, yet in their hearts they did not believe any such thing.

When my interior sight was first opened, and Spirits and Angels saw the World through my eyes, they were so astonished, that they called it a miracle of miracles, and felt a new joy in thinking that a way of communication was thus opened between Heaven and Earth. This delight, however, only lasted a few months: the thing afterwards grew familiar to them: and it now occasions in them no surprise.

In a lengthy chapter on the Progress of Swedenborgianism, Mr. White effectually clears Swedenborg from any complicity in "the New Jerusalem Church." That dead and dry little sect owes its origin to the ecclesiastical lust of Robert Hindmarsh, printer, in Clerkenwell. He, in 1781, sixteen years after Swedenborg's death, started preaching and baptizing in East-cheap in spite of the remonstrances of the saintly Clowes of Manchester. Shortly after he was expelled from his own community on the score of immoral opinions. He then turned to stock jobbing, in which he was unfortunate, and ultimately resumed headship in the Jerusalem he had builded. No

Anglican ascribes more virtue to apostolic succession than do many in "the New Jerusalem Church" to the descent of their priesthood from Hindmarsh. In their excuse it may be said, that very few of them are acquainted with the facts of his career. Although he died so recently as 1835, his memory has become mythical. Mr. White thus defines his character—

Hindmarsh was a Cockney to the finger-tips—a Cockney in intelligence, impudence and ignorance. His portrait is an effigy of good-humoured impregnable conceit—of in short the Founder "under the Divine Auspices of the Lord, of the New Jerusalem Church." Of reverence and ideality—the inmost and rarest of human feelings—he was nearly destitute. To him the New Jerusalem was no mystic city, but a sort of New Clerkenwell. It was a shop for the sale of theological notions warranted fresh from Heaven. With the contents of the celestial warehouse he was familiar from basement to ceiling. For rival establishments he had all the contempt of a crack salesman. *The Church of England weighed in the Balance of God's Word and found wanting* is the title of one of his feats; of another, *A Seal upon the Lips of Unitarians, Trinitarians, and all others who refuse to acknowledge the sole, supreme, and exclusive Divinity of our Lord and Saviour Jesus Christ*. He had an eye on the foreign market. He sent samples of his wares to the Dey of Algiers, and by the first ship of convicts to Botany Bay. The Holy Alliance raised in him exceeding expectations. Some phrases of the imperial Pecksniffs convinced him, that they were ready to confess "the sole, supreme, and exclusive Divinity" and forthwith he addressed letters to the Emperors of Russia and Austria and the King of Prussia as possible omnipotent Apostles of the Clerkenwell Gospel. As little as Swedenborg himself had he any sense of the misery of the world born of its anarchy. The New Jerusalem conveyed to him no promise of a society revolutionized by Jesus Christ. The prophecy from God by Burns, that "Sense and worth should rule the earth," and that "Man to man the world o'er shall brothers be," never perhaps entered his mind. He adopted Swedenborg's bitterest words against those who trust in faith alone, but in his own confidence in notions, he was as thorough a Solifidian as ever ran after Luther or Calvin.

Several times in these pages we have had to refer with more or less amusement to the absurd demonstrations of the New Jerusalem Church against Spiritualism. This is what Mr. White has to say on the subject:—

The relation of Swedenborgianism to Spiritualism is a story for a humourist: stolid should he be who would not chuckle over its details well told.

Years ago when familiarity with Spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with Angels and Devils—it seemed an insuperable obstacle to faith. For its reduction, his followers maintained, that open intercourse with Heaven was Man's ancient privilege, that he lost it by degradation into worldliness and sensualism, and that he would recover it by regeneration: moreover they would urge, even in his present low estate he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of modern proofs of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Hindmarsh could have contributed many an anecdote to Mrs. Crowe. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of Angels, and that many of his sermons were dictated to him throughout by Spirits in the night.

A people in such a case, we might fancy, were ready to run wild after mesmerism or spiritual manifestations; but had we so conjectured, we should have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's other world revelations, but contradicted him in many particulars. This was intolerable—Contradict our Heavenly Messenger! Quickly the old

line of argument was abandoned. Nothing was wickeder than converse with Spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True Swedenborg did talk with Spirits, but he held a special license from the Lord; he warned us of its perils; and his example is no rule for all and sundry.

It is told of Thackeray, that passing along a street and seeing oysters displayed in one window at 7*d.* a dozen, and in another at 6*d.*, he remarked to his companion—"How these shopkeepers must hate each other!" The anecdote is a fine illustration of Swedenborgianism *versus* Spiritualism with the proviso, that whatever the hatred of 7*d.* might be to 6*d.*, 6*d.* had no obvious cause to hate 7*d.* Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would have all acquaintance with it confined to the reports of their Author. If you presume to any knowledge better or beyond his, woe unto you! The great black horrid beast of the Swedenborgian is the Spiritualist.

In return the Spiritualists have no animosity to the Swedenborgians, who occupy but a corner in their great and growing camp. They rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians. 'Tis the case of the big jolly navy and his furious little wife over again—"Why do you let her beat you so?" "O! sir, it pleases her, and she don't hurt me."

Though Swedenborg lived from early boyhood through the best part of the last century, it is a fact, easily traceable, that his attainments were, at the best, those of a scholar of the seventeenth century. This statement seems absolutely true of his theological and, in great part, of his earlier career. It is only in metallurgy that he has left behind him a name or working power. In theology, he adopted at once the most absolute and old out-worn literalness; and when Kennicott was at work, wrote in perfect innocence as if a well-printed Hebrew Bible was so issued *cum Dei privilegio*.

Much of this sort of work was allowed in the seventeenth century, being a necessary drawback on the inheritance of the Reformation. In the same spirit, while founding in theology the splendid philosophical truth of the *Divinum Humanum*, he writes an apology, or rather an alteration by way of apology, for the Athanasian Creed. All the Graces seem to descend into the arena of doctrinal discussion in his treatise on conjugal love; but as there was nothing like it on earth, and as he recognized in some odd way the churches in existence, he tacks on to the most wonderful development of divine revelation a tract which would be beastly if it were not too foolish. So he comes down to us a guide, invaluable as to the laws of thought in things divine, as to the application of his own laws, a belated blunderer.

But there is still another fact which secures thinkers all freedom under Swedenborg's guidance.

There can be no doubt that after the period of "The Dreams," and of the crisis of his life in London, he was perfectly sane, and very acute and patient of thought; but, notwithstanding this admission, he was a mere child as to facts.

In any of his books on divinity, if he has facts in this world to base his ideas on, he was pretty nearly certain to go wrong. He literally knew nothing about the men, the sects, the histories, the ideas of his time; and, of course, as he could only on his own shewing see the spirits of the departed by some idea of them or attached to them, it would only be common sense which bids us charitably refuse to believe a word he says in relation to such persons and things. The whole narrative about Paul flows from the senility and second childhood of a man quite recluse and unable to understand the apostle's Spiritualism. It was too bold in its proportions and activity, too full and free and wise in its deductions for him. "Such restlessness must arise," says he, "from temper and ambition." How could the mystic dear old gentleman, who walked in velvet, and wore a sword as the mark of his rank, who talked to kings and great folks in the spiritual world, comprehend the man who fought with the sword of the spirit, claimed his right as a Roman, appealed to Cæsar's judgment-seat, and wrote with as much affection of a runaway slave as to his master? Shocking radicalism, a sort of John Bright among the apostles! And we are bound to note, that Swedenborg worshipped correspondences, and had no Bible, but a book of correspondences instead. No Spiritualism now-a-days, no religious knowledge, no philosophy can be shut up to this sort of spiritual algebra, or tolerate it, beyond its proper sphere. These are necessary deductions to make from the asserted value of the Swede's famous writings; but we gain in reality by the very caution we so use. We come in sight of the great fact, that it was as a child he knew some wonderful and beautiful truths, and we love the discoverer all the more, as we see the childish mistake coupled with the child-like simplicity. We think of the angels who see the face of our Father in Heaven, and our hearts breathe a prayerful hope that we too may be wise enough to enter His kingdom, as little children.

Swedenborg too knew not or ignored the external and verifical facts of Spiritualism. It is almost inconceivable, that he a Protestant was ignorant of the history of Chevalier and the Cevennes. Did he ignore such things wilfully and resolve to have nothing to do, but with internal and idealistic Spiritualism? If this were the case we must think him wilfully ignorant of what Paul knew and practised. And if with the modern world he said—the age of miracles is past—of course the proposition may be assented to, in as far as they are phenomena aiding the introduction of a literal religious faith, as that the Messiah had come and Jehovah had abolished Judaism and the like, but the age of miracles can never pass away in as far as miracles

attest a life devised in highest function, from a world within a world, from an eternity manifesting itself in time, from spirit controlling matter, from the kingdom of heaven within us. If he or any one deny this in signs to our bodily senses, why claim it to our mental faculties, which too often appear as if drowned in sleep to the uses of time? And so, here too, we may use all his teaching, without any loss to the freedom of our own investigations, or limit to the deductions thence derived. In short we can recommend the religious thinker to read the life of Swedenborg, because it will rid his mind of many irrational ideas and teach him how variously Wisdom is justified of her children. The Spiritualist too would do well to study it, for it will steady and perhaps hallow his enquiries, while, as we have striven to shew, it leaves him entirely free in the formation of opinion and the attainment of knowledge.

SPIRITUALISM AT HOME.*

WE have always recommended enquirers into the reality of spirit manifestation and communion, to begin their investigation *at home*, with their own families and immediate friends, who all know and can fully trust each other. It will be generally found, as a "Truthseeker" remarks, that "There is no need of professional mediums; and seekers need not go beyond their own firesides, as many thousands could testify. Let five or six who are like-minded give but one hour to it two or three times a week—one hour snatched from gossip or idling, or vain amusements—and they would probably find all they need."

We intend no disparagement of professional mediums, whom we believe in general to be honest and most shamefully slandered by the press; but in visiting these a certain amount of suspicion is inevitable, especially at the outset of the enquiry. Instead of the mind of the investigator being directed solely to a consideration of the significance and value of the phenomena that may be elicited, it is generally pre-occupied with doubts as to whether they may not be the result of collusion or of some art or skill on the part of the medium, who is interested in their production, and in devising and applying tests to detect any possible fraud that may be being practised. To those practically acquainted with this subject we need hardly say that this temper of mind,

* *Six Months' Experiences at Home of Spirit-Communion, with Replies to Questions, Solution of Doubts and Difficulties, and Directions for Enquirers.* By A TRUTHSEEKER. LONDON: JOB CAUDWELL, Strand, and C. Fox, Paternoster Row
MANCHESTER: JOHNSON and RAWSON, Market Street.

though within certain limits proper and reasonable, too frequently defeats its own purpose, especially when it is strengthened by the presence of a like state of mind in others; such feeling of mutual distrust being a condition most unfavourable for eliciting that of which they are in quest, and especially for eliciting truthful communications. When the heart is full of din, and doubt beside the portal waits, and we, perhaps, besides, have our own little systems and theories to maintain, no wonder that the responses we get are vague, confused, and false, or that we are answered according to the idols in our own hearts, and that we leave, puzzled and confounded it may be, but not convinced. The wonder is that under such circumstances the evidence of spirit-communion, and even of spirit-identity, is so clear and convincing as it is often found to be.

Now, in investigating at home this great preliminary difficulty, which stands at the threshold of the enquiry, and often bars all further prosecution of it, is at once got rid of. Surrounded by brother and sister, wife and children—perhaps also one or two congenial and trusted friends, we enter on the enquiry with confidence in each other. We may, perhaps, have to wait long before any “manifestations” are witnessed, and, most probably, they will be far less extraordinary than others of which we have heard or read, but at least we shall know that they are *genuine*; and all we shall have to do will be to persevere, with close observation of the facts, and most careful consideration as to the conclusions to which these facts should lead us; widening our base of enquiry as we proceed, comparing our experience with the experiences of others, so that our induction may be large and comprehensive, starting from, but not restricted to, or ending with, our own necessarily limited personal experience.

This is very much the course that seems to have been taken by the writer of this pamphlet. To those who know him, we need not say that he is eminently qualified to prosecute an inquiry of this kind; but this knowledge is not necessary, the pamphlet itself bears evidence that its writer is an accurate observer, a careful thinker, and a conscientious, faithful narrator. His style is clear, simple and concise. He replies with force and brevity to the objections usually urged, and he gives plain and useful directions for enquirers. The book is just such an one as we should like to see put into the hands of every one who is beginning those enquiries into the facts and laws of spirit-communion which are so replete with interest and instruction, and in which we see a new life forming under the ribs of death;—first, a shaking of the dry bones of *pseudo* philosophies and fossilized creeds, then, a causing of the sinews and the flesh to

come upon them and the skin to cover them,—a clothing of the corpse-skeletons with the outer coverings of the more external spiritual truths as a preparation for that inbreathing of the Divine Spirit which shall cause them to stand upon their feet and live.

EXPERIENCES OF SPIRITUALISM.*

WE have to thank the writer for recording his week's experiences as a medium, which though painful, are both interesting and instructive; and had he simply recorded these, though we might possibly in a friendly spirit have tendered him a little advice based on more extended observation, we should not have thought it an occasion for much critical remark. It is the duty of Spiritualists, not to ignore facts which may be disagreeable, or experiences which may seem to place the subject in an unfavourable light, but to make themselves acquainted, as far as they can, with every phase of the subject; to look at it all round. It is a common weakness, especially with those who are only at the threshold of the inquiry, to judge of the whole subject from their own necessarily very restricted experience. This is particularly exemplified in the writer of this essay. We smile, though not without sadness, to find him putting forward conclusions so confidently on such slender grounds, and regretting that he should "have been a whole week in discovering the truth." Fortunate man, to have discovered it so soon; many would deem themselves amply rewarded for a life-long search, by its discovery!

The substance of these experiences is briefly this. Having been led by the grief consequent upon the death of a darling child, to attend spiritual circles, the writer readily received manifestations, purporting to be—and which he believed to be—from his spirit-child. On a subsequent occasion, however, he was led to doubt the identity of the spirit, and on adjuring it in the name of God, the spirit confessed to having deceived him, and under like adjuration to the enquiry, "Has the spirit of my child *ever* been put in communication with myself or her mother, through the means of this or any other table?" The spirit responded, "No, never!" In the course of the day, he again pursued the same course, with like results. Whereupon, assuming that under this adjuration he had at last—though confessedly

* *Experiences of Spiritualism; or, the Adjuration of Spirits, with a Theory on Table Rapping, and other Phenomena*, by a late Member of Mr. Home's Spiritual Athenæum. London: PITMAN, 20, Paternoster Row.

from a lying spirit—got absolute truth, he rushes to the conclusion, that, “any spirit, whose presence might be manifested through the mediumship of any one,” are “*all* evil spirits.”

The first remark that it occurs to us to make on this is, that it is not from a single case, or by a week's experience, that we can arrive at any general conclusion of the slightest philosophical value. The experience of one is not to be taken as the measure of that of others. There are in Spiritualism many thousand varied experiences, some extending over many years. The more of these we can collect and carefully compare, the larger the body of facts from which we make our induction, the more likely are we to eliminate narrow and partial views, and to arrive at just and comprehensive conclusions. Now that there are deceiving and ungodly spirits, does not admit of reasonable doubt. If we think for a moment of the number of false and ungodly men who daily pass from earth to the spirit-world, we may well ask—How can it be otherwise than that these qualities should in turn be reflected back from thence to earth? Spirit communion with earth is not alone a privilege of the blessed; the whole world of spiritual humanity sustains a close and intimate relation to our temporal humanity. It is well that it is so, for how else could we be so well assured of immortality as the heritage—not of a few, but of the entire race? But because in our communion with the unseen world we have found that there are deceiving spirits, are we thence to infer that all who commune with us are deceivers? We do not make so superficial and sweeping a generalization with regard to men in this world: why should we do so with regard to them in the next world? David tells us—“I said *in my haste* all men are liars;” and if we make a similar affirmation with regard to spirits, we only manifest a like rashness and indiscretion.

The experience of many is directly counter to that of the writer of this pamphlet. He admits that some of his auditors at the Spiritual Athenæum, after hearing his narrative, assured him “that the name of God has been evoked and spirits adjured, but to no effect.” To say that this was from lack of perseverance in watching and prayer is mere evasion. It seems a strange thing to tell us that the name of God has no effect—that it is powerless over an evil spirit unless we go on repeating it, using vain repetitions as the heathen do. That this is not necessary, the writer's own experience might have taught him, had not the exigence of his “theory” prevented it. The test which he puts forward with the air of an original discovery has been known and practised among Spiritualists from the beginning. In some spirit-circles we have seen his test tried again and again. The spirits have come in the name of Christ, and after being adjured

in the name of God, have remained and re-affirmed their statements. They have prayed for and with those present; they have admonished them to try the spirits, and exhorted to the study of Scripture, and to a godly Christian life. Either then the writer's counterfeit spirit-detector is no sufficient test, or if it be, then, in these cases at least, the spirits were no counterfeits, but that which they represented themselves to be, as was frequently evidenced by proofs of a most convincing kind.

We cannot here stop to notice at any length, the assertion that "no real good has yet come to society from Spiritualism;" as the *cui bono* of Spiritualism has been discussed in these pages again and again; we would only say that our experience, and a somewhat extensive acquaintance with published and unpublished testimonies on this subject, have led us to a very opposite conclusion; and that if it be of any "real good to society" to have brought thousands who were without God and without hope in the world to the knowledge and confession of the great primary truths of religion, then Spiritualism may justly claim to have done that good; "media," as the writer acknowledges, being "chiefly to be found where Atheism and Materialism prevail." Where the poison is, there also is the antidote; and, "as a Christian," we trust that the writer, with larger experience and calmer mind, will yet rejoice and thank God for this great and "real good to society" which Spiritualism has effected, and is still effecting.

We cannot expect much wisdom, or a very matured judgment, as the result of a week's experiences; and these being of so novel and exciting a kind, and so disappointing to his expectations, it is not surprising that the writer should have been provoked to a course which seems to have been prompted by unbridled anger and resentment, rather than calm reflection and a Christian spirit. We do not mean to say that exorcism may not in some cases be necessary; but we think that, on his own shewing, the writer acted with a precipitation which seems to have characterised his proceedings throughout. A different procedure might have led to very opposite results. If, when the spirit confessed to having deceived him, instead of calling it "unclean spirit, accursed devil;" and "adjuring" and "commanding" it to go out of the house "in the name of God, the Father, the Son, and the Holy Ghost;" thereby exciting the hatred and malevolence of the spirit—for like ever begets like—he, "as a Christian," had been touched with somewhat of the Saviour's divine pity for the poor misguided and misguiding spirit, had gently but firmly remonstrated—had in tones of kindness given him earnest and wise counsel—had prayed for him and read to him from the Scriptures of the Divine mercy and forgiveness to

all such as truly repent: the spirit (as was the case with the spirits who sometimes came to the Seeress of Prevorst, and in many other instances) might have been softened, subdued, repentant, turned from the error of his ways, filled with better thoughts, and eventually led to the feet of Jesus, clothed, and in his right mind. All duties are reciprocal; and if spirits have offices to perform in regard to us, we, too, have offices to perform in regard to them. If Christ preached to the spirits in prison, surely our friend, "as a Christian," might, by admonition and prayer, and returning good for evil, have sought the rescue of the unhappy spirit from the prison of his own false and darkened nature.

And this leads us to remark that a painful discipline, like that through which the writer has passed, is sometimes needful for us,—a rude shock is needed to rouse us from that stupor of apathy to all but our own private joys and sorrows into which we are apt to fall. However natural it may be to shut ourselves in and muse alone in our bereavements, we need to be shaken out of the isolation of a selfish sorrow and the exclusiveness which seeks only the solace of a merely personal grief. We need to be reminded, and even to have it roughly brought home to us, that we are all—aye, even the poor spirit whom we call "unclean" and "accursed,"—members of the one human family. "Have we not all one Father? Hath not one God created us?" Behind all the differences which separate man from man and spirit from spirit, there is yet a community of nature, a *solidarité* which connects the happiness of all with the happiness of each. All are members one of another, and if one member suffer all the members suffer with it, and the good or evil of one acts and reacts upon the rest. The whole creation groaneth and travaileth together, waiting to be delivered from the bondage of its selfishness and sin. This is the true salvation,—salvation from all that is impure, false, ungodly; salvation not for men alone, but for *man*,—for our entire humanity. This is the consummation to which all things tend; the one

Divine event, to which the whole creation moves.

The writer, we are glad to perceive is still a Spiritualist; he says, "'I believe in the communion of saints,' but that communion is merely spiritual, *i. e.*, from intelligence to intelligence—from soul to soul." That is to say, it is right to *believe* in the communion of saints, but a very dreadful thing to know it, to realize it in our own experience. He believes in the communion of saints, *limited*, and in the communion of devils, *unlimited*. We would ask in all seriousness,—Is this God's world, or the Devil's? Can "Satan" send forth his "angels or messengers"

without let or hindrance to tempt and deceive us; while the angels of heaven stand by idle and impotent, or rendering only, if at all, furtive and secret aid by "whispering" to us in dreams and visions? The writer's notion that "the material elements of earth" are unholy and accursed, is an old Manichæan heresy, unauthorized by Scripture or by reason; and his assertion that "blessed spirits can have no communication with nor power over" these elements, is indeed strange from one whose "views on Spiritualism are all grounded on Revelation." What then! were they not "blessed spirits," but messengers from Satan, who opened the doors of Peter's prison, and who rolled away the stone from the mouth of the sepulchre where the body of Jesus was laid?

We would ask our friend "as a Christian," whose "views on Spiritualism are all grounded upon Revelation," if he is prepared to condemn all open intercourse with spirits as an "odious crime?" If he answers "no," we shall be glad to receive his explanation, and learn why, in that case, Spiritualism *per se* is to be denounced; if he answers "yes," we ask him to consider what that affirmation implies. It implies, for instance, that the writer of the Apocalypse is to be condemned for open converse with the spirit of one of the old prophets who appeared to him, showed him visions, and commanded him to "write;" it implies that the Apostles, nay, their Master himself, are under condemnation; for did not the spirit of Moses and Elias appear to, and openly hold converse with Him?

Our space precludes us from pointing out all the misstatements and false reasonings in this pamphlet, and into which it is not surprising that the writer, in his evident excitement after the experience of "a whole week," should fall. We have noticed it at greater length than its size and importance might seem to require, partly because our remarks will apply to other cases of a like nature, and because we so far agree with the writer as to think that inquirers should exercise proper, reasonable caution, and not accept the mere *ipse dixit* of any spirit; and that we take to be the true moral of his story; and partly because, though directed against Spiritualism, it is calculated to serve it on the most important point. The writer makes it evident that he has been "in communication with a spirit or an immaterial agency." That, at least, is clear; and to the learned Sadducees of this age it would be a great step in advance could they be got to believe even in a Devil; perhaps from that point they might be led to believe and trust in a righteous God and a communion of saints; and to rest in that faith, even though the belief in a supreme personal Devil should cease to be an article in their creed.

THE
Spiritual Magazine.

JULY, 1867.

ROBERT H. F. RIPPON'S SPIRIT DRAWINGS FROM
NATURAL OBJECTS.

TOGETHER WITH SOME REMARKS UPON DRAWING MEDIUMSHIP
IN GENERAL.

WE announce on the cover of this magazine, "*Spirit Drawings of English and Indian Butterflies, drawn from NATURE on stone, and hand-coloured, by H. F. RIPPON, of Cambridge.*"

Spirit-drawings, drawn from NATURE? Surely, this is a downright contradiction? some of our readers will ask. And, at first sight, the announcement, certainly, has an anomalous air about it.

After a careful inspection, also, of the beautifully executed plates of butterflies which our announcement would introduce to the readers of the *Spiritual Magazine*, and which resemble plates prepared for some expensively illustrated entomological work, most persons will equally enquire, "In what do these drawings differ from any other entomological drawings, executed by ordinary natural means, and wherefore is special attention thus claimed for them by Spiritualists?"

The best reply to these questions will, we believe, be found in the perusal of the following account of Mr. Rippon's development as a drawing-medium; reprinted, with emendations, from an account furnished some two years ago to the *Spiritual Times* by one of our contributors, a lady who, having watched the development of Mr. Rippon's artistic gift from its commencement, and who, being herself an experienced drawing-medium, as well as an artist by education, is a person thoroughly qualified to express an opinion on the subject.

This lady thus writes in the *Spiritual Times*:—

"The September number of the *Spiritual Magazine* for 1864, had the pleasure of introducing to its readers some re-

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markable spiritual phenomena experienced by Mr. H. F. Rippon. Within the last nine months, a new phase of mediumship having developed in this gentleman, the gradual growth of which we have been able to watch, I would gladly, in these pages, give an account of this new unfolding of spiritual power.

"In March, 1864, being in London, Mr. Rippon visited my father, spending two days at his house. It was upon this occasion that I made Mr. Rippon's personal acquaintance. In conversation, he casually observed, that for some years the power of drawing had been promised by 'the Spirits' to him; and that should this promise ever be fulfilled, he should truly consider that a miracle had been wrought in his favour, seeing that neither from nature nor education did he possess the slightest power of delineation with his pencil; that he had at various times made the most futile attempts to copy entomological and other specimens of natural history—he being professionally a collector of such specimens—but that 'the Spirits,' nevertheless, promised him remarkable power in this, as well as in other walks of art.

"Knowing from experience, that the gifts of spirit-writing and drawing are not unfrequently conveyed through mediums by 'laying on of hands,' (I use the expression advisedly, and with reverence, considering them in degree as veritable 'Gifts of the Spirit,') I proposed to lay my hand upon his wrist whilst he held a pencil; and we, soliciting the gift from on High, would observe what should follow. I felt a strong conviction—having already seen various instances of the drawing and writing powers being thus communicated—that Mr. Rippon would carry home with him the germs, at least, of the drawing power. Mr. Rippon's hand soon began, slightly impelled by the magnetic influence, to move with the involuntary motions well known to drawing and writing mediums, a motion once experienced never to be forgotten. But the results, both after the second and third attempt, whilst Mr. Rippon remained in London, were simply the vague uncertain scribble, usually observed in the commencement of the development. Nevertheless, I felt a conviction that the seed was already sown, which, in due course, would spring up into life.

In one particular the result—at all events for a very considerable period—differed from my anticipations, and from former experience. Mr. Rippon's hand was moved, as will be seen by and by from his own words, to copy *natural*, not *spiritual*, forms. (Since this account was drawn up, Mr. Rippon has produced various large and elaborate drawings of purely spiritual forms, his hand being spiritually guided.) Thus his spiritual art-education has been commenced upon the natural plane. Mr.

B. Coleman refers to a similar instance in Mrs. Mapes, whom he visited in America, and of whose beautiful drawings of leaves from nature he possesses specimens. (Vide *Spiritual Magazine*, October, 1861.)

When first myself experiencing the development of Spirit-drawing some years ago, I was fully aware of the magnetic impulse being strongly present within the hand to guide in the delineation of natural objects, visible to the natural sight, as well as in the delineations of spiritual objects invisible to the natural sight. Mrs. W. Wilkinson, whose beautiful and extraordinary drawings of spiritual flowers and fruits are already known to many hundred persons, and in whom, as in the case of Mr. Rippon, the artistic faculty was unfolded by Spiritual influence, without any previous intellectual study, has lately, I believe, executed drawings of natural objects through Spirit-power. In two cases, therefore, we find the Spirit art-education commenced upon an *interior* plane, has had a tendency to develope *outwards*, whilst in Mr. Rippon's case it appears reversed, developing from the *external* towards the *internal*. These variations in the artistic education of mediums are interesting; pointing out a wonderfully wise adaptation of mean to ends.

But to return to the case in point. We will now give, in Mr. Rippon's own words, as extracted from his letters, a short narrative of the development, illustrating them occasionally with the experiences of other drawing mediums. Of the quality of the results so far attained, through his supernatural education, we will speak further on.

"*April 5th*, 1864.—Both Mrs. Rippon and myself have been seeking the writing and drawing Spirit-power. Last evening, as you may judge from enclosed specimens, the figures were anything but pleasing. On Sunday afternoon, several unintelligible words and forms had been given through our hands.

"*April 9th*.—The enclosed very crude drawings are a great improvement on the little things which I last enclosed. The power of drawing came upon me on Tuesday last (*April 5th*.) I know I shall improve in every trial, and hope to be able to copy anything in a very short time, although I could not depict the simplest form in nature this day week. I am astonished at the gift which I have longed for for so many years, and never had hoped to receive on earth. Shortly, when the power has increased, I will draw you a beautiful group of curious insects, as a little memento of the gift having been bestowed partly through the mediumship of Mrs. W., but this group must be in colours. I am so thankful, so joyous; and so is my wife about this gift. How kind God has been to me! (Further particulars in a letter to Mrs. W.) 'Often, in past years, have I tried to

draw. Often have I thought whether I could invent any means of obtaining pictures to satisfy this craving in my nature, but in every attempt was I foiled; all was unsuccessful. Suddenly, on Tuesday, I felt I could draw. A person came to see my wife. Whilst she was present, I took a pencil and tried what would come. In a few minutes a curious little ichneumon fly was depicted. During the evening I copied from specimens a beetle and a butterfly. The next morning I began to feel the power increasing. The first two days and a half, whilst the power was flowing into me, my physical strength flowed out, and I felt unfit for anything else. I have been almost wild with delight. I am like a child with a new toy.

"*May 23rd.*—On Monday last I lost the power entirely till about tea-time, when I began *Atacus atlas* from a specimen in my collection. Yesterday I again lost the power, and regained it in the evening. My wife drew, and painted from nature a specimen to-day, exceedingly well for her first attempt. I feel she would more than rival me if she were to practise. *This ebbing and flowing of the power is very strange to me.* (To this phenomenon, so well known to all "mediums," we shall refer shortly.)

"*June 12th.*—I feel that the time is coming when I shall be able to produce groups of flowers in which landscapes occur. Every time that I look at a landscape painting, something seems impressed upon me, layer upon layer, as it were, as if some strange new gift were being imparted to me.

"*June 19th.*—I send you some drawings for yourselves and my kind Spiritual friends. You will see that the drawings contain my first efforts in the direction of flowers. I feel convinced, if only permitted to give my individual attention to the development of this gift, that I should soon be able to produce groups of natural objects on a large scale, and make lovely pictures.

"*June 29th.*—On Monday week the power came upon me in such strength that I produced a sheet of butterflies from Japan, and an English flower and butterfly, as near perfection as I think possible. This drawing has convinced several persons of the truth of Spiritualism, who until now were quite sceptical. On the following day I lost the power entirely. Since then, I have received it again in full vigour. I now feel able to execute pictures from nature on a large scale, with groupings of flowers, insects, and perhaps birds, all copied accurately from nature. These would be worth framing. Do you think it would be possible for me to obtain orders for such pictures? I have an idea for a large picture, which should represent a tree of the tropics, the trunk chiefly clustered with orchids, passiflora, and beautiful humming-birds; insects flying around, whilst land-

snails are making their way up the exposed portions of the tree-trunk. It should resemble the beautiful things of this kind which I have so frequently admired in South America. Could I only obtain orders for work of this kind, I would then devote all my attention to the development of my new gift.

"August 20th.—The drawings are becoming now more perfect. I am now working upon groups of flowers, with insects crawling upon or flying around them. Whilst at Sleaford last week, on two occasions *whilst painting, the table was visibly lifted under my hands, and it moved several times.* I have never before observed this. *Several times the phantoms of lines have been distinctly visible on the paper before they were drawn in with the brush.*"

These phantom lines observed by Mr. Rippon, are not unfrequently observed by mediums, and suggest a singular hypothesis regarding the mode by which the drawings given to a certain class of mediums—those whose hands are automatically moved—and, perhaps, indeed others. We are acquainted with a lady—a lady whose name is widely known in the literary world—who one day, whilst sketching under spiritual influx a group of flowers with butterflies hovering around it; suddenly, and to her great surprise, perceived lying upon the paper before her, upon a spot as yet untouched by the pencil, the most delicately outlined and shaded butterfly, which appeared as if sketched in with sepia; the minute veining and spots upon the wings, delicate as lace-work. She spoke to me of this wonderful appearance immediately when she perceived it, observing that she could scarcely believe the evidence of her own vision, and feared to breathe, lest she should destroy the phantom, so ethereal did it appear, and that even whilst she thus watched it her hand had been moved towards it, the pencil sketching the outline of the butterfly, which then gradually faded away. In my own experience I have never recognized these phantom forms; yet a highly-developed seeress, an intimate friend, sitting by my side, has invariably seen and described the whole picture which I was about automatically to draw, as lying already completed upon the otherwise blank paper in the most perfect beauty, far more beautiful than my own imperfect transcript became, and formed apparently of scintillating coloured light, a living picture changing rapidly like a dissolving view. She has watched my hand, impelled by the magnetic force, automatically trace the outline of the coloured picture, *pretty much after the manner of a child drawing upon a transparent slate.* What are these pictures? Projected thoughts from surrounding spiritual beings become objective, according to the law referred to by Swedenborg and other seers, which causes all thought in the spirit-world to clothe itself in an outward correspondential body?

That these phantom pictures proceeded from Spirits was evident to my friend the seeress, who invariably beholds a group of spirits impressing the paper with its picture, and magnetizing the medium at work upon it; but, in Mr. Rippon's case, the object drawn *was copied from one natural object before him, and beheld by his natural eyes*; nevertheless, *there were still these phantom lines!* We have yet a most wonderful problem to solve, with reference to the spiritual natural drawing, and indeed regarding the process by which *every* intellectual operation of the mind is wrought. It is alone through the combined experiences of many mediums, carefully noted down and frankly made known to enquirers, that we can ever hope to gain an insight into these beautiful and at present to us inscrutable laws.

On September 4th, Mr. Rippon says:—"I am now obtaining much *play of light and shade*. After a while, the Spirit-power tells me that I am to execute what are to be called shadow-pictures where the stems, leaves, flowers, and insects *will often cast shadows on other parts, without interfering with the natural appearance of the specimens.*" (It is curious to observe that effects of light and shade are never attempted in the earlier stages of spiritual artistic development. The same rule holds good in the history of the gradual development of the Schools of Painting. One is inclined to believe that an entire correspondence will be found to exist between the spiritual development of an art-medium, and the unfolding of art universally—the one being the microcosm of the other, both being governed by law—universal.) But to return to Mr. Rippon's diary. "Were I more free from the cares pertaining to the natural life, I should be able to produce drawings much in advance of the present ones. As it is, the Spirit advised me last week to begin with birds, so soon as the drawing I am now engaged upon should be completed. I have been re-drawing the specimens sent to London in fresh groupings. On seven sheets of drawing-paper I have nearly one hundred butterflies, moths, and flowers. Whilst re-drawing a beautiful butterfly, with curious map-like markings upon the under wings the other day, *my hand was suddenly dashed along, and in the twinkling of an eye, the form of a spirit, in the position of the one which I saw at Lynn, and referred to in the 'Spiritual Magazine' was produced. The figure is very exact, though diminutive. I could not copy it. Since then, a bird of the pheasant kind, but without eyes, has been produced upon the leaf of a plant.*" (Here may be recognized, possibly, the commencement of Mr. Rippon's development from the external, to a more internal spiritual plane. A seer, gifted with what Harris would call the degree of "aromal" sight, which one understands to be a perception of the spiritual existence

pervading the sphere of nature, frequently perceives minute and exquisitely beautiful beings in human and other forms hovering around, and dwelling upon natural vegetation, also frequently within the spirit atmosphere of human beings, and probably connected in some occult manner, both with the vegetable and with human existence, forming, in fact, their *aura*. May not these be the *fairies* of the poets, and of popular superstition—itsself one of the greatest poets!—and the “*sylyphs*” of the philosophers of the “*Rosy Cross?*” A drawing medium, if developed into the spiritual natural degree of art, though possibly unendowed with “open vision” of the same degree, would draw, by magnetic movement of the hand, or by mental impression, uninfluenced by will, groups, and crowds upon crowds, of such minute forms clustering over leaf, bud and blossom. We have seen drawings of this description made frequently by a “medium,” herself greatly averse to the belief in the actual existence of the fairy world.)

But let us again take up the thread of Mr. Rippon’s diary.

“*September 10th.*—I have completed by far the best group which I have yet attempted. There is richer colour and perfection in the flowers and insects, one of which is partly worked in silver; also, this group contains my first bird, a humming-bird. I have never before felt the power so strong as during the past week. One day I felt that had I had time to work at so many things at once, that I could have painted landscapes or anything else whatever, excepting the human figure. I am rendered most happy through the progress which I am permitted to make. Much astonishment is felt in the minds of all who have witnessed these things.

“*October 24th.*—I rejoice to say that the class of power, that of landscape, which I have long been expecting, came on Monday week. I have, as yet, done but one sketch—and of course it is rude; nevertheless, it promises well, especially as every day I feel increasing power. I shall make use of the landscapes as backgrounds to the flower and insect groups. For the first four days after the new power developed, the power of insect drawing diminished greatly, and I was very much tried; nevertheless, later on it returned in fuller strength. Several remarkable phenomena have developed themselves lately in regard to the insect drawing. I make the outlines now in the evening, colouring them in the day-time; and it is frequently the case, that a simple butterfly will trouble me for a very long time; for so soon as the lines are drawn in, by a mysterious process they will move out of their places, no matter how careful the measurements have been; within a few minutes they will all have moved themselves out of place, even visibly to my eyes. At another

time my pencil will be pushed further than I want it to go. If I desire to alter a line after it is drawn, the pencil will not always follow that line. Then the compasses will frequently open and close of their own accord, whilst I hold them in my hand to measure with. Thus it has taken me, when thus spiritually opposed, two or three hours even to sketch in an exact outline from a specimen which ordinarily would have taken me ten or twenty minutes. Whilst colouring, I frequently lose the power, the loss announcing itself by a sense of lassitude in myself and perspiration. Every attempt has been made to mar the beauty and proportions of my specimens by evil spirits, sometimes with success. Thus, although I have advanced beyond my own early expectations, and expect to advance into other departments of the art, great anxiety attends the exercise of my gift." (Here commences, evidently, Mr. Rippon's experience of that mysterious antagonism which all experimental investigators of Spiritualism, sooner or later, become conscious of; that antagonism, which they variously term "undevelopment," "evil," "untruth," "destruction," &c. None of these investigators suffer from its operation more acutely than the drawing medium, especially if delicately and sensitively organized. After years of careful observation of these phenomena, one is inclined to believe that these distressing experiences invariably occur in what may be termed the ebb of the tide of magnetic power. Probably, careful observation would lead to the discovery of kindred phenomena in the exercise of the mental faculties upon the natural as well as the spiritual plane. Thus, that all mental power comes to humanity in tides; with flood-tide, and ebb-tide, with a gradually persistent advance and increase up to a certain point—when as gradual and persistent a decrease and flowing back will set in, until a temporary cessation of action arrives, only for the tide again to re-commence its return; and this not only simply forward and backward, but rather with a triple movement, one within the other, with the spring and neap-tide, as well as the daily tides, and with a ceaseless advance and retrogression in each individual wave. Possibly this law, in operation throughout every phase of mediumship, may, during the period of retrogression, be the parent of the bewildering distressing, untruthful, and dark side of Spiritualism, whether regarded generally or individually. Let us all, therefore, cast anchor in our little vessels of mediumship, each one of us, when the ebb sets in, waiting in rest, hope and faith, until the flood-tide shall again surely return and bear each brave little vessel in safety towards the strand of Truth and Perfect Beauty !)

Mr. Rippon goes on to say :—

"December 22nd.—On Sunday night last, I had the first germ of portraiture given me. It was apparently an imaginary

face, but expressive. It resembled a New Hollander. Last night it was intimated to me that I should be enabled to draw and colour minerals, a difficult task to do well. I still suffer from opposing influences. I hope that this evil wave will soon pass away for the present. The progress now appears to be towards landscape. *During the wave of opposition one day, six weeks ago, whilst drawing some markings on a moth, the whole raised itself up, and became reversed, so as to necessitate going over it again. After this, markings appeared on the paper made by no human hands.*

January 1st, 1865.—Yesterday afternoon, an increase of power for landscape came. Whilst sitting in the dark, I felt as if suddenly brought into the midst of two bodies, one body walking through beautiful scenery, beneath a most glorious sunset sky, the colours being most vividly perceptible to me. Portions of the scene were, I felt, to be embodied into the background of the next group which I shall commence. I am now engaged upon a group, containing a magnolia, with butterflies on and around the leaves. A caterpillar upon one leaf, a shell upon another, and a chrysalis hanging upon a third. The next group will have the landscape background referred to, and the following drawing promised me is to represent an antique vase or basket illuminated, hanging by golden chains from a ceiling containing flowers, with these insects around them."

Here terminates the portion of Mr. Rippon's diary in my hands, with reference to the drawing mediumship; but I am enabled to state that this gentleman has continued to produce drawings, more and more perfect in their execution and elaborations, both of insects and flowers, occasionally intermingled—as in the last subject referred to by himself in the diary—with spiritual and symbolic accessories. These accessories, inferior in power and correctness of drawing to the flowers and insects, but gradually perfecting, and at length developing into subjects of a purely spiritual and symbolic nature. Some of them are of a considerable size, and extremely elaborate, and rich in colour, resembling the illuminations of ancient missals, with words and sentences of Scripture, or otherwise, of a religious character, inserted in portions of the designs. To this class of drawings Mr. Rippon usually receives a written explanation. He has executed illuminations of this description, as well also as drawings of flowers and insects for various Spiritualists throughout England. A small specimen of his flower and insect drawing may be seen by any one interested in this article, at the Spiritual Athenæum, Sloane Street. As regards artistic excellence, the writer of this article considers that up to the present time Mr. Rippon's gift has most fully developed itself on the spiritual

natural plane, and it is in his insect drawing that he stands *unique*. The lithograph advertized in this Magazine, is a very fair specimen of Mr. Rippon's power, although not to be compared in beauty and elaboration to the more varied groups of flowers and insects represented in Mr. Rippon's largest and most perfected drawings; but then it must be borne in mind, that this lithograph is presented to its purchasers at the very moderate price of three shillings and sixpence. It is, however, a specimen of spiritual natural drawing of great interest, and should find its way into the portfolio of all collectors of spiritual drawings.

It only remains now for me to observe, that having watched with no common interest the development of this remarkable spiritual-artistic gift, I can conscientiously say, that I see no reason why, under favourable circumstances, it should not unfold into results as satisfactory as those of Audibon and Gould, always taking into account the peculiar scientific bias, study, and experience of Mr. Rippon. Having already paid one visit to the tropics to collect specimens of natural history, Mr. Rippon's inclinations led him to desire a return with the same object in view, where his newly-acquired artistic power would doubtless be felt by him as an invaluable acquisition, even as the want of it was upon his former visit much deplored; but whether he may, or may not, revisit those wonderful regions, teeming with strange and beautiful objects, so especially attractive to his imagination, surely at home some means might be discovered for the profitable employment of his remarkable talents, either in the illustration of scientific works, or in making drawings for collectors of specimens. As Mr. Rippon is entirely dependent on his own exertions for the support of himself and his family, and as yet is but little known in London, any suggestion or assistance from friends of Spiritualism would be felt by him as a great boon, and would be bestowed upon a worthy and singularly gifted young man.

It will be a matter of interest to observe whether Mr. Rippon's development will continue in the direction of spiritual-natural art, in the hard outlined purely scientific direction, in which, so far, it has progressed; or, whether, should he later come in contact with the art of the painter, rather than with that of the naturalist, his drawings will assume the fuller and softer characteristics of pictures, through the harmonizing influence of atmospheric effects, through the mystery of shadow, and glory of light—through the magical blending of colour with colour, and melting of form into form. Once brought within this sphere of pictorial art, its special charm of beauty would, one is inclined to believe, be soon wrought out through him by the Spirit, the Creator, and the Quickener."

MORE OF SPIRITUALISM IN BENGAL.

IN our number for December last, we republished a leading article from the *Bengalee*, a native journal of Calcutta, giving an account of circles and spiritual manifestations in Bengal. We now learn that these are widely extending, and exciting an interest in all classes of the community. One evidence of this lies before us in "*A Discourse on Spiritualism*," by BHOLANAUTH PAUL, M.A., third teacher, Hindu School, Calcutta; printed at J. G. Chatterjea and Co.'s Press, No. 68, College Street, 1867." This treatise, by a learned "Baboo," is put forward to arrest the progress which Spiritualism is making in Hindoo society; and it is curious to note how the well-known obsolete arguments and statements with which we are so familiar in England and America, are in Calcutta faithfully reproduced. The Hindoo Baboo talks of the "laws of nature" like a Scotch professor; and he exclaims—"Can we not be moral or religious without Spiritualism? Has it taught mankind any new truth? Has it discovered the elixir of life? Has it bridged the sea? Can it mitigate the horrors of a famine? It is impotent for all these. What is it then? A humbug! What next? A humbug. And what next? A humbug;" just as though he were giving a lecture at the Royal Institution. Coleridge tells us of a young woman who was supposed to be possessed of a devil, because, in a state of delirium, she spoke a language unknown to her in her normal state, which afterwards proved to be Hebrew; she, many years before, having served a clergyman who was in the habit of reading Hebrew aloud in her hearing. Even this old story is reproduced. As it travels all the world over in the wake of Spiritualism, we suppose it is to be inferred, that wherever a medium speaks in an unknown language, it is from having been familiarised with it at an earlier period of life; a point we think it would be somewhat difficult to establish.

Bholanauth Paul, M.A., is evidently a Comteist. He tells us:—

Spiritualism is impossible as a science, absurd as an hypothesis, and pernicious as a doctrine. It ignores the only true philosophy of the human mind—the philosophy ushered in by John Locke. It falls into a flagrant and dangerous error in supposing that there can be other sources of knowledge besides sensation and reflection.

To maintain the truth of Spiritualism, he affirms, "is to nullify the labours of a Bacon and a Comte."

It is to relegate the sciences which have reached the positive stage back again to the supernatural stage. If the action of physical causes can be counteracted by spiritual agency, it becomes the highest folly on the part of a Spiritualist to insist on the uniformity of the laws of nature. And if the principle of the

uniformity of the laws of nature be once abandoned, experience becomes impossible, and the truest wisdom would be to study how to ingratiate one-self with the spirit-race.

He adds :—

But physical causes are the only known and knowable causes which regulate natural phenomena. Therefore to look for other than physical causes is a piece of stupidity which is rather to be pitied than frowned upon. Nevertheless, Spiritualists commit this error. Higher than physical causes we cannot ascend. If we attempt to do so, we leave the domains of knowledge and reach the province of faith. We believe that the Great First Cause works by means of secondary causes. We are compelled to have faith in this truth by a rational and moral necessity of our nature. But we have no such rational necessity for thinking that He has delegated His power to our departed brethren, and experience we have not on such subjects. Thus American Spiritualism, which is regarded by its admirers to have inaugurated a new era of Spiritualism is but the offspring of a retrograde movement of the human mind to the supernatural stage.

Our Hindoo M.A. has, however, advanced a stage farther than the majority of his learned brethren in Europe; for he asks, "Is, then, Spiritualism wholly false? Has it not an idea of truth on which to rest? Are its defenders but so many men who have become the victims of a delusion?" And he answers his questions thus :—

To think so would be to take a more gloomy picture of humanity than we are warranted by facts—sad as they are. Errors, however monstrous and pernicious they may be, cannot but be built on a stratum of truth. There must be a solid something to support them. The Ptolemaic theory was accommodated to the sensible appearances of the heavenly bodies. The theory that the earth is flat does not contradict unscientific experience. And equally Spiritualism is not without its quota of facts. These facts are furnished by the phenomena of mesmerism, animal magnetism, electro-biology, or of hypnotism. A true philosophy would seek to account for them by some physical principle. Biologists, who are at the same time psychologists, are the fittest persons to carry on the investigation of these phenomena. We must patiently wait for the conclusions to which a combination of the deductive and inductive methods of enquiry will lead them.

It is a pity that the Baboo has not followed the recommendation given in his last sentence; and that he has not made himself acquainted with the fact that the mesmerists, biologists, and psychologists whose action has anticipated his advice have the fullest conviction that "physical principles" alone do not furnish any adequate solution of the phenomena in question. The suggestion, indeed, is so like what we have been accustomed to in our newspapers and reviews, that we think it must have been a British or American importation.

And yet, while our Hindoo philosopher, as we have seen, denounces Spiritualism, stigmatises it, and contemptuously asks concerning it the old question, *cui bono?* he all unwittingly bears this testimony,—and a more complete answer to his own sceptical questionings in this particular could not well be furnished :—

Spiritualism appeals to some of the most powerful elements of man's nature. It appeals to that divinity within us which makes itself felt in its deep and intense longings, and prompts the wearied soul in this state of sojourn to wish

that it were freed of its clayey tenement. It has a *prima facie* claim on our sympathy. Who would not gladly follow it in its glorious and celestial visions! Who would not like to soar with it in its joyous flights from sphere to sphere?

And it is just here, as he admits, that science is impotent. In vain does he call and cry aloud: his Baal is deaf and dumb; science cannot respond to his heart-cries. Hear this confession of his devotee:—

One thing we can positively say, that science will never be able to satisfy men's curiosity as to the real nature of the soul, or answer the question whether it can exist separately from the body, or enlighten us as to the nature of its phenomenal, not to say nominal existence, when it quits the body. I speak from the very bottom of my heart, that I would travel into the remotest corners of the earth, ascend the snowy peaks of the Himalaya, or wander in the forlorn regions of Siberia, could I be convinced that by so travelling I could obtain the blessed vision of a spirit. I care not whether he be a good or an evil spirit. Sufficient it will be that it is a spirit that I see. The *vexata questio* of the immortality of the soul, over which the greatest luminaries of the world's pantheon have tormented their brains to no purpose, would be at once decided by an *experimentum crucis*. Atheism would be banished from the face of the earth, and materialism be at once doomed. Earth would be turned into a paradise, and the awful dilemma "to be or not to be" cease to darken with the horrors of doubt the brows of many a Hamlet.

Strange perversity of human nature, which scornfully repudiates the very boon it so ardently desires as soon as it is placed within its reach; which dashes to earth the proffered cup of consolation to gain which no labour would be too great, no sacrifice too costly; which asks of Spiritualism, what good can it do?—while confessing that the truth of which it is a demonstration, is, indeed a pure, priceless pearl!

It is, however, not so much to the opinions of this learned Hindoo, as to the facts which his pamphlet supplies, that we would call the attention of the reader. In his preface, dated "Calcutta, March 1st, 1867," he says:—

Spiritualism, like a contagion, is spreading over the country. It numbers amongst its proselytes the septuagenarian, as well as the youth of sixteen. Even the inmates of the zenana discuss its merits. There is hardly a street in Calcutta where a *circle* is not held. Two or three years ago English education, as a rule, had the wholesome effect of disabusing the minds of its recipients of all fears of ghosts. Now the tables are turned. The alumni of our schools and colleges now gravely talk of spirits and spirit-manifestations.

Besides speaking of "spirit rappers," he tells us that—"Occasionally, some of the mental and physical powers are highly developed. The somnambulist performs feats, or the medium acts a part which astonish people who know them only in their natural state. A medium, to take one instance out of many, naturally modest and taciturn, startles the company by his melody. There are not only writing mediums, but there are also speaking mediums, hearing mediums, and seeing mediums. There have appeared in this province of Bengal healing mediums. Diseases which have baffled the skill of learned and experienced men, are, it is vaunted by the Spiritualists, being cured by several healing mediums."

Notices of the discourse to which we have drawn attention, appear in the *Indian Daily News*, the *Lahore Chronicle*, and *The National Paper*. The latter in a leading article complains that "the disease of Spiritualism is fast spreading in this country. This article calls forth, in a subsequent number of *The National Paper*, an earnest defence of Spiritualism, in a letter of more than two columns; signed "A man striving to be spiritual, but belonging to no sect, and accepting no name."

Not the least noteworthy of the phenomena of Spiritualism is this of their constant recurrence whenever and wherever the proper conditions are presented. From New York, Paris, London, and Calcutta, the same testimony is given; the same phenomena are elicited. Even while differing as to the cause, those who have had opportunities for observation are in general agreement as to the facts. How is this to be accounted for? Is there a vast conspiracy of fraud from the Mississippi to the Seine, from the Thames to the Ganges, for no other apparent purpose than the botheration of philosophers and able editors? Perhaps these gentlemen will one day find it worth while to spare a little time from their engrossing occupations, and help their readers to a solution that may be a little more satisfactory than this.

T. S.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

AMONG those who are still accumulating evidence, and who read with avidity all that appears from time to time in the *Spiritual Magazine*, is one who holds a leading position in the literary world, and occasionally corresponds with me, who cannot believe all the marvellous statements which I am called upon in the faithful discharge of what appears to be my "spiritual mission" to record; and as there are doubtless many others in a similar frame of mind, I take this opportunity of saying that in every case where I have not been present, and cannot state the facts from personal observation, I have made the statements upon the direct authority of others who are as intelligent and trustworthy as I am; and in those instances where I am not permitted to publish names, I never hesitate to give full particulars to those who privately ask for the source of my information. Upon one point I desire to be emphatically under-

stood—it is, perhaps, the best answer I can give to honest sceptics, or to dishonest and untruthful detractors—that *in no one instance has any statement of a spiritual character which I have ever made in this Magazine been controverted or authoritatively denied.* In most instances, parallel facts are found to have been already recorded, and others are brought out from sources least expected, and only ventured upon when it is found that an experience hitherto kept secret is likely to meet with respectful consideration, instead of the fool's device of sneers and derision. One case stands alone, in modern times, as far as I know to the contrary. Its recital in this place may bring to light others of a similar character, and although it occurred more than half a century ago, and therefore does not come under the head of passing events; it is apparently so well authenticated, and so entirely novel in its character as a spiritual manifestation, that I am induced to place it upon record in this journal. It was first published in a paper called the *Itinerant*, in 1824, and again republished in the *Norristown Herald*, an American paper, on the 8th of July, 1829, from which I condense the story of

A SPIRIT REANIMATING THE BODY AFTER DEATH.

In 1813-14, Commodore Rogers, of the United States Navy, commanded the frigate *President*, of which ship William Tuck was chief officer, and Mr. R. L. Thorn was surgeon. At the period when the following narrative was first made public, there were many living witnesses of its truth, or, as the surgeon who wrote it says, he would not have dared to put the facts upon paper. It was not until ten years after the occurrence, and when he had obtained Commodore Rogers's sanction, that he ventured to do so. The story runs thus:—A sailor on board the *President*, then on a cruise off the Western Islands, was brought from one of the tops, having burst a blood-vessel. His name was William Kemble, his age about 23.

The surgeon at once put him under treatment. After some weeks he was in a fair way of recovery, when by an imprudence he brought on a fresh discharge of blood from the lungs, and after lingering some days he died. During the period that the surgeon had Kemble under his care, he had, he says, the best opportunity of judging of his habits, temper, and intellectual attainments, and under all circumstances his language and behaviour stamped him the rough, profane, and illiterate sailor.

His death being reported to the surgeon by one of his assistants, orders were given to see that the man's messmates did what was usual on such occasions, preparatory to committing the body to the deep. About two hours afterwards the assistant came in a state of great excitement to announce to the surgeon

that Kemble had apparently come to life again, and was then holding forth to the sailors in a most strange way. Mr. Thorn hastened down, and beheld, as he says, one of the most extraordinary and unaccountable scenes that it was ever perhaps the lot of any man to witness. Kemble, who was in a sitting posture, had awakened as it were from a sleep, and called for all his messmates who were not on duty, as well as the officers of the ship, to attend to his words. He then told them he had experienced death, but he was allowed to return for a short space of time to give them directions, and to warn them of their future conduct in life. The crew stood around in mute astonishment not a dry eye among them, paying the most serious and solemn attention to every word that came from the dead man's lips. His voice was clear and powerful, his eyes uncommonly brilliant and animated, but his whole body was cold as death could make it, and without pulsation. After a short address to the medical gentlemen who stood by, he peremptorily commanded them to bring Commodore Rogers there, as he had something to say to him before leaving. The Commodore consented to come, and the man addressed him thus :—

“Commodore Rogers, I have sent for you, sir, being commissioned by a higher power to deliver the message entrusted to me. Once I trembled in your presence, and was eager to obey your commands, but I am now your superior, being no longer an inhabitant of your earth. I have seen the glories of the world of spirits. I am not permitted to make known what I have beheld. Indeed, were I not forbidden, language would be inadequate to the task. 'Tis enough for you and the crew to know that I have been sent back for a brief period to reanimate my lifeless body, commissioned by God to perform the work I am now engaged in.”

He then, in language as chaste and appropriate as would have graced the lips of a divine, continued to speak to them for nearly an hour, reviewing vices prevalent on board of a ship, pointing out the relative duties of officers and men, he concluded a most eloquent address, by urging the necessity of a reformation. When he had finished, his head dropped upon his breast, his eyes closed, and he appeared to pass through a second death. The next day his body was consigned to the deep, and although the usual weights were attached to his feet, the body rose perpendicularly from the water breast high three times before it finally disappeared.

The Commodore was greatly surprised by this extraordinary event, and it is said it was the means of making him a more serious and religious man. He sent for the surgeon to his cabin to ask if he could give an explanation of the case on rational and

philosophical principles. The surgeon did make the attempt, which he confessed, however, was to himself very unsatisfactory; for when asked how this rough uneducated sailor could suddenly acquire the use of the purest language, properly arranged, and delivered with such fluency and effect, he was obliged to admit that "it was wholly inexplicable, except by supernatural agency. But (he says) the days of miracles are past, and I know I shall be laughed at by many for dwelling on or repeating this story. Was the sailor divinely illuminated? Was he inspired? or was the whole the effect of natural causes?"

This story, I may add, was further confirmed by Commodore Rogers acknowledging the facts through Mr. Joseph Nourse, then registrar of the Treasury, and it is no doubt still open to investigation by those who may desire to ascertain the facts of this extraordinary narrative.

I have said that this case stands alone, so far as I know at present, but as most manifestations of modern times have their counterpart, its recital may bring out other instances of a similar nature.

In itself it is not more wonderful than many facts witnessed during the religious revivals in this and other countries, when unlettered men and women, and even little children, possessed by the spirit or inspired by the Lord, have prophesied and admonished whole congregations of persons around them. It is not more wonderful even than many facts which the Bible itself relates. It tells us, for instance, that "The Lord opened the mouth of the ass" to reprove and arrest Balaam, who did not see "the angel of the Lord standing in the way" until the ass had spoken to him. A learned commentator says:—"The miracle by which the dumb ass was enabled to speak with a man's voice has been the frequent subject of cavil and ridicule with unthinking men; but when we consider that the power of God alone gave to any of his creatures the faculty of speech, and might as easily have given it to the brute as to the human race, we need not wonder that He should for a specific purpose confer that power upon a dumb animal. If the ass had opened her own mouth, and reproved the rash prophet, we might well be astonished. But when GOD opens the mouth, an ass can speak as well as a man." This is the mode of reasoning upon miracles adopted by orthodox Christian writers. As a Spiritualist who believes in the Bible history, I might question this explanation were it necessary, but I can find what is to my mind an easier one. "The Angel of the Lord"—A SPIRIT—who stood in the way and was seen by the ass, which caused her to swerve from the path and to fall down, finding that he was not seen by Balaam, entered the body, possessed the ass, and

spoke through her mouth, the more readily to accomplish his mission.

Had the ass died under the lash of Balaam, and then spoken to him, it could hardly have created more wonder, or have impressed him more seriously; and there can be no doubt, with our knowledge of the power of Spirit, and the varied nature of spirit possession, the voice could as well have come through the dead as the living animal; and in this view of the subject, we can receive the fact of the foregoing story of the sailor's spirit returning for a specific purpose.

"But the days of miracle are past," say the divines. No, they are not, say we; nor is there any authority in the Scriptures to support such a conclusion; on the contrary, we have at the present time the apostolic "signs" and "gifts," and they are but the fulfilment of Christ's promise—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." My own faith in the miracles recorded in biblical history is confirmed, not weakened, by the spiritual manifestations I have myself witnessed in the present day.*

DIRECT SPIRIT DRAWINGS.

Mrs. E. MARSHALL, the well-known spirit medium, has recently given evidence of a new development in her mediumship, that of obtaining direct spirit drawings, numbering up to the present time fifteen, given in the presence of different persons and on different occasions. When I described this singular phase of spirit power several years ago, and exhibited some specimens of spirit drawings obtained by me in New York through the mediumship of Mrs. French, which were executed in pencil and in colours in a few *seconds*, there was one gentleman of my acquaintance, Captain G——, who very emphatically denied the possibility of the fact, and I have no doubt, in common with many others, pitied my too credulous condition of mind in receiving and treating such things as serious realities. Since that time, I believe no other drawings of that character have been given through any other medium in America; and this fact, coupled with the discovery that some of the drawings then obtained were found to be close copies of pictures extant, a suspicion arose that Mrs. French had, after all, by an act of clever sleight of hand deceived our senses, and introduced pictures bought for the purpose.

I, however, have never doubted the integrity of all I per-

* This remarkable case is related by W. Turk, M.D., Surgeon of the United States Navy, and was communicated in a letter from F. B. Richardson, M.D., of Cold Spring, New York, to the *American Journal of Medical Science*. A copy of the narrative in full is in our possession.—Ed.

sonally witnessed. The *conditions* which I have fully described precluding the possibility of deception being practised upon us. Judge Edmonds, Professor Lyman, Mr. Gurney, the celebrated photographer, and several others being present endorsed the drawings I then obtained and still possess.

It is a curious and instructive fact, that after the lapse of six years, the first corroborative evidence tending to uphold the reality of my experience in this particular phase of Spiritualism I have received from the very same gentleman who was foremost to deny my conclusions respecting it.

Captain G——, it appears, has for some time past steadily pursued his investigations through Mrs. Marshall's mediumship, with the invariable result of all honest enquirers—a complete conviction of the reality of the phenomena and of their spiritual origin.

Meeting him lately at the dinner table of a mutual friend, he reminded me of his former scepticism, and produced one of several drawings he had obtained under conditions similar to those described by me. This drawing was a portrait done in pencil of the German poet Goethe. It is of an oval medallion shape, with the name at foot in capital letters. I remarked upon the youthful character and appearance of the face, and quaintness of the dress, and I asked if he had had any opportunity of testing its resemblance to the original? Captain G—— at once produced an old volume from a library near at hand—the *Life of Goethe*—and showed me an engraving of which the drawing he had, was in all respects, the oval shape, the capital letters, &c., as nearly a fac simile as a moderately skilful artist could have copied it. Other drawings obtained through Mrs. Marshall under similar circumstances—that is without any mortal hand being engaged in the task—have been traced as copies from existing engravings; and a convincing incident occurred on one occasion of the pictures having been done by the invisibles at the moment was thus obtained. The card and a cedar pencil had been laid on the floor under the table, and in a few minutes the spirit intimated in the usual manner, that the point of the pencil was broken; it was accordingly taken up, and was proved to be broken off close to the wood.

It was suggested that the artist might as well mend it, and the broken pencil was replaced upon the floor with a penknife. In a very short time the drawing was finished, and the card and pencil taken up by Captain G——, when it was seen that the pencil had been mended in a very neat and masterly manner. To test the fact that it had been cut by the invisibles at that time, Captain G—— looked under the table and found the cedar chips which had been freshly cut from the pencil.

Mrs. Marshall has obtained similar evidences to those of

which we have recently heard so much as coming through the mediumship of Miss Nicholl, and if possible of a still more curious and interesting character.

A NEW MANIFESTATION.

A *séance* was held at the residence of Mrs. and Miss Houghton, 20, Delamere Crescent, when one gentleman and seven ladies were present.

After some preliminaries made by the spirits through Miss Houghton (who, in addition to her remarkable gift as a drawing medium is influenced to act and speak by impression) and the light being entirely excluded, the whole party were desired by the spirits to put their pocket handkerchiefs on the table, this being complied with, the following was also spelt out through the alphabet:—"John, you are to give the juice of the Spirit to the whole world, and pure wine to these dear friends to-night—we will bring the wine!" "The fruit of the earth is God's; eat and drink with thanksgiving." Miss Houghton was then impressed to rise, and under influence addressed the circle in the following words:—"Seek ye unto the Lord, not unto His agents—from Him alone cometh all good—from Him alone ask it—whatever he willeth to send unto His people, that He sendeth, but they who bring are but His ministers and messengers, to Him give the glory, gratitude, and thanksgiving." Shortly after this address the alphabet was again asked for, and they were told that "This is the grandest *séance* ever known; this house is blessed; we have brought it." What have you brought? was asked—"The wine." Upon the light being restored, all the handkerchiefs were seen gracefully grouped in the centre of the table, and resting upon them there was found a bunch of fine dark coloured grapes. No grapes were previously in the house. The gentleman was then directed to divide them, and there were exactly seven grapes to each person present, or fifty-six in all, which would constitute a goodly bunch of this delicate fruit. Each person was strictly enjoined to eat their portion at once, which they reluctantly did, desiring rather to keep the grapes to show to their friends.

This very remarkable and very interesting *séance* was closed by another address from Miss Houghton, in which the manifestation they had witnessed was likened to, and considered typical of, the sacramental service.

I know all the persons who were present at this *séance*, and the account I have given is stated to be quite correct by four of the party whom I have seen; and Mrs. Marshall, in corroborating the facts, added another which is very curious, she was relating on the following morning the incidents of the previous evening in the presence of her young daughter, who is also a medium.

The child said, "Oh, mother, I wish you had brought me some grapes from the spirits." She had scarcely uttered the wish, when, to their great surprise, it was gratified by a bunch of fresh grapes being laid upon the table. It was broad day-light, but there was no visible agency, nor any explanation given to them.

This statement is made to me by Mrs. Marshall, and though uncorroborated by any other person, yet taking into consideration the experience of the previous evening, I have no reason to doubt its truth. I am not, however, able to accept many theories and special interpretations which are made to account for and explain these marvellous manifestations.

Of the mysterious production of flowers and fruits, and other material substances in apparent violation of natural laws, tangible, palpable *facts*, open to the test of our ordinary senses, I must and do believe, and from my own experiences, I am compelled to accept the testimony of competent witnesses as to other phenomena, however wonderful or improbable they may appear to the uninitiated. I think, indeed, that there really is no known limit to the power which these invisible agencies can exercise under suitable conditions; and now, as it would appear, that we are receiving a new class of well-established facts from various points, entirely independent but corroborative of each other, I believe that we shall ere long witness others of a still more wondrous and startling character, which will tend at least to silence our adversaries, if they do not sweep away the last vestige of materialistic scepticism.*

MR. L——, OF NEW YORK, A NOVEL MANIFESTATION.

My friend, Mr. L——, of New York, whose extraordinary experiences have been published by me from time to time, and are doubtless familiar to most readers of this journal, has recently spent some days with me in London.

His opportunities of holding sittings with the medium Miss Kate Fox have not of late been frequent, but his convictions of the reality of all that he has previously witnessed, and the calm happiness which the repeated proofs he has had of spirit-life have given him remain unchanged. He speaks of Miss Fox's mediumship being as powerful as ever,† and he described the incidents

* Since this account was written, I have heard that some other very extraordinary incidents have occurred at three *séances* held at Mrs. Gregory's, Mrs. Berry's, and Mrs. Houghton's, the particulars of which I hope to give in a future paper, with the names of all the persons who were present.

† A reviewer in the *Quarterly* for April last, reviewing Mr. Dixon's *New America*, says:—"We have thought it unnecessary to recount the familiar story of the origin of Spiritualism in the visions of Andrew Jackson Davis, the cobbler and seer, of Poughkeepsie, and in the tricks since thoroughly exposed of Kate and Caroline Fox," &c. This is a fair specimen of the way these clever and veracious gentlemen write history.

at a *séance* he attended just before leaving New York, at the house of a friend, where the novel manifestation of a flock of birds was presented.

It was a dark *séance*, held in the drawing room. Miss Fox, and Mr. Willis, a well-known medium being present; shortly after turning the gas off, they were surprised by the fluttering and chirping of birds, flying apparently around the room, and alighting on the shoulders of some and the heads of others. Questions were answered instead of raps, by one, two, or three chirps and although the party could not touch or feel the bodies and feathers, the sensations otherwise created realised the presence of a large flock of the feathered tribe.

THE CONVENTION OF SPIRITUALISTS.

The Third Convention of Progressive Spiritualists has been held in London, under the presidency of Mr. John Hodge, of Darlington. The proceedings occupied four days; an ample report of which will be published, and when ready, may be had of Mr. J. Burns, of Camberwell.

I attended the Convention, and was happy to find that the President—whose calm self-possession and practical good sense entitle him to the confidence of English Spiritualists—repudiated the extreme views promulgated by the ex-secretary, Dr. McLeod, who has resigned his office, and is no longer officially connected with the association.

I have never been able to understand what these gentlemen, with the distinguishing title of “progressive,” aimed at. I could not see how they could expect to enlist the sympathies of intelligent Englishmen and women, whether they be Spiritualists or not, by proclaiming war against Christianity and the Bible! It is a simple fact, that the Spiritualists of Europe comprise, as a body, every form of religious belief; and Spiritualism, therefore, as I have more than once said, does not belong to any one sect or creed, but to all who recognise the cardinal fact of spirit-communion.

It appears, however, that the intention of the leaders of this movement has been misapprehended; or rather that Dr. McLeod, who has been their most prominent spokesman, during the last two years, has mis-represented the views of his colleagues, who, though differing in religious opinions among themselves, desire as an associated body to propagate the one central truth, and accordingly at this Convention the following declaration was formally made, and the resolution unanimously adopted, namely, “That whereas, all Spiritualists hold the one central belief in the intelligent communion with the spirits

of departed human beings, and that such communion may be and is of vast utility in the progress of individuals towards purer and happier lives, and in the progress of the entire human family towards harmonial brotherhood, therefore be it resolved, —That the members and friends of this association do unite together for the propagation of this central truth.”

The main objects of the association are to form committees in all parts of the United Kingdom, who shall correspond with the head committee, recommending duly qualified persons to deliver lectures on spiritual science and mediums for trance, or physical and test manifestations, to publish non-sectarian tracts, &c., and once in every year to meet in public convention.

I can see in such a movement, judiciously and temperately conducted, much advantage to the cause of Spiritualism, I therefore have at once enrolled myself a member, and I recommend all who desire to spread the truth of Spiritualism to do likewise.

The subscription is voluntary, but not less than five shillings per annum.

DR. J. F. GRAY, OF NEW YORK.

Among the earliest to recognise and to openly advocate Spiritualism in America, the name of Dr. John F. Gray, of New York, stands prominent. Highly cultivated, and of a deeply philosophical turn of mind, Dr. Gray is much esteemed by the community in which he resides, and, despite his steady advocacy of an unpopular truth, he ranks among the leading physicians of America, and enjoys at this day a most extensive and lucrative practice in the city of New York; notwithstanding the all-engrossing nature of his professional occupations, which have prevented him from visiting England, as he much desires to do, he keeps up an unbroken chain of investigation in spiritual matters, and holds for that purpose weekly meetings at his own residence, where he is assisted by some of the most advanced minds on that side of the Atlantic, the results of which will I believe ere long be given to the world. Mr. L—— has handed me an extract from a letter just received from the worthy doctor, which I am sure will be perused by the readers of the magazine with great interest:—

“I envy you the opportunity of talking with the noble souls there who have been brave and ingenuous enough to look at spiritual facts, and openly to avow their results.

“If Garth Wilkinson, his brother William, the Howitts and their associates, or any of them, ask how I stand to-day, tell

them *just there* where you found me in '61, and where I was in '51.

“Great good is to flow into modern civilisation from English pens employed on this stupendous work. Its modifications of natural science, of religion, of politics, and of medicine, must, I think, take their effective start in England. Bid the English Spiritualists *good cheer* in my name. The day dawn is near, and they must soon rise to their predestined work. We are having more test work of late in New York through Forbes and Mansfield, and I can but hope this kind of proof will be revived in other parts of the country very soon. God grant it! There is great need of it everywhere in America.

“In Europe, too, there is need of demonstrations and tests from the other life, but as they are in deep political fermentation, which gives quite enough excitement for one generation to bear and thrive under, I think our need and our use of spiritual revival is more immediate and pressing than theirs. Say something of this to Mr. Coleman.

“My circle goes on. Mr. Dale Owen attends it frequently.”*

MARGARETTA FOX.

There are three sisters of the Fox family, who possessed equally strong medium powers when they first became known to the world, in connexion with the Rochester knockings. The eldest married, and although retaining her interest in Spiritualism, has not for some years practised as a medium. Margaretta, the second eldest, embraced the Roman Catholic faith, and from religious motives, as it was thought, renounced Spiritualism. Catherine, the youngest, alone remained before the public; and she is the one known to the Spiritualists of England as the celebrated medium, whose wonderful manifestations have been so frequently spoken of in this journal. Since the death of the well-known American Arctic traveller, Dr. Kane, it has transpired that Margaretta Fox was secretly married to him. His family, however, denied her claims, and she has been induced, recently, to publish his letters, to prove that she was his lawful wife. It appears that after her medium powers have been held in abeyance for so many years, she has been again pressed by the spirits into their service at the very town of Rochester,

* The many friends of Mr. Dale Owen in this country feel disappointed at his long silence. It is satisfactory, however, to learn thus incidentally that he is still pursuing his investigations. When Mr. Owen was last in England, he expressed his intention to write another book. The political troubles of his country, in which he took an active part, would account in some measure for its delay, but it does not explain his reasons for ceasing to correspond with his friends in England.

where she was first developed, and is now once again before the world as Mrs. Margaretta Fox Kane, with undiminished powers, as a spirit medium.

MRS. EMMA HARDINGE.

This gifted and most indefatigable advocate of Spiritualism has informed me that she intends to leave America on the 20th of this month, and to take up her permanent residence in the neighbourhood of London. She has been collecting for some time past materials for a book, which, when written and published, will doubtless be one of the most valuable contributions to the literature of Spiritualism.

A FOUR MONTHS' TOUR IN AMERICA.

BY EDWIN HARRISON GREEN.

IN the autumn of 1866, Mr. Green left England for the United States, bearing an address from the British Association of Progressive Spiritualists to the Spiritualists of the United States of America. After a four months' tour in the States, Mr. Green returned to England, and in a pamphlet just published, has given us a bird's eye glance at Spiritualism on the Western Continent, which, with some abridgment, we proceed to lay before our readers. The following is Mr. Green's narrative:—

We arrived at New York on Tuesday, October 9th. I passed the evening with my old spiritual friend, Dr. Sparks, of Brooklyn, in whose house we held an interesting *séance*. I had the pleasure of meeting a very excellent trance, test, and clairvoyant medium—an Indian—who clairvoyantly examines the Doctor's patients. I may here state that I have met with many other North American Indians possessing remarkable mediumistic powers; also several coloured persons who are very good mediums. Thousands of the coloured race, who have been resident in the north, are good and zealous Spiritualists; and I was informed by persons on whose authority I could rely, that our faith is being received by this much depressed race with avidity.

I was very kindly received by Dr. H. B. Storer and lady, of New York, at the branch *Banner of Light* office, 354, Broadway. This office is the general resort of the friends of the cause, and a very pleasant resort it is. Strangers from every part of the world meet here, and receive every attention, includ-

ing introductions to suitable mediums. It is, indeed, a very useful institution—ably and courteously conducted by Dr. Storer and lady. In the office I had the pleasure of meeting many of the principal leaders and most active workers in the cause of truth. Here I met Andrew Jackson Davis, to whom I presented a copy of the address sent from England. He expressed his delight at receiving so kind and loving a greeting from across the stormy deep; and in return, he begged of me to convey his hearty good wishes to his English brothers in progression; that their arduous labours in the great cause may be crowned with success, being his daily and fervent prayer.

I called upon our talented and very highly-esteemed country-woman, Mrs. Emma Hardinge, from whom, together with her mother, Mrs. Floyd, I received the kindest greeting. They, too, were delighted with the address, the elder lady declaring it had the true "English ring" in it. I was introduced to the lady with whom they were staying—Mrs. E. J. French—who has for many years been one of the most remarkable and useful of mediums. She is a speaking, healing, and clairvoyant medium, in all of which I received excellent tests. To her courtesy and kindness I owe very many pleasant hours, much useful information, and many valued acquaintances. I will just relate one instance which occurred during my stay there, as a specimen of her powers of clairvoyance. At this time Mrs. French was professionally attending a very interesting patient at the Metropolitan Hotel. On her return in the evening, she found she had been robbed of her gold watch. In a state of trance, two days afterwards, she saw that her watch was hid in a house situated in the Five Points. On her return to consciousness she despatched a policeman in quest of the stolen property, telling him the address, and stating exactly where he should find the watch concealed. Very much to the astonishment of the detective, and to the no small amazement and terror of the inhabitants, the article was found, and restored to her minus the annoyance of a public prosecution. On another occasion, whilst conversing with Mrs. E. Hardinge, the spirits entranced her, and in this state she minutely described a *séance* I had had with some mediums, and of which in her normal state she possessed no knowledge whatever. The mediums referred to are those so ably described by Andrew Leighton in the *Spiritual Magazine*, in his most interesting article on Spiritualism, and to whom I was introduced by the Rev. Mr. Benning, who has been long and favourably known to the American and British public as one of our most zealous labourers.

During my sojourn in the city, I had the pleasure of making the acquaintance of Mr. Partridge—so well known as a writer,

and also some time editor of that very ably conducted paper of the early days of Spiritualism, the *Spiritual Telegraph*, and conductor and President of the Public Debates in Dodworth's Hall. I had the great pleasure of spending an evening at his house, on which occasion the circle consisted of thirty of the *elite* of the New York Spiritualists. Both Emma Hardinge and her mother were present. Would, my friends, I could convey to you an idea, however faint, of the wonderful manner in which Emma was used by the Invisibles in the course of the evening! I felt it to be a privilege seldom enjoyed, to spend so many hours in the society of intelligent, experienced, and unprejudiced Spiritualists, and with a medium like "our Emma," as the Americans delight to call her. After seeing and listening to several grand personations, inspirational addresses, &c., the controlling spirit spoke of the "Double," and of the power of the human soul to leave its body, under favourable conditions, and to manifest through a medium in a distant part of the world. The spirit stated that there was a medium present (alluding to myself) through whom the real Emma had spoken and given tests of her identity, whilst her body was thousands of miles distant. This statement aroused a warm debate, in which Mr. Partridge, Albert Day, and other leading Spiritualists, took a prominent part. On Mrs. H.'s return to consciousness she was generally appealed to by the company, and nobly stood her ground, putting all conjectures to flight by stating that she had a complete knowledge of her spirit leaving the form, and felt it return. I was then called upon for my experience, and made a similar statement referring to our investigation of the "Double" question, for account of which see "Report of the Second Convention of British Progressive Spiritualists." This new phase of the phenomena is creating great research in scientific circles, and is looked upon as the forerunner of a new era in spirit intercourse. I took part in a discussion on this subject, which was held on the first Sunday in January, in Dodworth's Hall, presided over by Charles Partridge, Esq., in the course of which discussion many interesting facts were elicited, and varied experiences detailed by the Rev. Mr. Benning, in reference to this very absorbing and truly wonderful topic.

In the course of the following week, I had an interview with the Hon. Judge Edmonds, of New York city, who was much gratified by the presentation of one of our addresses.

I regularly attended the series of inspirational lectures through Emma Hardinge, who spoke on every occasion to crowded audiences in Dodworth's Hall. The densely-packed multitudes listened with profound attention to the magnificent orations given by the spirit in control, through the organism of

this wonderfully gifted medium. Truly it was good to be there; and I came to the conclusion that the two lectures I heard, through Emma, on my first Sunday in New York, fully repaid me for my inconvenience in crossing the Atlantic. I am now looking forward to the time when the different towns and cities in her much-loved native country shall be awakened by the resonant, never-failing flow of spirit-teaching through this harmoniously developed medium.

I accompanied Mrs. French to Lamartine Hall, where Mrs. F. was entranced and very efficiently used by the Invisibles. I presented and read our English greetings to the friends there assembled. They were highly delighted, and passed resolutions embodying their thanks, and expressing their desires for the prosperity of the cause in England.

A very curious incident occurred during my visit to Mr. Henry Gordon—the well-known New York medium for Roman Catholic spirits—and which I will insert here for the benefit of readers interested in ritualistic performances. Always bearing in mind the old adage which recommends the combination of business with pleasure, of course when I called upon him we had “a sitting,” in the course of which I was entranced. It was nearly dark when I entered the room, and as we sat the clouds of darkness depended around us until we could hardly see each other. Just imagine my astonishment when I woke up, to find the room arranged as an oratory, containing a very tastefully arranged altar, on which blazed innumerable wax tapers, gorgeously tinted and artistically symbolical bouquets of flowers adorning the various statues and candelabra; whilst books, emblazoned in their golden illuminations, crucifixes, and holy pictures, each played their part in the ritualistic ceremony. These symbolic forms, Mr. Gordon gave me to understand, were intended to express his joy at receiving a communication from his spirit-guides, it so seldom occurring that one medium receives a communication through another. He is impressed by his spirit-guides to make use of many ritualistic and symbolical observances and forms, during his *séances*, as related by Andrew Leighton, in the *Spiritual Magazine* for February, 1867.

In New York I visited many public and private test, clairvoyant, and healing mediums. The conclusion I have come to is, that although New York, Brooklyn, Jersey City, and Williamsburgh contains many mediums, both public and private, and in spite of what an Englishman regards as “excessive charge,” there is still a call for more; good, reliable test media being able to do well anywhere. Indeed, one very prominent feature of American Spiritualism is, that in spite of the effects of the recent war, and the great change it has naturally produced

in a growing country like America, both in individual position and social standing, — yet our great religious philosophy is steadily making its way; and it would be nearly impossible to find a church or society of any denomination throughout the country, where there are not some believers in spirit-intercourse, the same holding either public or private sittings. In all but name, it is preached from the pulpit; indeed, so general is the demand, that the literature, speeches, and sermons of the day are literally permeated by spiritual ideas. Spiritualism is a recognised power in America. We can trace its influence in settling the great cause of human freedom; in electing a Lincoln to the presidency, who was, as is well known, a zealous Spiritualist; and how, as year after year has rolled past, the great battle has been sustained against slavery by the Abolitionists through the strong and protecting power of the Invisibles through the Spiritualists. When the Spiritual ranks can twice supply a President for a great nation, and when men like the late deeply-lamented John Pierpont take part in the nation's councils, and the hosts of other spiritual reformers who at the present day fill responsible and honourable positions in the Government of their country—thus exercising their influence in the cause of progress in the United States,—who will say that the political speeches of our mediumistic countrywoman—who, after lecturing through California, exercised, as is generally acknowledged, a very great influence in re-electing the martyr-President; going through, as she has done, an amount of arduous labour, upheld by the Invisibles in their great power, unequalled by the strongest man who ever stumped the States—in the face of all this, who shall say Spiritualism is not a mighty power, and a grand engine for good?

From east to west, north to south, it is hardly possible to meet an individual who has not seen or is not cognisant, in some way or other, of spirit-intercourse. Occasionally one does meet a fellow who is neither a bigot, nor yet a sectarian minister of some conservative church, yet still appears to know very little of the phenomena. Such an one as this would probably reply to you, as a specimen of this sort once did to me:—“Wall, stranger, there *may be something* in it, but I'll let 'em ‘paddle their own canoe;’ there's plenty of room, without crowding, in this great country.”

I should like to call my reader's attention to another evidence of the vast increase of Spiritualism, and how it is being silently acknowledged as a part of the nation's out-growth—viz., the multitudinous advertisements relating to the various mediums, as seen in every newspaper published in the largest and most important cities of America. If there was no demand for this

multitude of healing, test, and clairvoyant media, and if the general public did not largely patronise them, they could not maintain themselves.

Professed Spiritualists, as a body, do very little towards supporting mediums, as there are thousands of quiet, earnest, truthful mediums, of all phases of mediumistic power, scattered broadcast over that vast continent, and all in private life. In visiting each small town, village, or city east of the Rocky Mountains, there are always mediums to be found, either in a public or private capacity. In most of those places they entertain the regular itinerant lecturers, who visit nearly all parts of the Union, especially of the Northern and Western States. In many places they have their own hall or meeting-house, and where they have not, it is usual to be accommodated in the church school-house or chapel.

Passing over many unconnected fragments of my journal, I now transcribe the notes of my visit to Dr. J. W. Newton, the great healing medium of New York. Calling, in company with a friend, at the Doctor's residence at St. Mark's Place, we found him conversing with some of the leading Spiritualists of the day. Amongst others, I recognised Dr. Atwood, of New York, a good healing medium, and an arduous labourer in the field of spiritual reform. On our entrance, and ere my friend had time to introduce me, the Doctor walked up to me, and, taking hold of my head with his left hand, placed his right hand upon my throat, from which I was suffering acutely at the moment. Without giving me time to describe the painful sensations, he dashed off into an exordium as follows:—"In the name of the Lord Jesus Christ I bid this disease depart from thee"—at the same time making a few rapid passes over the throat, upon which the pain entirely left me, and I felt cured. Bearing in mind that there had been no communication betwixt us—that the knowledge of the disease and its remedy were simultaneously brought into play,—I considered this a very good test to a stranger. I handed Dr. Newton a copy of the address, and he desired me, on my return home, to express his earnest sympathy with the labours of the pioneer Spiritualists of Great Britain.

Dr. Newton kindly invited me to be present on the following Monday, in order to see him heal the sick by the laying on of hands. On reaching his residence about 10 a.m., I found it surrounded by a suffering multitude, each eager and anxious to be the first to gain admittance. With some difficulty I succeeded in getting my card passed in, when the Doctor's kind and gentlemanly assistant made way for me to enter. I found the hall and large rooms on the ground floor full almost to suffocation with the halt, the lame, the blind, the paralytic—all were there, many of

them having travelled great distances, and made previous arrangements to obtain an interview with the great healer. Perhaps the most interesting case I witnessed on this occasion was that of a little child, about six years old, who was suffering acutely from a contraction of the spine—so much so, indeed, that he could neither stand nor walk. Five minutes after his presentation to the great physician, the little fellow set off in a run across the room for a supply of bon-bons, which the kind-hearted Doctor had provided to induce his infantile patients to use their newly-recovered power of locomotion. Never shall I forget the heartfelt expressions of gratitude poured out by the delighted parents whilst thanking the Doctor, with tears streaming down their cheeks, for the manifestation of God's power to heal the afflicted through him.

Another case attracted my attention, and excited my warmest sympathies. Shortly after my arrival, I saw a poor old man carried into the room by a friend of his, who, old as himself, almost tottered under the burden. Completely paralysed on one side, he lay there helpless as a child. The Doctor commenced operations by "passing," "heading," and "pounding" him for a short time, by his healing hands. Suddenly the old man began to walk, sing, shout, cry, laugh, and jump about: last of all, he fell upon his knees and thanked the Great Father for the blessing received at his hands, in his miraculous restoration to health.

A poor old woman who had been deaf for a number of years, was the next to pass through the hands of this great medium of one of Heaven's best gifts. Poor creature! deaf to all sound, she failed in hearing the loudest shout. At the Doctor's touch this passed away, and in a few seconds she could hear the faintest whisper from the most distant corner of the room, to her own great joy and astonishment, as well as my own gratification at being present at so extraordinary an occurrence. In short, in the space of two hours I beheld, with increased feelings of wonder, and no little awe, upwards of forty cases treated and cured by spirit-power. It may be asked, "Are these cases permanent cures?" I answer, I believe they are. I may also remark that I had the pleasure of seeing and conversing with the party referred to, in the Doctor's rooms.

I have of necessity been brief, and can convey a very inadequate idea of the vast amount of good to mankind that has flowed, and is flowing from this source. Nevertheless, I hope even the cursory glance at this invaluable phase of mediumship may induce the public to investigate for themselves this part, at least, of the spiritual phenomena.

On returning from my tour in the South-Western States, I was introduced to Mr. Anderson, the spirit-artist. I met him at

the *Banner* office, conversing with Emma Hardinge. Mr. A. very accurately described several spirit-friends who were surrounding me at the time. I recognised, through his description, my step-mother, and other relatives and friends who have passed beyond the boundary to the immortal sphere, whence,—thank God!—spirits can and do return to cheer and strengthen us in every good work and deed. Mr. A. showed me the spirit-picture of an Indian chief, life-size, and without exception the most beautiful crayon drawing I ever saw. It was drawn by Mr. A. whilst in the 'trance state. At Mr. Jackson's, too,—the well-known kind and zealous promoter of our cause—I saw some splendid spirit-drawings done by the same medium.

On one occasion, I had the privilege of a *séance* with Dr. F. L. H. Willis. The peculiar phase of the phenomena, as manifested through him, is that of the spirits bringing him beautiful natural flowers, freshly plucked, and passing them through the ceiling of the room.

In Washington I was received by Dr. J. B. Ferguson, an old and valued friend. By him I was introduced to several very good mediums. In almost every communication received during my visit to the States, I received addresses from the spirits respecting our "Double Circle," and congratulations on the extension and spread of our glorious philosophy. From Washington I proceeded to Baltimore, accompanied by the Rev. Doctor, together with several of the leading politicians, governors, senators, &c., from whom, after being introduced by Dr. Ferguson, I received every courtesy and attention. On their way to a political meeting at Winchester, in Maryland, these men, distinguished for their intellectual ability and social worth, talked in an easy, genial strain about the great topic of the day—Spiritualism. They averred that they had been eye-witnesses, not once, but repeatedly, of very strange manifestations and phases of the phenomena.

I received great kindness, whilst in Baltimore, from the principal Spiritualists of that city. They are a very numerous and influential body, and take an active part in propaganda. Here I had the pleasure of forming the acquaintance of Mr. and Mrs. Danskin. I visited their really fine hall on the Sunday, and listened with much edification to their inspirational speakers. Mrs. F. O. Hyzer delivered two admirable lectures to a crowded audience, who had to reach the hall hours before the commencement of the services, in order to obtain seats. A committee having been selected from and by the audience, the subject was decided upon after Mrs. F. O. Hyzer had been handed to the rostrum. The subject selected was admirably treated by the "Invisibles," who at the termination of each lecture, embodied

the heads of the discourse in a beautiful poem, thus rendering the lectures most interesting. Mrs. Hyzer is a very popular inspirational medium, and highly valued by the citizens of Baltimore.

After visiting the oil regions of Ohio, I left Baltimore; sailing down the noble river, and pitching my tent in Cincinnati, I met with many earnest workers, and good mediums. The Spiritualists here form themselves into societies, or Lyceums, where they meet together to discuss the phenomena and its results. Passing rapidly through Louisville, in Kentucky, I had only time to observe that there, too, are many zealous, earnest, and devoted labourers in the cause. I visited nearly every county in this State, and in each had the happiness of finding good, earnest, progressive souls in every class of society. Guided by the "Invisibles," under whose protection I prosecuted my journey, and passing unarmed through many dangers, I invariably found myself led by the spirits to the house or hut of the faithful, humble truth-seeker. Proceeding onwards, I was rejoiced to find the Spiritualists of St. Louis rallying from the sad effects of the war. Miss Lizzie Doten, one of the most popular and successful inspirational speakers, was here holding forth to densely-crowded audiences. They are collecting funds here, with which to build a beautiful hall, the plans of which are already drawn.

Mr. A. Mitinberger told me they expected Mrs. Hardinge to lecture in March next, having made an engagement by mental telegraph during the time our talented countrywoman was lecturing in London, he being in St. Louis—five thousand miles off; but distance being immaterial to a spirit, who recognises neither time nor space, the engagement was entered into, and will, I doubt not, be faithfully carried through. The citizens are anxious to witness the fulfilment of this curiously-made engagement.

From St. Louis I passed on to Chicago, where I visited the publishing house of the periodical then known as the *Religio-Philosophical Journal*; and was introduced to many of the friends of progress, who are legion in this city, and with whom I had many interesting interviews and *séances*. I visited the Artesian Wells, discovered through Mr. A. James, the celebrated medium. My expectations were more than realised, and I have come to the conclusion that these wells, properly managed, are fully capable of yielding a rich return—thus enabling the managers and promoters of the scheme to establish and maintain hospitals, colleges, schools, and almshouses, as previously arranged by their spirit-guides.

My visit to Boston was a most pleasant one; and I take this opportunity of recording my thanks to the editors of the

Banner of Light, Messrs. Colby and White, together with their able and intelligent staff, from whom I received every kindness and attention. Mr. Colby informed me that three years ago a spirit at a private circle, who came through Mrs. J. H. Conant, spoke of the powers of the "Double," stating that he purposed visiting a circle in England, by whose means this phase of the phenomena should be brought before the public. Furthermore, he added that this new and important phase would conduce to the unfoldment of new truths, and teach a more perfect and intimate knowledge of the laws governing spirit-intercourse. Mr. Colby was highly delighted by a perusal of Mr. Etchell's able paper on this subject—the one read at our last Convention.

Through the kindness of the editors of the *Banner*, I was favoured with a private sitting with their celebrated medium, through whom the communications for their paper are enunciated. Our *séance* was held in her own residence, beautifully situated about eight miles from Boston. Accompanied by the editor and two other gentlemen, I proceeded to Mrs. J. H. Connant's, where we joined the family circle at tea, and I was much interested in the many objects of art which decorate the sanctum in which Mrs. Conant's *séances* are held, comprising some beautiful specimens of spirit-drawings, portraits, Indian pictures, &c. Mrs. Conant was entranced by a spirit intimately acquainted with the investigations carried on by the Huddersfield "Double Circle;" who delivered an admirable address on "Spiritualism in England, viewed in its Present and Future Aspects." I missed a considerable portion of the *séance*, as I, too, was entranced on this occasion. Upon my return to consciousness, however, Mrs. C. was again influenced, Mr. Colby receiving very excellent tests from spirit-friends who had never communicated with him before. I had also the pleasure of receiving a communication from my spirit-uncle, my father's brother, who wrote his name, and established his identity beyond dispute. Perhaps, however, the most interesting test of the evening was given by a spirit whom Mrs. Conant requested to ascertain what time the last train left for Boston, each member being ignorant of the precise hour, owing to some alteration having just been made. A mistake would have entailed anything but a pleasant walk on a very cold night in December. After a few minutes' absence, the spirit returned from the station, about two miles from where we were seated, stating that he had examined the time tables, and that there was a train due at five minutes to ten o'clock. Mrs. Conant kindly lent us her conveyance to carry us to the station, we resolving to trust the spirits on the occasion, in face of great opposition from some of the party, who contended there was no train at the time specified. Suffice it to add, that we

were just in time to get our tickets, the train leaving at the exact moment given us by our spirit-friend.

Many of the Boston gentlemen, who are best known as having paid great attention to the phenomena and philosophy of Spiritualism, have formed themselves into societies, which they designate Lyceums. The establishment of Peace Conventions, too, have been prosecuted in this part of America with indefatigable zeal and perseverance. In March, 1866, a Peace Convention was organised by K. Joslin, of Providence, Dr. A. B. Child, of Boston, and other zealous Spiritualists; President Adin Ballou in the chair. This is only one among the many conventional gatherings of earnest and zealous minds, and tends to show how Spiritualism is constantly at work in the right direction. Conventions for Spiritualistic purposes are held in nearly every State of the Union, and in several portions of the Western and Northern States. Institutions—state and local—and organisations for the various purposes of Spiritual propaganda, are too numerous to refer to, save in casual allusions. In California—through the unceasing efforts of our noble and self-sacrificing labourer in the cause of Spiritual truth, Emma Hardinge—the first organisation was brought into active working order at San Francisco. Following in her wake, came the large-souled Spiritualist and medium, Mrs. Cuppy, through whose inspired lips the angels have watered the good seed sown through our Emma, causing it to spread and grow, so that no portion of that vast State is without its believers in, and receivers of, the sublime truths revealed by the ministering angels.

Leaving Boston and its many wonderful mediums, I must briefly advert to the Spiritual Lyceums and Sunday Schools which have been organised.

To supply a long and deeply-felt necessity—there being no institutions to which Spiritualists could send their children to acquire the usual branches of education, free from bigotry, superstition, and theological dogmas. The Children's Progressive Lyceum, No. 1, of Philadelphia, is an admirably conducted institution, under the management of Mr. and Mrs. M. B. Dyott, who are untiring in their kindness and devotion to the interests of the children under their charge. Mr. and Mrs. Dyott act as conductor and assistant guardian of the Lyceum; they have both been presented with handsome testimonials, in the shape of silver services, to show how their efforts are appreciated by their young pupils, and the friends of the progressive cause. In Charlestown, too, there is a very successful Lyceum in full operation, where a great number of children are being educated. In Springfield, Massachusetts, the Lyceum is making rapid progress, both in numbers and discipline. It has more than

doubled its numbers since its commencement, and many of the children attain a very remarkable degree of proficiency in the various branches of education taught; thanks to the angels, under whose auspices these necessary institutions were organised, for inspiring the leaders and conductors of such establishments with a desire to spend their time and energies in inaugurating children's Lyceums; there are upwards of ten thousand children at present reaping the fruits of this noble enterprise.

A SEANCE WITH BARON AND MADEMOISELLE GULDENSTUBBE.

AMONG the incidents connected with the recent convention of the British Association of Progressive Spiritualists, held in London during the past week, not least in interest may be mentioned the *séance* held at the house of the Baron de Guldenstubbé, in Charles Street, Manchester Square, on Friday, the 14th of June.

An invitation had been extended to about thirty individuals, some of whom were members of the Convention, and others interested in the general subject of Spiritualism. Around a substantial mahogany table a circle was formed of about a dozen persons, including the host and hostess, Lady Newenham, Mrs. Gregory, Miss Nicholls (the now celebrated medium), Signor Damiani, and myself. The room was darkened, and directions were given by the communicating intelligence for Miss Nicholls to walk around the table ten times and touch each individual in the circle. This over, she took her seat at the table, amid loud and continued rapping. The circle joined hands, and Mdlle. Guldenstubbé repeated the Lord's Prayer in a slow reverent tone, which was accompanied by gentle raps at the end of each sentence. Each then placed his or her hands upon the table, touching the one who sat next, and thus forming an unbroken circle. In about a quarter of an hour a lady who sat near me said she smelled fern. At the same instant Mdlle. Guldenstubbé uttered an ejaculation of surprise; and on bringing in a light, a beautiful wreath, composed of fern leaves and double white pinks was found upon the head of that lady. The pinks were in bunches, placed about an inch and a half apart, and dexterously tied with cotton thread to the ferns. The flowers were wet with dew, and had every appearance of being freshly gathered. At the time the wreath appeared, a lady said she saw something like a flash of light pass in an oblique direction from the left-hand front window towards the circle. The window

was partly open at the top, but the shutters were closed and fastened. The room was on the first floor, 16 or 18 feet from the street.

Miss Nicholls, through whom the manifestations were expected, offered to allow herself to be searched, but the company declined to submit her to the ordeal; though I am informed that this has been done on previous occasions without a trace of deception being discovered. I should like to ask sceptics to explain how, even supposing the wreath to have been concealed, it could have remained perfectly fresh, cool, and dewy in a warm room for more than an hour, previous to its startling introduction upon the head of the lady; and by what species of legerdemain could the scent of the ferns and pinks have been hidden during the whole evening. I may add, that a person stood during the whole time with his back against the closed door of the room, and another stood just outside with a light, so that it was impossible for anything to be introduced into the room by ordinary means after the circle had begun. I offer no explanation, but simply state the facts, which were witnessed by Dr. McLeod, Mr. J. Burns, Dr. Wilmshurst, Rev. S. E. Bengough, Mr. Robert Cooper, of Eastbourne, and other well-known individuals.

WILLIAM TEBB.

RALPH THORESBY, THE ANTIQUARY, A SPIRITUALIST.

THORESBY was born in 1658, and died in 1724, and therefore was born in the last year of Cromwell—about nine weeks before his death—and died only three years before George I. Thus, in fact, he lived in the Commonwealth, and till within three years of George II. Notwithstanding, he was only 86 years of age at his decease. For more than half a century, however, he lived in familiar acquaintance with most of the distinguished men of his time, amongst them Sir Isaac Newton, Flamstead, Sir Hans Sloane, Lord Fairfax the great Parliamentary General; John Evelyn, Matthew Henry the great Biblical Commentator; Sharp, Archbishop of York; Hearne, the Antiquary; Bishop Burnet; Bishop Nicholson; Edward Calamy; Strype the celebrated annalist, author of “Ecclesiastical Monuments,” “Survey of London,” “Annals of the Reformation,” the Biographer of Great Churchmen; Mr. Elstob, the famous Saxon scholar, etc., etc. All these, and many more celebrities, were his friends, and their correspondence with him constitute two octavo volumes.

Ralph Thoresby wrote a Topographical Survey of Leeds, a History of the Church of Leeds, made a great collection of antiquities, and his Diary, in two vols. octavo, is a work of much repute; yet, amongst such grave pursuits, and such grave and matter-of-fact intercourse with the learned and scientific, Thoresby was a steady and open Spiritualist. His biographer, the Rev. Joseph Hunter—a man of a later and more sceptical day—says, That this belief of Thoresby's "was a weakness of his which did not decrease with age;" which, as it was founded on solid evidence, and tended to strengthen and quicken his faith as a sincere Christian, it was not likely to do.

Amongst Ralph Thoresby's most intimate friends was Dr. Fowler, Bishop of Gloucester, who was also a zealous Spiritualist, and collected many curious and well-authenticated accounts of apparitions, amongst them that to Sir Charles Lee's daughter. Thoresby was weak enough to admit of providential oversight. He relates two such providences—lucky accidents they would be in the mouths of the present race of philosophers, the descendants of monkeys, as they boast themselves. These occurred to Archbishop Sterne, who had been chaplain to Laud, and attended him on the scaffold. Sterne, when a boy, went into a steeple with another lad to get a jackdaw's nest. The scene has been laid at Derby, and as Sterne was born at Mansfield, the location is not improbable. The nest being outside, a plank was put through the belfry window, and Sterne went out astride the plank whilst the other boy sat upon it within. As there were five young ones, and Sterne demanded three for his risk in going out, the other lad, in a passion, let the plank go, and Sterne fell into the churchyard, but received no injury.

Another time he fell into a mill-race, and was carried under the wheel. In the whole wheel there was only one board, or bucket wanting, but Providence so ordered it, that the void place came down at the moment, else he had been inevitably crushed to death, but was reserved to be a grand benefactor afterwards.

At Sir Hans Sloane's Thoresby met Beaumont, who wrote the well-known work on "Spirits and Apparitions," "Gleanings in Antiquity," etc., which must have been very agreeable to them both. At Dr. Halley's, the astronomer, Thoresby met Mr. Obadiah Od, who laughed at all belief in narratives of apparitions, witchcraft, etc. Some were affected, but mocked him by declaring also that there was no devil. "The Lord enlighten him," exclaims Thoresby, in his diary. At Dr. Farmer's, Chancellor of Norwich, he met with others who thought disbelief of the very existence of spirits as great wit,

but the worthy Bishop of Gloucester made him a present of his "Memoirs of Queen Mary," Queen of William III., which he had written to contest the growing infidelity of the age. He notes also the falling of an old church at Greenwich in the morning of a day, in the evening of which there was to have been a great gathering. This the simple piety of Thoresby accepted as a providential act, and not as a mere accident as the professors of modern philosophy would do. On the 11th of September, 1714, died his valued spiritual friend the very aged Bishop of Gloucester, and was buried at Hendon. The Bishop's death made him set about in earnest, and write down his accounts of remarkable apparitions, as he had so earnestly desired, and that he should publish them.

In 1724, he wrote down the account of the apparition of Sir Thomas Parkinson, as obtained from his nearest relatives, and afterwards from the woman who fell into a swoon at the sight of it, knowing that Sir Thomas was at King's Cross, beyond Halifax, at the time.

It was Thoresby who wrote and presented to the Royal Society the account of the wonderful cures done by Valentine Greatrakes, by laying on of hands, which was published in the "Transactions" of the Society, No. 256, vol. xxi. p. 332.

Were Thoresby's narratives of apparitions ever published? Lee more than once mentions reading them in M.S.

Correspondence.

SPIRITUALISM AND SPIRITUALISTS IN AMERICA.

A LETTER FROM JUDGE EDMONDS.

To the Editor of the "Spiritual Magazine."

New York, May 4, 1867.

SIR,—I have for some time observed that friends in England do not correctly appreciate the condition of Spiritualism in the United States, and I have lately noticed particularly an article in your number for April, from your correspondent A. L., under the heading of "Notes on Spiritualism and Spiritualists in the United States in 1866." In that article your correspondent says, "Only the other day I heard it asserted, by a well-informed legal gentleman, that Judge Edmonds had estimated the number of Spiritualists in the United States at 5,000,000," &c., and he questions the accuracy of the statement.

Upon that subject it is that I desire to say something.

It is easy for us here to see at once, from the tenor of your correspondent's remarks, what class of Spiritualists he fell among in this country, and as a consequence, how exceedingly limited were his means of observation. His associations here would afford him very little chance of seeing, knowing, or even hearing of the 80,000 or 100,000 Spiritualists in this city alone, and afford him none whatever of knowing anything about the vast numbers that are known to exist in our interior towns and our extended rural districts. I am, therefore, not surprised that he should have fallen into the error.

It is true that I did estimate the number in 1866 at between five and six millions; but I am now satisfied that I was mistaken, and am persuaded that the number is twice as large as my estimate.

Let me give you my reasons for this opinion, that your readers may judge whether my estimate is well founded, or is the product of a sanguine imagination.

I.—In 1854, I devoted several months to lecturing on this subject in different parts of the country, through a territory extending from Boston on the Atlantic shore, to St. Louis on the Mississippi, going so far South as Cincinnati on the Ohio River, and as far North as Milwaukee on Lake Michigan, embracing an area of some 1,200 miles long by 200 miles wide, and that the most populous and best educated part of the nation. I delivered some seventy discourses, and at my public meetings, and in social and private intercourse, saw many thousands of the people.

The conclusion I came to was, that we were then (in 1854) some 3,000,000 in this country. So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a conspicuous member of our Congress from one of our Western States, that if he was ambitious of political distinction, he must take the anti-slavery side in politics, for I had seen enough to assure me that every Spiritualist would vote on the anti-slavery side, whenever an opportunity should be afforded; that we were already so numerous, as nearly to have the balance of power, and were increasing so fast, that we should ultimately have it completely. I then belonged to the dominant Democratic party, and my prophecy as to its overthrow has been verified by subsequent events. In 1856, the anti-slavery candidate for the Presidency came very near being elected, and in 1860 was elected.

II.—Some two or three years before the death of Theodore Parker, whose popularity as a public speaker took him to all parts of the country, he told his congregation that at least

two-thirds of all the people of New England were Spiritualists. He was no Spiritualist himself, and uttered this as a warning.

III.—Some six or eight years ago, I bought a country place in the wild and romantic region of Lake George, and spend my summers there. Governor Marcy, who had been Secretary at War and Secretary of State, spent his summers at Balston Spa, about forty miles from me, and there he died. He was no Spiritualist, but said that he saw that almost all the people were Spiritualists in that vicinity, because I had located there. He was right as to the fact, but wrong as to the cause of it, for I had no hand in their conversion, but had found such a state of things when I went there.

IV.—My correspondence has been very voluminous. For now some ten or fifteen years letters have poured in upon me by the hundreds from all parts of the country, telling me of the spread of our belief in places, and among people of whom I had no previous information.

V.—Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose belief in Spiritualism I had no conception. They speak to me more freely than they would to a stranger, or even to their ordinary acquaintance, because I am so openly an avowed Spiritualist.

VI.—From all sources, and from the information which I get from our public speakers and newspapers, I can form something of an idea of the spread of our doctrines, and therefore it was that I estimated that we were some five or six millions.

VII.—The churches, so called, or religious sects, are professedly hostile to us; yet, bear strong testimony to our increase. Several instances have come to my knowledge where the preachers have freely denounced our heresy; but after doing so, have been waited upon by their hearers, and been assured, much to their surprise, that the most of their congregations were believers. The effect generally has been to cause such attacks to cease, but in one case—that of the most popular preacher in the country—it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult me on the subject, avowing their belief, and some of them asking of me whether it was not their duty to abandon their positions and enter upon the task of preaching Spiritualism.

VIII.—But, above all, comes to me this information:—Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic Bishops and Archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information, and the result was, that while Romanism and Protestantism combined numbered from

eight to nine millions, with some 45,000 preachers, Spiritualism numbered between ten and eleven millions, with 50,000 mediums.

Recollect, now, that this estimate comes not from us, but from our opponents—is not the product of our imagination, but the result of the severe scrutiny of those who have no sympathy with us.

I confess, however, that I believe it to be accurate. All my information goes to confirm it, and my error was in estimating the number too low, lest I might be accused of exaggeration.

But you, your readers and your correspondent, will very naturally ask, why does not this thing show itself publicly, so that everybody can see it?

I will tell you why.

For centuries past, the great curse upon Christianity has been sectarianism, whereby men were required to combine together to advance certain dogmas—to form societies, for the furtherance of whose views our most intense selfishness should be invoked; and such has been the effect, that at the time of the advent among us of spiritual manifestations, so great had been the dislike of the theology of the day, that at least four-fifths of all the educated classes in Christendom were actually unbelievers in the Christian religion.

We were early taught, by the unseen intelligence which was guiding this movement, to avoid this rock on which modern Christianity had become shipwrecked. Hence our effort has been to defeat and not encourage attempts at forming societies, getting up conventions, and establishing a sectarian press, whereby a hierarchy might be established and a control created in a few, over the individual opinions of the many. We have been for years true to that principle, and have taught priesthood and laity to worship where they pleased and how they pleased, but to keep ever in view the very foundation of our faith, namely, to love God and one another, and work out their own salvation. Hence when priests came to us, avowed their belief, and asked if they ought not to abandon their callings and preach Spiritualism—and such instances have not been infrequent—our answer was “No; continue as you are, so long as your congregations object not—let there be no concealment as to your belief, but preach the doctrines of Christianity, not the dogmas of a sect.” When laymen came and asked where they should worship, the answer was, “Wherever the good of your soul prompts you. If you love the forms and ceremonies of the Catholic Church, go there; if you prefer the simplicity of the Quakers, or the enthusiasm of the Methodists as best calculated to encourage or gratify in you the spirit of devotion, go there.”

And so when men would come to us, avowing their belief, and asking if they ought not to make a public avowal of it, they would be asked, "Why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes; his duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business." And when, in reply to this, people have said to me, "But you made a public avowal of your belief?" my answer has been, "Aye! but my position was such as to demand it, for the sake of the truth. If you are thus situated make the avowal, but beware, lest in doing so you may be governed by the selfish desire for martyrdom which has governed so many in all ages of the world."

The effect of all this line of conduct has been, that few have known who even of their own neighbours were believers. I can illustrate this by one instance. A gentleman who had been a member of Congress and one of our foreign ambassadors, was a correspondent of mine on the subject, and in one of his letters said to me that he did not know of another believer in his State, and he was surprised when, in reply, I informed him that the Governor of his State, the Chancellor of his State, one of his State's senators in Congress, and his brother and a former Governor of his State, were all believers and correspondents of mine. And I have known instances where members of the same family were believers without its being known to each other.

Now, a stranger—a mere casual traveller among us—would see nothing of all this; would know nothing of it, unless he fell among those who did know it, and not even then, perhaps, unless he made particular inquiries; and he would miserably misjudge, who, like your correspondent, would infer that this universally prevailing reticence was the product of fear.

On the other hand, our cardinal rule of action has been—build up no party, create no sect, cultivate no spirit of proselytism, make no parade of your faith, but let it enter your soul and govern your life, not by selfishly withdrawing yourself from association with your fellow-men and erecting something for your own exclusive gratification, but by carrying the spirit of God abroad with you into the world help to leaven the whole mass with its influence.

This principle of action has now been predominant among us for years, and the consequence has been that while a few, who could find no other congenial place of worship, have united together in forming societies, not one out of ten of true believers ever attend their meetings.

No man will probably question my belief in Spiritualism; yet, unless when I occasionally lecture, I scarcely ever attend

these meetings; my daughter, who gave herself up for several years to her duties as a medium, never attends them, but worships in her own, the Catholic church; the "Mr. L." of whom your correspondent speaks, I have never met at any of our meetings, and I have not seen "Dr. Gray," who is my most esteemed and intimate friend, at any of these in five or six years; and very many in this city, whom I know to be unquestionable believers, I have never seen there upon any occasion, and they never attend at all.

And why should they? As long as we seek to build up no party or sect, and crave no power over others or among men, what is there to require a public demonstration of belief that would attract the attention of a stranger, or give to a casual observer anything like an adequate idea of the wide-spread prevalence of our faith? We who live in its midst see it, know it, recognise it as a power in our land, ready to speak whenever the emergency may demand. We see it everywhere—in politics, in religion, in literature, and in social life, leavening everything where it goes, and what more is demanded of it? We say nothing more is asked, and we are content.

This is certain, that not only is its existence among us recognised and respected on all hands, but it is at this moment spreading with a rapidity far surpassing anything heretofore known. But this would not be apparent to a stranger, for it makes no public exhibition of its progress.

During our rebellion, its progress was very much suspended. A stranger would not have observed that.

Since the war ended, its progress has been greatly accelerated, but a stranger would not observe it.

I, however, can see it, and know it to be so; and I am almost breathless in my astonishment at the spread with which it is moving through the land.

Let, then, our friends in England be well assured as to the onward progress which our glorious faith is making in this country; and as to the fact that, under no circumstances, will any sect be built up out of Spiritualism by believers withdrawing themselves into selfish associations, and away from an intimate connexion with their fellow men, into whatever condition, Catholic or Protestant, Established Church or Dissenters, they may choose to place themselves in. But ours is a religion for all men, diffusing itself into every relation in life, and spreading among mankind, in this country and throughout the earth, with a celerity and a universality that no human power could produce.

I have thrown together these remarks thus hastily, amid the pressure of my other avocations, because it seemed to me that the views entertained by your correspondent, if suffered to go

unnoticed, would be calculated to engender a feeling of despondency, which the real facts of the case would by no means warrant.

I am, respectfully yours,

J. W. EDMONDS.

P.S.—I see your correspondent has much to say in regard to healing mediums. I wish you would call his attention to my Tract, No. 10, "Letters to the *Tribune*."

On pages 38 and 87 he may find some facts to aid him.

May 17.

Since writing the foregoing, I have seen that you, also, as well as your correspondent, deem my estimate of the number of believers in this country an "exaggeration." This affords me an additional reason for sending you the basis on which I found my estimate.

To the Editor of the "*Spiritual Magazine*."

"LADY D. TOWNSHEND."

SIR,—In the *Spiritual Magazine* for the year 1860, in the number for May, I think, you published an interesting description of an appearance seen some years since at Lord Orford's, in Dorsetshire, by various witnesses, and which appearance was stated to resemble the portrait of Lady Dorothy Townshend, the sister of Sir Robert Walpole. In your number for July, 1862, you published a statement from myself respecting this lady, and I now ask you to repeat the boon, in order that I may inform those of your readers who were as much interested as I was in the story, that this lady's portrait, by Sir Godfrey Kneller, I have just seen at the South Kensington Gallery, being No. 236, next to Lady Mary Montagu's portrait. The sight of these two portraits will repay the trouble of the walk to Kensington. That of Lady Townshend represents a handsome woman in the bloom of life, with a green scarf over her shoulders and head.

Yours obediently,

London, 19th June, 1867.

CHR. COOKE.

AN OLD ROMAN CARICATURE OF CHRIST.

In Wright's *History of Caricature*, p. 29, we have Christ crucified as a man with an ass's head, and another man standing by in an attitude of worship. We are told that this was found in Rome in 1857, when some excavations being made it came to light. During the alterations and extensions in the palace of the Cæsars, which had been made from time to time, it appeared that it had been found necessary to build across a narrow street which intersected the Palatine, and in order to give support to the structure above, a portion of the street had been walled off, and remained thus hermetically sealed from the days of the Cæsars to our own age. The walls of the street were found to be covered

with what the Italians call *graffiti*, scratches, or scrawls, of which a great number, consisting chiefly of writing, have been found on the walls also of Pompeii. This found in Rome is a caricature upon a Christian named Alexamenos, by some pagan who despised Christianity. The Saviour is represented under the form of a man, "says Wright," with the head of an ass extended upon a cross,—the Christian, Alexamenos, standing on one side in an attitude of worship of that period. Underneath we read the inscription ΑΛΕΞΑΜΕΝΟΣ ΚΕΒΕΤΕ (for *κεβεται*) ΘΕΟΝ. "Alexamenos worships God." This curious figure is one of the most interesting, as well as early, evidences of the truth of the Gospel history. It was drawn when the prevailing religion was pagan, and a Christian was an object of contempt.

Very true, Thomas Wright; but is it not also a very interesting evidence of another fact most luminously demonstrated at the present day? namely, that if the present British public, and especially its learned editors, had existed then, they would have been admirers of this caricature, and by no means found in the place of Alexamenos? At that day, to worship a carpenter of Nazareth who had been hanged—for crucifixion was the then fashion of hanging, and the most infamous of deaths, as God, must have appeared infinitely more insane—than for us to believe in modern Spiritualism. It cannot, therefore, admit of a doubt, that had our discerning British public occupied the place of the then Roman public, it would have done at Rome exactly as the Romans did. It would have treated the Christians as the most infatuated of people; and every learned editor would have exhausted his wit or his dulness on them as most astoundingly blasphemous and besotted creatures.

It might be as well for the British public to reflect a little on this fact; but this public, which believes itself the freest and the most enlightened of communities, believes most implicitly in the newspaper press. The ancient faith in prophets, patriarchs, apostles, and early fathers has evaporated, and given place to a more surprising faith in penny-a-liners—people who read Mill, and Buckle, and Carlyle, besides an amazing amount of novels and periodicals; who are chuckling over the credulity and gullibility of the Spiritualist utterly unconscious that they are at the very time wonderful examples of the credulity and gullibility of the British public. Nothing is more certain than that ninety-nine hundreds of our countrymen and countrywomen believe every syllable of all that the press has told them of the Davenport being not only gross impostors, but impostors who have confessed themselves to be such, and whose "tricks," as they are called, have been performed much better by the conjurers. Now, though every one who has taken the trouble to inform

himself knows that there is not a single word of truth in all this; and that the Davenports are no more impostors than that the *Times* is a mirror of truth, or that Gladstone is a dumb man; and though every person who has chosen to use his eyes, knows that no conjuror has ever done the things the Davenports do, or can possibly do them; yet the press has said it, and has carefully and unanimously refused any contradiction of its assertions, and the British public believes! And this most gullable and credulous of all parties still imagines itself a most wide-awake and undeceivable public! It is a simple fact, that no nation given up to a devout fetishism ever swallowed so much unmitigated delusion as the English public does from its newspapers. The Bible is fast going out, and the newspaper is come in. No whale ever swallowed so many herrings at a mouthful as an Englishman, who scorns the Spiritualist as a dupe, swallows lies any day in his favourite paper. Chillingworth said, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Englishmen;" but we may say, without fear of contradiction, "The newspaper, the whole newspaper, and nothing but the newspaper is the religion of Englishmen." The newspaper is the Englishman's gospel, in which he has a faith which beats that of Joanna Southcote or Joe Smith all to nothing.

MANIFESTATIONS IN WASHINGTON.

IN a private letter, written from Wheeling, Virginia, and dated April 3rd, 1867, Mrs. Spear writes—"Mr. Spear is prosecuting his emigration thought in all practicable ways. He has delivered his address (from English Spiritualists) to the President, and conversed with several members of Congress—Gen. Banks in special, who has always offered his services free to Mr. Spear since he began the study of the law. We have spent several weeks in Washington, and met a medium, who will sit for coloured pictures for us to send to England. He has been in the General Post Office department in that city for thirty years, and is the father of a family, of which all the members are mediums of some description. I saw a piano at which one of the daughters was sitting rock like a cradle, with six men seated on the top. It was in a large drawing room where eighty persons were; and two large chandeliers, with twelve jets of gas brightly burning."

MADAME DE STAEL.

It is said of Madame de Stael that she believed that the spirit of her father was her guardian angel; and when her thoughts were most pure and elevated, she said it was because he was with her. She invoked him in her prayers, and when any happy event occurred, she used to say with a sort of joyful gladness, "My father has procured this for me." She had a profound idea of the efficacy of prayer. Once when her little daughter was dangerously ill at Frankfort, she exclaimed, "Oh! what would become of a mother, trembling for the life of her child, if it were not for prayer?" After her father's death, she went to Italy; and as she felt the balmy influence of the spring in this lovely climate, with a trembling superstition she ascribed it to the intercession of her father.

EXPERIENCES OF SPIRITUALISM.

UNDER this title we reviewed in our last number a pamphlet in which the writer (who, by the way, we are informed describes himself incorrectly "A late Member of Mr. Home's Spiritual Athenæum), as the result of a week's experiences in Spiritualism, concludes that all the modern manifestations are made by evil Satanic spirits. We have just received a new pamphlet, entitled *Notes Relating to Certain Spiritual Phenomena*, by RICHARD BEAMISH, who gives his address, "Woolston Lawn, Southampton," and whose experiences are of a totally opposite kind to those of Mr. and Mrs. Chevalier;—Mr. Beamish being converted by the spirits from his former Unitarian opinions to a belief in the divinity of Christ. We draw attention to this, not as any evidence of the truth of the doctrine in question, for there is a diversity of theological opinion in the spirit-world as there is in this; but because it is only by putting these varied experiences side by side, and deducing from each the portion of truth it contains, that we can correct the partial, one-sided judgments we are apt to form from a slight and superficial acquaintance with the subject, and attain that breadth and comprehensiveness of view which shall include all sides of it as far as these can at present be discerned by us. We have only space for the concluding paragraph of the pamphlet. Mr Beamish says—

Finally, although each communication presented its own peculiar character—now being addressed to the intellect, now to the affections; yet all concurred in impressing upon our minds the value of prayer, the efficacy of repentance, the importance of the study of the Scriptures, and the unity of the Spirit of the Father and the Son, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST THE POWER OF GOD AND THE WISDOM OF GOD."

THE
Spiritual Magazine.

AUGUST, 1867.

THE SPIRITUAL MAGAZINE AND THE
RELIGIOUS QUESTION.

UNDER the somewhat quaint title, *Human Nature*, the spirited proprietor of the Progressive Library presents us with a new "Monthly Record of Zoistic Science and Intelligence, embodying Physiology, Phrenology, Spiritualism, Philosophy, the Laws of Health and Sociology." A sufficiently extensive programme, it must be admitted, and that it may be an entertaining as well as an instructive miscellany, Mrs. Farnham's excellent novel, *The Ideal Attained*, is being republished in its pages. We hope *Human Nature* may be more successful than most candidates for popular favour who have sought to combine the representation of so many and such diverse constituencies. "The Myths of Antiquity," "Spiritual Constitution of Man," and "Wonder in Relation to Spiritualism," are articles in *Human Nature* specially worthy of perusal. One feature of this monthly record is a notice of "Our Contemporaries," and the *Spiritual Magazine* has the honour of receiving its first attention. While cordially commending the Magazine to its readers, it in some degree misconceives our aim, sneering at what it does not understand, and misrepresenting us on one point especially, and that one of such importance that in correcting it we take the opportunity of restating our position—we hope with such explicitness as to take away all ground for any similar misunderstanding and mis-statement in the future. We leave it to our critic in his better moments to judge whether or no it is well to cultivate the temper of mind shewn in sentences like these—"Our contemporary is of this world as well as of the next, and hence it must be respectable, and avoid extreme or unpopular opinions. The Magazine does not identify itself with any popular movement or organisation, but with the general principle as it may be manifested under circumstances with which it would be creditable for the priest and Levite to be

connected ;"—these sneers, unworthy of *Human Nature*, we pass by with the remark, that if our aim is to "be respectable, and avoid extreme or unpopular notions," we have certainly gone a very strange way to work to realize that aim. If there are any "notions" more "unpopular," or which are generally regarded as more "extreme" than those of which this Magazine is the exponent, we should be at a loss to discover them. It is true (and this in plain language seems to be what is meant) that we have protested, as we shall, when needful, continue to protest, against indentifying Spiritualism with the extremely narrow spirit and contracted views of that bigoted and pretentious sect whose chief apostles are Voltaire and Thomas Paine; and who regard their opinions as synonymous with "the whole truth;" dissent from which with their "unbounded charity" they can only attribute to lack of moral courage and the desire to be respectable.

The mis-statement, however, to which we more especially refer is, that "the Magazine has occasionally expressed itself against making Spiritualism a religious question." Our critic then comments on this as inconsistent with the definition of Spiritualism adopted as our motto, and which, he thinks, comprises "religion in its most extended sense." Now it is true that we have again and again expressed ourselves against making Spiritualism a *sectarian* question, either religious or irreligious; yet, as not only our motto, but the entire scope and aim of the Magazine from its commencement, shews, we have always regarded Spiritualism as a religious question "in its most extended sense;" and this, indeed, has always been to us its chief interest and value. To trace the bearings of Spiritualism in relation to art, science, philosophy, and above all, to religion, is, we conceive, one of the highest functions that spiritual philosophy can aim to fulfil; and this, as it seems to us, it can only do, first, by a careful, reverent study of all facts relative to the question, so far as these may be known to us; and, secondly, by careful, patient consideration of the conclusions fairly deducible from these facts, and the principles and laws which underlie and govern them. This, according to our knowledge and capacity we have in a measure attempted. In evidence that this highest department of Spiritualism has not been ignored by us, those who keep a file of the Magazine may refer to such articles as—"What are we to understand by the Teachings of Spiritualism?" "How was Revelation given in the Olden Times?" "Inspiration;" "The Spirit World: what does the Bible teach concerning it?" "Spiritualism and Miracles;" "What Spiritualism has Taught;" "What it is to be a Spiritualist;" and to the several series of articles on "Spiritualism

in the Churches;" "Internal Respiration;" "Spiritualism in Religion," and particularly to the series in our last volume—"What is Religion?" in the last chapter of which, especially, the bearings of Spiritualism on religion is specifically considered. These views have not, hitherto, so far as we know, been controverted. On the contrary, the series "What is Religion?" has been translated and reproduced in *L'Union Spirite*; it has been quoted, and its main positions re-affirmed and enforced in a leading article in the *Banner of Light*; nay, the very number of *Human Nature* in which this notice of us appears, contains a letter from its editor and proprietor restating, in almost identical terms, what we had there written. He tells us—"Spiritualism, as I understand it, is not a 'religion' but a 'science.' It is all a matter of fact from beginning to end. It is an endeavour to discover the laws and facts respecting the spiritual part of human nature; and how best to live and perform the duties of terrestrial existence, that the requirements of the Almighty in our creation may be carried out as fully as possible. . . . It also aims at settling the question of human immortality by direct experiment, thus doing away with unbelief, and that cold indifference which is the stumbling-block to all religious progress. In this light it may, indeed, be termed 'a religion,' or *one of the means whereby man may discover in what religion consists, by its unfolding the great laws, whereby it has pleased the Divine mind to regulate our spiritual development.*"

Would that our contemporaries, who get glimpses of this great truth, would take fast hold of it, and consistently maintain and apply it in all its simplicity and integrity! But there are two ways in which the relations of Spiritualism to religion are regarded by Spiritualists; in the one way, Spiritualism is regarded as a platform from which they are to advocate the particular opinions and systems of doctrine they may happen severally to hold—theological or anti-theological—Mormon, Methodist, Shaker, Swedenborgian, Freethinker, Freeloader as the case may be:—it is also, in this view, a weapon with which to fight and "pulverize" the creeds and sects which may be in opposition to their own. This seems to be the view to which our critic has a predominant leaning, as "the more radical and philosophical form" of Spiritualism, as distinguished from what he calls "English, or Christian Spiritualism;" and which we take to be also the one which is truly "the more philosophical and radical," that is, if by philosophical is meant getting at the true qualities and relations, and by radical going down to the roots of things. According to this view, Spiritualism transcends all the specialties and limitations of sect; it is meant not for a party, but for mankind; it is as old and as universal as

humanity; it deals with those fundamental questions of the soul and of the spiritual world which antedate all special forms of religion, of which indeed they are but the successive outbirths and manifestations. To attempt to coop up Spiritualism within our petty formularies, to identify it exclusively with our little systems, which have their day and cease to be,—in this view, is only to dwarf and to degrade it. Thank God, this is not possible! “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mozzoroth in his season? or canst thou guide Arcturus with his sons?”

It is one great merit of Spiritualism that it recalls us from those human and speculative questions concerning religion, about which men wrangle; to those divine, primary, and far more important questions which lie at the root of all religious faith. In this sense, Spiritualism is a religious question, and we have always treated it as such; but beyond this it would in these pages be an impertinence to obtrude our or any theological opinions or discussions upon our readers.

That we have not gone more into the bearings of Spiritualism on Religion is due to our being so engaged in fighting the battle of “The Evidences.” It is of no use reasoning as to the conclusions to be drawn from facts, while these facts themselves are in dispute. There can be no hope of any end to the controversy till the disputants are at least agreed as to the premises of the argument.

If our philosophy is (as our critic complains) “hard to define,” we would suggest that it may be because a true philosophy of Spiritualism is so vast, far-reaching, comprehensive, complex, many-sided;—for its subject-matter is man, and his relations to the worlds of matter and of mind, to the spiritual and the infinite, to those who have passed the bourne of mortality and gone into the world of light, and to God the Father of Spirits, and the Judge of all. Those philosophies which are so very easy of definition are generally so because they are so very small and shallow, and hold so little. Where the well is nearly dry a small cup may hold all the water you can get from it, but you cannot put the ocean into your pint-measure. It would be easy to adopt a custom of putting forth our opinions about things in general, and calling *that* “the philosophy of Spiritualism,” but then we cannot exactly see what could be gained by it,—how a better understanding of Spiritualism could be attained by this means than by the course we have hitherto pursued. Indeed, we confess to rather a shrinking from these pretentious phrases, and regard it as a weakness of human nature that men are in such haste to put the capstone on the building ere they have well laid the foundations.

We are but humble inquirers and seekers after truth, willing to do what little we can to aid our fellow students. We leave Philosophies of the Universe to those who may feel themselves qualified for such great undertakings, happy indeed if we only bring a little light and consolation to some poor struggling soul that needs it. We find our own chosen field of labour more than sufficient for all the time and thought and eyesight we can devote to it. When we have done all that lies before us in this direction, we will look out for other work. When we have sounded all the depths of the soul, and solved all spiritual mysteries;—when we have converted all materialist philosophers, Saturday Reviewers, and other hardened Sadducees, we may, perhaps, consider about settling the creed of Christendom, and setting to rights the affairs of this planet generally; (for of course an editor is competent to anything) only, it so happens that at present we have something else to do which claims our first attention. One thing at a time, Brother Burns.

THE DISTINCTION BETWEEN A SECT AND A CHURCH.

THE distinction between a sect and a church is obvious enough, and should be kept clearly in view, and one never confounded with the other. A church organizes itself around the whole Christ, believing his truth to be infinite, his advent therefore to be perpetual, his spiritual coming always fresh and new. He is not merely the Christ of two thousand years ago, but the Christ of to-day. A sect posits itself on some fragment of truth, some private interpretation of it made by fallible men; and it grasps this, and holds it as the last word in theology. Hence a sect has no future, and can only keep repeating a worn-out creed for ever. A church, while it holds on to the old truths which are central and primary, is open always to the Lord for new light, life, and inspiration; and so the old truths never become dead and stale, but are seen ever with new settings and relations, and with new illustrations of what before was dark and mysterious. A sect is always becoming partial and narrow, and a thing of the past. A church, if only it be a true one,—that is, the very body of Christ,—is always growing towards a genuine comprehension and catholicity; for, being his body and robe, it changes in the transfigurations of his light and love. Indeed, the reason of this notion, that Christianity is learned out, and that something else must be hurried up in its place, lies mainly in the fact, that men have drawn it off into creeds, and claimed the creeds as the whole of it. And so they study it there, where it has turned into stone and fossil, and not in the living Christ who melts through the ages, and breaks through the worn-out creeds themselves, as the husks and the sheddings of the coming harvest. Looking, therefore, to the Master, claiming to be his minister, and acknowledging fealty to Him alone, I will never ask whether the truth He gives me tallies with the notions of this denomination or that, and whether men choose to call it Unitarianism or Calvinism. I do not believe that any of these names exhaust the truth as it is in Jesus, or are anything more than the first stammerings of his everlasting gospel. And, while I would fellowship all denominations who have the Christian spirit, and work with them so far forth as I could work freely and to good ends, I would never get moored with any of them in the flats and shallows, where the living stream of Christian history is sure to pass by them, and leave them high and dry upon the sand.—REV. E. H. SEARS.

PASSING EVENTS—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

A PROPOSAL FOR UNITING THE UNPROCLAIMED BELIEVERS
IN SPIRITUALISM, AND THOSE WHO ADMIT THE REALITY
OF THE PHENOMENA.

THE last number of this Magazine contains a letter from Judge Edmonds which is full of interest and information. No man connected with the spiritual movement is entitled to more respect! No man has done more, if any one has done so much, for the spread of this important truth! No man so eminent in the social scale has braved public obloquy and made greater sacrifices of time, money, and loss of professional dignities, in his steady advocacy of Spiritualism over many years, than has the learned and venerable Judge; and therefore no man of lesser note, on either side of the Atlantic need be ashamed, when he shall have discovered a truth so solacing and enlightening, of proclaiming his convictions to the world. But there is a large body in this country including men more or less eminent in literature, science, and religion, who confess their belief privately and seek information from prominent advocates like Judge Edmonds and others—men who hold back from prudential motives, afraid, and not unreasonably so, to endanger their positions by a frank outspoken avowal of a truth which lies nearest their hearts and which they feel almost ashamed of suppressing;—men who long for the time when they can openly say “I am converted: I will now ‘strengthen my brethren’ with a knowledge that lightens up the dark and mysterious caverns which encompass them, and gives a pillow upon which the weary and sorrowing may find rest and consolation.”

I shall no doubt be told by more than one of my correspondents whose names I have not hitherto been permitted to publish, that they are ready to come to the front if they can be shewn the way by which they may safely do so: it is my purpose now to suggest a step in that direction.

For seventeen years the reality of the phenomena, their character and tendency, has been challenged and discussed; bigotry, science, superstition, infidelity, and the grossest ignorance, have all found representative champions to do battle against Spiritualism, and they have all been overthrown.

Years ago, some of the most enlightened of our Trans-

atlantic brethren fought and won the battle, and then laid down their arms. They scattered the seed, and it has fructified to an extent that bewilders the religious teachers in that country, who, according to Judge Edmonds, find that most of the members of their congregations are Spiritualists. At a convocation of Roman Catholic Bishops and Archbishops, recently held at Baltimore, where a representative was sent from each diocese in America, with information as to the spiritual condition of the people, it was estimated and frankly admitted "that whilst Romanism and Protestantism combined numbered eight to nine millions, with 45,000 preachers, Spiritualism numbered between ten and eleven millions, with 50,000 mediums;" and Judge Edmonds says, that though the progress of Spiritualism in that country was suspended during the war, it has been greatly accelerated since, and he adds, "I am almost breathless in my astonishment at the speed with which it is moving through the land." We, in this country, who have been prominent in disseminating the truth of Spiritualism and its phenomena, know how much interest is felt by many who are not yet prepared to declare themselves. We who have steadily endeavoured to elevate the subject, by discouraging fanaticism, charlatany, and disorderly mediumship; we who have done this, despite the popular prejudices which assail us, and the internal difficulties which disturb us; we who have made so many sacrifices, to uphold an important truth, have a right I think to demand the support of all who desire to see that truth properly directed, for the enlightenment and welfare of the human family. I have reason to believe that the highest Lady in the land is a Spiritualist! and the only reason to doubt the statements which have come to me on this point is, that she does not appear to derive that consolation which Spiritualism gives to the bereaved. I know that many members of our aristocracy are firm believers, and that some are mediums. We cannot say that the believers in England are numbered by millions, but we can truthfully say they are many thousands, whilst new mediums spring up around us daily, and most extraordinary phenomena are witnessed, and are attested upon unimpeachable authority. This Magazine, during the last seven years, contains an amount of evidence, which is overwhelming and conclusive, as to the reality of spirit manifestations. I know that several leading writers attached to the London press are Spiritualists, and only biding their time to exercise their pens in support of our cause. I know, too, several members of the legal and medical professions, and many clergymen of the Church of England, who are confirmed believers, and to these may be added very many, who know that the phenomena are real but are unable to accept

them as spiritual. With all this strength, it is time that a step in advance should be made. I propose therefore to unite these scattered believers and earnest enquirers, who are not prepared to act singly, by assembling them together for the purpose (if it should be found that they are sufficiently numerous and influential), of making a joint declaration upon some defined basis, to be by them decided upon. I will not ask them to proclaim a new religion, for I insist that Spiritualism belongs to all denominations. I do not even ask that they should necessarily declare themselves Spiritualists; but that they believe there is, from a religious or scientific point of view, something in this so-called Spiritualism worthy of serious consideration and calm investigation.

I accordingly invite all who may be disposed, to assemble in London, or who may not be able to do so, but are favourable to this movement, to send me their names, occupations and addresses in confidence, and with the distinct understanding that they are not to be published. In due time I will communicate with each, and advise them whether and when the Conference will take place. This will necessarily depend upon the numbers and influence of the names I may receive.* I have little doubt but that the same fact will be witnessed here which Judge Edmonds says he has found to exist in America, namely, "that friends and neighbours, and even members of the same family are believers without its being known to each other."

A SPIRITUAL COMMUNICATION VERIFIED.

The two gentlemen, Mr. A—— and Mr. B——, who appear in the following story, are personally known to me; they reside in Glasgow.

Mr. A—— is a medium open to spirit influences of varied character. Whilst spending the evening with his friend B——, he said he had been all the day thinking about his aunt, who resided at Helensburgh, for a voice had spoken in his ear, "Your aunt is dead—she died on Saturday." Shortly after this Mr. A—— fell into the trance state; in this condition, unconscious of the presence of those about him, and to all natural sounds and objects, he holds conversations with the invisibles, and if questions are asked by those who are present, they are answered by Mr. A—— as if a spirit were speaking. When he awakes he has no knowledge of what has been said or done by

* This invitation applies to all of both sexes, whose names have never appeared in print, in connexion with Spiritualism. My address is 1, Bernard Villas, Upper Norwood.

his friends, but he recalls the conversations he has had with the spirits, some of whom he recognises, and in fact, he exhibits all the known conditions of a spirit-trance medium.

Whilst in the trance on this particular Monday evening, his friend asked what was the cause of A——'s unpleasant impressions about his aunt? The reply was, that his aunt *was* dead, and that he was at that moment conversing with her spirit, Mr. B—— then asked why the news had not yet reached him? It was answered that A——'s father (who resided at Paisley) had been to Helensburgh, and was with his aunt when she died, and that his father had written to announce the fact, by this evening's post. On the following morning, Mr. A—— called upon his friend B——, and shewed the letter just received from his father, bearing the Paisley post mark, in which the spirit-message was corroborated. Mr. A——'s aunt, it was stated, had died as indicated, at Helensburgh, on the previous Saturday afternoon. This, I am told, is the second instance that Mr. A——, (who is an active man of business, about thirty years of age), has been made aware in this way of the death of a relative, living at a distance, before the postal announcement reached him.

A DOUBLE APPARITION.

I have received the following story from a friend of the family to whom it relates. They are not Spiritualists. Mr. and Mrs. L—— are persons of respectability, residing in London. They had two children, daughters: the eldest, Jane, contracted a marriage unknown to her parents, with a person in every way unsuitable. She left her home clandestinely about twelve months since, at enmity with her parents, and unrecognised by them.

Her bed-room was occupied by her sister Charlotte; next was the sleeping-room of one of the maid servants. One morning, Charlotte stated at breakfast that she had seen her sister in the night dressed in *white*, who spoke to her and said, "I am not dead yet, but I shall be when I pass that corner," (pointing to the door). The figure then slowly withdrew from the room, waiting a moment at the corner before she disappeared. The servant, it was afterwards found, had told a similar story to her fellow-servants. She said she had been awakened in the night by the appearance of her young mistress, who was dressed in *black*, and who spoke to her, saying "I shall go down and see if mamma will receive me, if she will not, I am sure my papa will," and then disappeared. Four days after, the parents were apprised that about two o'clock on this

same night, their daughter Jane died in a premature confinement, having gone to bed in perfect health.

EXTRAORDINARY MANIFESTATIONS IN LONDON.

Spiritual circles are becoming unusually numerous in London, and, chiefly through Miss Nicholl's and Mrs. Marshall's mediumship, the phenomena witnessed at these meetings increase in interest and wonder.

Among the mediums in private life with whom I am acquainted is Mrs. Berry. This lady developed as a drawing medium some two or three years ago and she has produced a series of coloured sketches of a very original and distinctive character, which cannot be described though they are very curious, but which have the appearance of fossil remains of antediluvian animals and reptiles.

Mrs. Berry is an earnest and fearless advocate of Spiritualism, and at the *séances* held at her residence some very extraordinary phenomena have been witnessed. The production of natural flowers has become a common incident at her circles not only when Miss Nicholl, whose mediumship for this class of manifestations is singularly successful, but with two others, one a youth of sixteen and a niece of Mrs. Berry's a child of ten years of age.

At a recent *séance* there were present, Mrs. Berry and her niece, Mrs. Gregory, Mrs. De Burgh, Mrs. Sims, Mrs. Locke, Miss Nicholl and her father.

It was a dark *séance*, but before the light was extinguished, the party were desired by the spirits to pin their dresses to each other, so that each might be assured of the passive presence of the other.

This arrangement being made and the light restored after a brief interval of total darkness, a large quantity of fresh plants and flowers were found covering the surface of the table. There was an unusual variety consisting of a number of roses and pinks, an iris and water lily and a quantity of ferns and moss. There were no flowers in the room previous to the party taking their seats at the table. The gas being again turned off, they were surprised by the apparent presence of a bird, which whirled about them whistling and chirping for a space of three or four minutes and ultimately as it appeared to them dashing with a loud *whirr* through the closed door. No trace of its presence was left in the room.

Another manifestation of an unusual character was that of a small bottle which had been placed by Mrs. De Burgh upon

the table empty, being filled by a white liquid of medicinal properties. The spirits then spoke to them through an extemporised trumpet made from a roll of stiff paper, which had been lying upon the table, several questions were thus answered by a distinct and audible voice.

The *séance* was closed by the company being asked to sing, when their voices were accompanied by sounds like those produced by musical glasses, and thus terminated one of the most varied and interesting *séances* which any of those present had previously witnessed.

In a former paper I described a *séance* held at the residence of Mrs. and Miss Houghton, through Mrs. Marshall's mediumship, when a bunch of grapes was laid upon the table by the invisibles. I have now to give the incidents of another evening at the same house, when the following persons were present; and it is a healthy sign for the advance of truth that so many who are privileged to be present on these occasions, no longer object to attest the facts by permitting me to publish their names. Mrs. Houghton, Miss Houghton, Mrs. Macdougall Gregory, the widow of Professor Gregory, Mrs. General Ramsay, Mrs. Cornelius Pearson, Miss Nicholl, and Mr. John Burlton Bennett, formed this party on Whit Sunday last.

Mrs. and Miss Houghton are Christian Spiritualists, and the *séances* held at their house are invariably opened with prayer, and conducted throughout in a strictly religious manner. At this sitting accordingly, they commenced by all uniting in repeating the Lord's Prayer; and after the Evening Hymn had been sung, the spirits by "raps" directed them to read the 7th chapter of Matthew, which they did, and then they extinguished the lights.

Mrs. Gregory, who sees in vision, said she saw a crown hovering above them, and presently they all smelt the perfume of flowers. Miss Houghton was desired by raps "to bring the wine." She brought a decanter of wine and a glass from the adjoining room and placed them upon the table. Having to light a candle for that purpose, they saw a wreath composed of fresh roses had been placed upon Mrs. Houghton's head.* The room being made dark again, they all heard the wine poured from the bottle; and upon restoring the light they saw the glass had been filled, and in the centre of the table a number of pieces of bread had been placed with it by the invisibles. There was no bread in the room previously. Miss Houghton was then impressed to repeat the Sacramental Service and divide the bread, there being exactly sufficient to give a portion to each.

* On another occasion a splendidly made wreath, which I have seen, 36 inches in circumference, composed of more than 100 everlasting flowers, was placed upon Miss Houghton's head during the *séance*.

She was then impressed to deliver an address upon the work that Spiritualists in this day are called upon to perform, and closed by admonishing Miss Nicholl that she had not yet realized the full sacredness of her mission—that she ought not to omit opening every *séance*, where she was the presiding medium, with prayer, &c. After a short silence they felt a waft of air, and sounds as if a shower of flowers was falling upon them, then a fluttering like the wings of a bird, and immediately they all realised the actual presence of a large bird, which they supposed to be a dove. It flew about, alighting upon the shoulders of some, and upon the heads and hands of others; no bird was afterwards found in the room, but Miss Houghton discovered a small portion of down, giving evidence to that extent of a real bird having entered the room (the windows and doors being closed), and that it had as mysteriously taken its flight again.

A day or two after the evening just named, Mrs. _____, accompanied by her son, an intelligent youth of 15, had a sitting with Miss Nicholl at her own residence. They were strangers to Miss Nicholl, and therefore they were requested, before excluding the light, to make whatever examination they pleased.

This was done, the windows and doors being closed, they seated themselves—a party of four (Mr. Nicholl having joined them) and took each other's hands. The usual rapping sounds were heard, short messages were obtained, followed by a shower of fresh flowers which covered the table. The lady and her son examined them, and found one large-sized flower which was entirely unlike any of the rest, or of any they had ever seen.

They handled and examined this flower closely. It appeared to resemble a rose and camellia combined, the leaves being of an irregular or wavy form, cut at the edges something like a holly, as soft as velvet to the touch. One of the leaves grew altogether out of the calix of the flower. It was unmistakably a flower of super-ordinary character. They were then desired to darken the room again, and in an instant the whole of the flowers were swept away by the invisibles, leaving not a vestige to be found anywhere in the room.

This extraordinary incident was followed by another. A bird was in the room, flying and fluttering about as on the evening at Mrs. Houghton's; but with this difference, it remained, was caught, and carried away by the lady, she has it now, and I have seen it. It is a dove of pure colour, with a ring of dark feathers round its neck, and nothing to distinguish it from a handsomely formed ordinary bird of that character. It was very wild at first, and allowed to fly about a large room; but it is now in a good sized cage, quite domesticated, and thriving. The spirits gave the following message:—"We brought it from

the East; it has never been caged—the possessor of it will be freed from the presence of evil spirits.”

At another *séance*, held at her own house, with Mrs. Marshall as medium, the same lady obtained a quantity of fresh flowers, and fern leaves, with a bunch of large blue grapes, and a peach, which was put into her son's hand.

The foregoing statements are made to me by the lady herself. I am not permitted to publish her name, but I may say she occupies a high social position—she is a very intelligent person, and I have no reason whatever to doubt the facts, nor can I reasonably suppose in the face of all the accumulating amount of evidence, that these apparent miracles are after all but mere deceptions. I am therefore constrained to accept them as veritable spiritual phenomena, with a meaning and teaching which will doubtless be made plain to us hereafter.

Mr. Alfred Wallace informs me that he was present at a *séance* at Miss Nicholl's, in company with Mr. and Mrs. C. Pearson, Mrs. Berry, Mrs. Reeves, Major S. Geffcock, Mrs. Geffcock, and Mr. J. H. Gledstones, when there came two showers of fresh flowers; among the first, was a fine water lily, which was given to him, though he did not particularly want it; when the second shower had come, the water lily had disappeared; a message then came, “The lily was for Julia.” A lady at the table said her name was Julia, and curious enough, she had been to Covent Garden market that morning for a water lily, and could not find one. Later in the evening the missing lily was placed in her hand; afterwards each person found a small bunch of flowers had been placed before them, with a single strawberry upon each of the bunches.

Mr. Wallace also informs me that on several occasions, lately, he and a friend have had some very extraordinary manifestations at Mrs. Marshall's.

In a room, made perfectly dark for the purpose, they held long connected conversations with two spirits, one speaking in a loud whisper, and the other in a strong masculine voice; at times both voices, I am told by another person who was present, were heard speaking at the same time. These spirits gave the name of Katie and John King, and said they were the same spirits that accompanied the Davenports, and as one of the gentlemen who was present had often heard the voices in the presence of the Davenports, it is worthy of remark that he affirms, as I am told, that the tone and character of the voices heard at Mrs. Marshall's were the same as with the Davenports. If this be true, it is very important, and tends to destroy a theory I have formed, that as the voice necessarily obtains its power from the medium, it would present characteristics of that particular medium's tone

and manner of speaking. But nothing can be more dissimilar than the ordinary speaking voices of the Davenports and Mrs. Marshall's. Another puzzling fact is stated by Mr. Wallace, he says that Mrs. Marshall having to attend a party, in another room, he and his friend were left alone with Mr. Marshall, and they obtained the same results as if the acknowledged medium, Mrs. Marshall, had been present, "the spirit kept up the conversation with them just as freely as it had done before."

Mr. Wallace says, "We conversed with the spirits on a variety of topics—upon mediums, the progress of Spiritualism, the life in the spheres, and many other subjects, on all of which pertinent, witty, and very intelligent answers were given with great fluency and ease," and he adds that "many even who are Spiritualists will, I know, hardly credit these things as a reality, but to us who witnessed them repeatedly, the whole series of these manifestations stand out as the most authentic, as well as the most marvellous, we have ever witnessed."

From these last remarks I differ. As a man of more than ordinary intelligence, connected too with the scientific body of this country, I hail Mr. Wallace's conversion with great satisfaction, but it is of such recent date, that he is probably not aware of many facts equally marvellous, and as well authenticated, which I and others have witnessed and recorded years ago. It has been frequently predicted by spirit messages, that we should ere long see the spirits in human form and talk with them!* My friend Mr. L——, of New York, who is at this moment in London, has repeatedly felt and seen the spirit forms of his wife and Dr. Franklin, clothed, and has gone so far as to cut a piece off the silk dress of his wife, and has felt its strength and texture; but (with one exception in a faint whisper) he has not heard them speak. With the fact, however, of the bodily tangible presence of the spirit, which Mr. L—— and others with him have witnessed, and with the recent experiences which so many of us have had of the ability of the spirit to speak audibly with, as Mr. Wallace says, "fluency and ease," there seems no reason to doubt that we shall have the prediction realized, and that some of us will not only see the spirits in visible form, but that we shall be able at the same time to speak with and be instructed by them. And what then? We shall only return to a knowledge of the primitive faith in spirit communion, which teachers in modern times have driven from our churches. Being protected, however, by our better com-

* In one of the numerous letters *written by the spirit* of Estelle to her husband, she says,—“I shall yet stand by your bedside, and while you are permitted to see me as naturally as when in life, I will talk to you, and with you.”—Vide *Spiritual Magazine*, Vol. iii, p. 197.

prehension of spiritual and physical laws, from the irrational credulity and extravagances into which our forefathers were betrayed; and we shall learn from these marvels to acknowledge as the heritage of humanity at large, those privileges and those gifts which they were taught belonged exclusively to favoured saints.*

THE LATE COUNT D'OURCHES.

Count d'Ourches has recently departed this life at Paris, at an advanced age. He was a remarkable medium, and presided, I believe, at the first spiritual *séance* held in that city. He was closely associated with the Baron de Guldenstubbé and his sister Julia, and assisted them at various times in obtaining direct spirit-writing upon paper placed upon tombstones in the old churches of Paris, of which the Baron possesses, as he has told me, several thousand specimens, one of which, the signature *fac simile* of Marie Antoinette, he kindly presented to me.

His library is said to be the largest of the kind in the world, composed exclusively of the works of all ages and in all languages upon magic and the supernatural. Voluminous as it was, he never arranged it. It was not necessary, he said, as the spirits acted as his librarians, and enabled him to find at once any book he wanted. It is to be hoped that a biography of the Count will be written by some duly qualified Spiritualist. It would be worthy of the pen of my friend Mr. William Howitt.

A NEW MAGAZINE.

On the 1st of July the first volume of a new quarterly magazine was published in Edinburgh.

It is called *The Noetic Magazine*, and is conducted by the Noetic Society of Edinburgh, a body that has been in existence under various forms for sixteen years, and will be supported by the co-operation of several kindred societies which exist in various parts of Scotland. The editor does not hold himself responsible for the opinions expressed in its pages, but he will welcome articles from all sources and upon all subjects which are likely to prove instructive and interesting. Spiritualism, I am told,

* Since these remarks were written, I have seen a report (though it is a very brief and meagre one) of an address made by Mr. Dale Owen at a convention of Spiritualists held in Boston, in which he gave an interesting narrative of the visible appearance of a spirit to a lady. "After repeated *nightly* visits by the spirit, during the space of several weeks, it succeeded in making its presence visible and also tangible to the touch, *in the daylight*, and finally spoke to the lady in audible voice."

will probably hold a prominent position in the pages of this new periodical, and one article at least, if not more, upon this subject, will be found in each number. Under these circumstances, it will no doubt receive the support of Spiritualists generally, and of all who desire to know something of "SPIRITUALISM: ITS TEACHINGS AND TENDENCIES," which is the title of a very excellent paper in the current number by Mr. James Nicolson, of Glasgow.*

ANOTHER NEW MEDIUM IN AMERICA.

I have received from Mr. W. W. Currier of Haverhill, U.S. (the father of the young lady medium of whom I gave an account in the March and May numbers of this Magazine), a letter in which he describes a *séance* held at his own house with Laura V. Ellis, a young girl, only fourteen years of age, who is exhibiting publicly, and whose manifestations are of a similar character to the Davenport's, and it is said even excelling them in some degree. The public exhibition of this child is thus described:— A committee is selected from the audience to conduct the *séance*. The child enters a cabinet attended by her "familiar spirit," known by the name of Blake, who speaks in audible voice to the audience. Her hands are tied together behind her back, and her feet are also tied, the cords are then sewn together with packthread, and her mouth securely gagged, the object being to prove beyond doubt that whatever occurs when the cabinet doors are closed, is entirely independent of her own active agency.

A number of musical instruments are put into the cabinet, which are heard to play harmoniously, the instant the doors are closed. Among these instruments is a French trombone, upon which a solo is played. Blake's voice is heard at intervals speaking in a loud and perfectly distinct manner, asking the committee what they now require to be done. A plain ring is borrowed from one of the audience, the cabinet doors are opened exhibiting the medium still fast bound, and the ring is placed upon her lap, the doors are again closed, and Blake asks, "What do you wish us to do with the ring?" The request made on the particular occasion described was that the ring should be put upon the thumb of the child's left hand; in an instant the doors were thrown open and the ring was found on

* All communications to be addressed to the Editor of *The Noetic Magazine*, care of Messrs. POWELL & AULD, 30, South Hanover Street, Edinburgh. Subscription 2s. 6d. per annum. Orders payable to Mr. Jno. F. MILL, 8, Canning Place, Edinburgh.

the child's thumb as desired. The manifestations are varied and partake as I have said of much of the character of those witnessed through the Davenports, with this advantage over theirs, that no attempt is made in this part of the exhibition to *untie* the medium; the main object being to satisfy the spectators beyond all cavil that these manifestations are positively effected by an invisible agency, and that they cannot be imitated by human dexterity.

John King is the "familiar" who accompanies the Davenports and Mr. Fay, and he not only talks to them, as I and many others have heard him in a private room, but he is, I believe, their head counsellor. On all matters of emergency, when differing among themselves, it is a common thing for them to say, "Well, let's hear what John would advise;" they then retire to a room where the light can be entirely excluded, and hold what the Indians call a "palaver." At these councils I have been assured, by Mr. Ferguson who accompanied the Davenports on their travels through England, when they were so brutally treated, and by Mr. Cooper, who subsequently went with them through the principal towns on the Continent, that John King took the most active part in the discussions which arose. This spirit would sometimes oppose all the others, giving his reasons why; and generally, after conferences which lasted at times more than an hour, his views would be adopted and acted upon contrary to the Davenports' own opinions.

Mr. Currier tells me that during the six days that Laura Ellis visited Haverhill, she stayed at his residence, and he had therefore many opportunities of privately testing her wonderful powers. The family would assemble in their drawing room, Miss Currier playing the accompaniment to a duet sung by herself and Laura Ellis, when Blake would join in the singing and make jocular comments at intervals.

Speaking of one occasion when the "voice" was heard whilst Laura was singing, Mr. Currier says, "I took hold of the child's hands and put my ear close to her head to see if I could discover any break in her voice whilst Blake was talking, but I could not. The voice appeared to be perfectly independent, and about twelve inches at least from the left side of the child's head. To me this speaking is more conclusive than anything else," &c.

RECOVERY OF A WATCH BY SPIRIT PRESENTIMENT.

The London journals of the 10th of July last report a curious police case. It was a charge brought by Mr. G. Garroway, of 83, Gower Street, against John Parker, jeweller, of 19, Long Acre, for receiving stolen goods. Mr. Garroway

said that on the evening of July 1st, he was looking at his watch under a gas lamp in Oxford Street, when it was snatched out of his hand by a young man of twenty years of age and stolen. During the night he had a spiritual presentiment that he should find his watch at Parker's where it had been sold by a man named John Roberts.

In the morning he went accompanied by the Rev. W. Bligh to Parker's, where he saw his watch lying on the jeweller's board and claimed it. The jeweller said he had bought it an hour before from a young man who gave the name of John Roberts. A good deal of amusement was created in the Court by Mr. Garroway's stating that he was a Spiritualist, and that he had received the presentiment from the spirits in answer to an appeal he had made to them—"Come, see what you can do for me." Parker was committed for trial.

THE LATE MR. LEICESTER BUCKINGHAM.

Mr. Leicester Buckingham, the well-known Dramatist and Journalist, died on the 15th of July last, at the early age of 42. He was on the staff of the *Morning Star*, and was one of those connected with the Press, to whom I have alluded on various occasions, as being a confirmed and avowed believer in Spiritualism. If his influence could have prevailed in the conduct of the *Morning Star*, that journal, would have been saved from the erroneous and absurd views upon Spiritualism which have at various times disfigured its pages.

WILLIAM LLOYD GARRISON.

LITTLE more than thirty years ago Mr. Garrison stood almost alone in America demanding the total, immediate, and unconditional abolition of slavery. For this he was denounced and proscribed, imprisoned in Baltimore, dragged through the streets of Boston with a halter round his neck, and a reward of 5,000 dollars for his life was offered by the legislature of the State of Georgia. He has lived to see the completion of the great work to which his life has been devoted, and in the very streets of South Carolina has been almost literally buried beneath the flowers showered upon him. He is now in England, and has received here more than one ovation. Members of Parliament, peers of the realm, and peers in the realm of intellect—the illustrious of the land, have assembled to do him honour, and congratulate him and each other on the great good for humanity that has been achieved.

His history should be an encouragement to all engaged in the advocacy of unpopular causes, but who feel that God and the right are on their side, let who will be against them. It is an illustration of the truth that in the end

The right comes uppermost,
And ever is justice done.

We wonder if those who now applaud Mr. Garrison to the echo, while they denounce Spiritualists as fanatics and as fools, are aware that their present hero is, and for many years has been, a Spiritualist. We do not ask them to take our word for it; we quote his own words, from his own paper, *The Liberator*, of March 3rd, 1854. In giving an account of the progress of Spiritualism, Mr. Garrison says:—

As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candour and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical. As for ourselves we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising “manifestations;” and *our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.*

May mankind soon be as free from the fetters of the prejudices and false philosophy which leads to the neglect and denial of spiritual truth, as the negro now is from the chains, and America from the sin and the curse, of slavery! T. S.

SUPERNATURAL WARNING.

General Lefort was attacked by a fever soon after his instalment in his new palace, and died in a state of delirium, shouting for music and wine. His wife told a curious story after his death of a supernatural warning she had received that some calamity was impending. While Lefort was away, she declared that the furniture of his room was tossed about, and deep groans were heard throughout the night, although those who were sent to ascertain the cause could discern nobody in the General's apartment. General Lefort was the man on whom the Czar most relied, and when the news of his death was carried to him at Veroneje, he burst into tears and exclaimed, “Now am I left without one trusty man; he alone was faithful to me; in whom can I confide henceforward?” At the funeral, which the Austrian Embassy (Korb doubtless included) attended, the Czar again “shed tears most abundantly,” and as the Boyars were retiring hastily after it was over he taunted them with their secret joy at Lefort's death, and their inability to maintain even a decent semblance of sorrow.—*Diary of an Austrian Secretary of Legation at the Court of the Czar Peter the Great.* Translated from the original Latin, and edited by the Count MACDONNELL. Two vols. Bradbury & Evans. 1863.

PHYSICAL AND SPIRITUAL SPHERES.

MR. RUSKIN is addressing a series of valuable and characteristic letters on social and co-operative topics to a friend in the North of England, for the purpose of publication. Like all that proceeds from the pen of Mr. Ruskin, they are rich and fresh in language, and are illustrated by pregnant instances.

It is to one of his physical illustrations that we wish to draw our reader's attention. It is one of the demonstrations of spiritual clairvoyance that each of us is surrounded by a spiritual sphere or emanation; which is sometimes even seen in colours, or in light, and is more often absolutely felt, even through our dulled and deadened sensibilities. Nothing, indeed, is more likely to be true, or can be more profusely illustrated by our experience, than the impression by thoughts, or by premonitions on meeting persons of our acquaintance, or in many of the circumstances of our daily lives, and intercourse with one another; but like most that is spiritual, and appertaining to the soul and its faculties, it is received with ridicule or neglect. We look forward, however, to a future day when it will be a keystone in the arch of spiritual knowledge.

The discovery of the spectrum analysis, which now plays so important a part in physical science, and is being prosecuted in so many quarters of physics, is now helping us by demonstrating similar spheres and emanations in natural substances. This also has long ago been described and insisted on by Spiritualists, but their testimony has been disregarded.

A very interesting description is given of the recent discoveries or rather re-discoveries on the physical plane, made through a friend of Mr. Ruskin, and which he thus narrates:—

Yesterday afternoon I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the colouring matter of leaves and flowers. You most probably have heard (at all events, may with little trouble hear) of the marvellous power which chemical analysis has received in recent discoveries respecting the laws of light. My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves being born, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, for ever recognisable now to human sight on the chord of the seven colours. And no drop of that red rain can now be shed, so small as that the stain of it cannot be known, and the voice of it heard out of the ground.

Shall there be a rainbow or sphere around the rose, or around a drop of blood, and no emanation from the soul, with all its God-given powers, and its undying loves, and heavenward aspirations? The natural is but the analogue of the spiritual, and poetry is true, though science till now has failed to see it.

PROPHETIC DREAM OF LADY WANDESFORDE.

As well authenticated accounts of prophetic dreams are not so common as those of dreams which, like the statements of clairvoyants, give intelligence of distant scenes and occurrences, it is useful to bring cases of the first named character to notice; for these anticipatory or predictive dreams cannot be accounted for by "sympathy of brain," "transfer of magnetic aura," or any of those partly true but quite insufficient theories which are one after another held and rejected by almost every student of Spiritualism, before he arrives at the belief in a Spiritual world.

Sir Christopher Wandesforde, afterwards Lord Deputy of Ireland, Master of the Rolls, Baron Mowbray and Musters, &c., was one of the Justices of Ireland in the reign of Charles I. during the time when his cousin and friend, the famous Lord Strafford, held the office of Viceroy, or, as it was then called, Lord Deputy. In the year 1640, some time before the impeachment of Lord Strafford, Wandesforde succeeded him in his office. On the committal of Strafford to the Tower for high treason, Lord Wandesforde fell ill and died before the execution, his illness and death being attributed by those who best knew him to sorrow for the calamities of his friend. Lady Wandesforde, his wife, is said to have been a sensible and affectionate woman, and their daughter Alice, who married Mr. Thornton, inherited the mental and moral excellence of both parents. The prophetic dream of Lady Wandesforde is narrated by her daughter, Mrs. Thornton, in a diary wherein are recorded the events of her father's life. The whole subjoined extract is from a memoir of the Lord Deputy Wandesforde, &c., appended to his *Advice to his Son*, and edited by the Rev. Thomas Comber, LL.D., afterwards Dean of Durham, whose name is well known to scholars as the Author of *The Companion to the Temple*. Dr. Comber married Alice the daughter of Mrs. Thornton, and granddaughter of Lord Wandesforde. These family details may serve to guarantee the genuineness of the story.

In October, 1639, Lord Strafford, who was then in high favour with King Charles, being in England, and Sir Christopher Wandesforde remaining in Ireland "the soul of the Lords Justices, Lady Wandesforde, had a severe illness, during which she had a very remarkable dream, "which," says Dr. Comber, "I will relate in Mrs. Thornton's own words.

"As she laid with her face towards that window which looked south, she thought she was in a slumber towards morning; and all of a sudden she heard a most terrible noise in the

air with great claps of thunder ; and the skies opened, which she saw distinctly, with fire and lightning very dreadful to her, with black clouds all about. Out of the place, which was light, she saw an infinite multitude of people confusedly running along, of all sorts of habits of Scotch and English, and Irish, and others, with raw-boned great men, swarthy and ill-coloured, with all manner of arms ; as soldiers, a troop of horse, trumpets, drums, and shouting, making a fearful noise, and drawing of swords, shooting guns, and ordering pikes, with what arms belong to an army running and crying out most hideously, in confused manner, &c.

“ Then a little space after these confused companies and soldiers, she saw most plainly and perfectly as if in life, my Lord Deputy (Strafford) walking alone. And after a little while, she saw him go without his head, and a multitude of mean base people following and crying after him, clapping their hands, &c., but he still kept on his grave and sober pace, and was all in mourning.

“ After a little space she perfectly saw my Lord of Canterbury (Laud) walking after my Lord Deputy, much in the same manner, and accompanied with shouts of a multitude of people, he having his habit on. But after a little time, he seemed as my Lord Deputy did, without his head, they being then hurried both of them faster on.

“ In some longer space of time, she saw good King Charles the First coming with a hasty pace in his robes, and his sceptre in one hand and sword drawn in the other, and the Prince of Wales, he holding his left arm over the Prince of Wales, and defending him under his robes, and stretching his sword out in defence of himself and the Prince. She saw also his Majesty’s crown on his head ; but in bowing down his head over the Prince, the crown seemed like to fall off, and in a great hurry and fright they made haste from the tumult of base people that followed them. The noise, &c., of the people was so great, that she, if she was in a slumber, wakened ; but she rather believed she was awake all the time.

“ Mrs. Thornton assures us that when her mother gave this narrative to her father, he answered, ‘ Sweetheart, it was indeed a very odd dream ; but you know that dreams are counted but fables. However, I beseech God to be merciful to this poor Church and State, and the King, and deliver us from these sad judgments to fall upon three such excellent persons, and in them upon ourselves,’ &c.

“ She adds, that this narrative gave much concern to her father, though he endeavoured to conceal its effects from his sick lady.’

Dr. Comber comments as follows on the story of the dream :—

“ I shall leave this remarkable story’s consideration to the reader, only observing, in the first place, that one cannot without plain injustice deny the good sense and piety of either father, mother, or daughter, concerned in the narrative.

“ Nor, in the second, can one reasonably suppose it a pious fraud invented after the facts, because such invention is not only inconsistent with the character of the persons concerned in it, but can answer no end they could possibly have in view ; nay, the contrary, as it might encourage Lord Strafford’s and Sir Christopher’s enemies to pursue any designs they had against either of them.

“ In the third place, Lord Strafford was at the time assigned to the dream or vision in high favour at Court, and in no apparent danger, nor indeed any of them, of the death he underwent ; and indeed it is most improbable that any of the party (Papists and Presbyterians) who brought the three great personages represented in this dream or vision, dreamt of succeeding in, or even framing such a scheme, or that Lady Wandesforde could form such a connected history in her waking or sleeping thoughts. But if, in the last place, we consider this dream or vision real, it appears to me to have answered the best ends, *viz.*, a preparation of Sir Christopher Wandesforde for a resignation of all earthly things for his lady, daughter, &c., and to encounter the difficulties and dangers which attended some of them in a long life, and of near approaching death—his lady and daughter of the former, and himself of the latter.

“ I leave the reader to consider whether it be to be reckoned dream or vision, for to me it seems the same ; as I am fully persuaded that it cannot be accounted for on the principles of common solution, but must be solved on the ingenious and judicious Mr. Baxter’s hypothesis of separate spirits.”

In a note to the above the author says :—

“ I might refer to a number of writers, considerable enough in almost all ages and nations, for the solution of dreams by separate spirits. But Mr. Baxter is now held *instar omnium*. Indeed this is no wonder, since the excellent author of *The Divine Legation of Moses* has spoke of him in so high a strain as he is well known to have used in his favour.”

NOTE 2.—“ From the known regard of Archbishop Laud for dreams, &c., one may safely conclude, however, that if this dream or vision had been related to him, with all the circumstances, it would have terrified him much, especially after the death of Lord Strafford. Rushworth hath so curious a dream of Laud’s own, with an interpretation, and so *à propos*, that I will give it here. ‘ Bishop Laud, not long before this passage with the Bishop of

Lincoln (Williams), was informed that the Bishop of Lincoln endeavoured to be reconciled to the Duke, and that night he was so informed he dreamt that the Bishop of Lincoln came with iron chains, but returned freed from them; that he leaped upon a horse, departed, and he could not overtake him. The interpretation of the dream may not unfitly be thus applied. His chains might signify the imprisonment of the Bishop of Lincoln afterwards in the Tower; his returning free, to his being set at liberty again on the meeting of the Parliament; his leaping on horseback and departing, to his going into Wales and there commanding a troop in the Parliament's service, and that Bishop Laud could not overtake him, might portend that himself should become a prisoner in the same place, and become thereby incapable to follow, much less to overtake him.—*Collect*, Vol. I, p. 421. I fancy every sober person will think such a dream as this very likely to have been enforced by the natural working of Laud's imagination in his situation, and that this laborious interpretation of a lawyer is much more extraordinary."

I do not agree with Dr. Comber in thinking Rushworth's interpretation laborious and extraordinary. On the contrary, it seems simple and obvious, though neither dream nor interpretation are so curious as the experience of Lady Wandesforde. Perhaps some of the readers of *The Spiritual Magazine* can tell in which of Baxter's works the theory of "separate spirits" occurs.

S. E. DE MORGAN.

Notices of Books.

FIELD'S "HEROISM."*

THE author of this book, urged, as he tells us, by the pressure of domestic affliction, to find some inspiration beneath whose guidance he may fashion the tangled net of our being into a robe able to give shelter from the mid-day sun and warmth in the bitter winter wind, attacks the mighty mystery scissors and thread in hand, clips, cuts, sews, and unsews, till at last, truly, the robe is fashioned beautiful, and with few discordant seams; in his eyes, whether presentable, or even other than the robe of a

* *Heroism; or God, our Father, Omnipotent, Omniscient, Omnipresent*; by HORACE FIELD, B.A. London: Longmans and Co.

disreputable rascal, let the reader determine when he has read our notice or the book.

Among the many startling statements put forward, we find the assertion that we—mankind—are composed of two distinct races; one endowed with the angelic, the other with the infernal nature—embryo-angels and devils—journeying to their predestined kingdoms of heaven and hell; the first, a kingdom governed by love, the latter, by fear, but each kingdom suitable to the nature of each race; kingdoms, therefore, in which each race finds its suitable enjoyment. Even thus far in the author's garment we detect a Swedenborgian air and fashion, with a difference, however, for the little mystical tangling about free will and predestination, left reverently by the great Swede, the busy fingers of our author cut and iron out mercilessly.

In the next portion of this strangely fashioned robe, the pattern followed leaves us in less doubt; for there we see the reconciliation Swedenborg's philosophy affords between an eternal devilhood and the divine goodness, seized on with eagerness and worked in inseparably. The description of hell, as appearing a place of torment to the angel, while it is the devil's delight, is familiarly illustrated from the author's personal experiences in the world, as also that the angel's home appears reciprocally hateful to the devil, and finally to explain the seeming freedom we all are conscious of, while the absoluteness, the non-existence of free-will alone can give, is claimed for God's government, our author asserts, that we are so possessed by God's Spirit, as to believe His world and His possessions, our world and our possessions; and he illustrates this by reference to the married state, which we, with all our imperfections, find produces a sufficient mental union to give the married man in part the feelings of a woman, to make him see, own, and possess things that belong only to the loving feminine nature, and on which, when unmarried, he looks at from the outside alone. The author thus works into his system—his heavenly robe—the idea of God, the bridegroom, and the Church, the bride.

Such is the book—such the dress the author—with undoubted and reverential piety, puts on, wears himself, and offers as a holy gift to his readers.

It is a book, the outbirth of domestic affliction, and the cry of the solitary man dispossessed by God's hand of a home in this world, and seeking for one in God's own inner house pervades it. A cry more indeed of triumph, as we hear it from our Author's lips, than of distress, for the robe produced he clearly esteems at once seemly and efficient—a robe which will, perhaps, be best characterized by calling it Calvin's dress made up in modern fashion.

If logic ruled the world, Calvinism would long ago have been its autocrat. It does not rule, and when it mercilessly, irreverently, holds up for adoration a God who, it asserts, created men for a predestined hell of everlasting torment, we may well rejoice with the joy of a full soul, that logic does not rule, but becomes ranked with the doings of some skilful conjuror who deludes but does not deceive.

Allied, however, with the doctrines set forth by our author, we see new life put into the old rigid reasoner, and while we rejoice in the cause of humility that intellect can never drive mankind as it lists, and more especially that to keep God's glory spotless is so needful a law of life to His creatures that all logic is a broken reed before it; while we rejoice that to all who think our author's robe a rascal's garment because, among innumerable deeds producing tenfold greater pain which none blush to trace to Him, it ascribes to God murders and every crime;—while we rejoice that to all who think the robe displayed a rascal's garment our author's theory is more than vain, is hateful; we ourselves gladly welcome his handywork among well-timed guests, and without desiring for the shadow of a moment to enthrone in any heart a God one single sentiment forbids, see in the reconciliation between that independence of which we all boast, and the ever active and all-searching government of God if once established—and it is to establish this our author aims—the dawn of a new era for humanity, where walking in the humility of the creature we may yet rejoice in the freedom of the Creator as in the peerless gift of the Eternal to the blind, naked, dependant creatures of His hand.

W.

Correspondence.

SPIRIT-SEEING.

To the Editor of the "Spiritual Magazine."

SIR,—The following sketch of our "experiences" on the evenings of a week during which a "spirit-seer" was our guest, may probably interest your readers, who will, perhaps, value all the more this report of what was said to be "seen," when I inform them that the young lady who was our "medium," was

200 miles away from home, in a place she had never been near before, and that all the persons present at our sittings were perfect strangers to her,—all, I should say; but one (myself), whom she had seen twice before for an hour or two.

A spirit was described as standing behind one lady in the circle. Her personal appearance was given, and her character and disposition minutely set forth. A scene from her past life was also depicted. "She is shewing me," said our medium, "a kind of ruin, like a home broken up. She is sitting there alone and in distress, and a man is approaching her; some one still in the flesh—a father or a brother—who is going to take her away to his own home." (This person was carefully described.) "And above them both is another figure, altogether different in appearance and in an inferior sphere; for his garments are a sad lead colour. He is in the spirit-world. He is young, but exceedingly wasted and pale: he probably died of consumption." He also was minutely described; and all were at once recognised. The scene then changed, and the spirit that first appeared was described as "bending over a child still on earth; and she seems to know that all is well with it." Everything was as true as though a series of photographs had been given the medium to describe.

Speaking to a gentleman present (a student of divinity); the medium said, "There is a spirit behind you, whom I see very plainly. He is related to you. His face is dark and curiously pointed as it approaches the chin. His hair is very thick and black and curly. He is shewing me the scene of his death. I see you there, and he is lying in your arms. In fact he died in your arms. He looks about 19 or 20." The gentleman at once recognised his cousin, and everything was correct.

To another she said, "I see very close to you a young man of singular appearance. I think I never saw a face like it before. It is almost transparent and wonderfully beautiful. The hair is long and silken and of a greenish golden colour. He seems now about 20 years of age, but he has been gone from this earth some time; and he is shewing me now what he was when he departed. He was a child of about six years of age; very delicate and unearthly looking, with the hair and face already described. He seems very closely related to you and is very near to you." The gentleman at once recognised his brother, and every word was true.

One evening two gentlemen came in on business, from a neighbouring town. They were asked to sit with us, and in a little while the medium said to one of them (a very stout built man), "I see on either side of you a figure; on the right hand side a lady. Her hair is very white and long, and her face most

benevolent. I should say she was remarkable in life for a singularly beautiful smile. On the left hand is a young man; just as thin as you are stout; but his face is altogether different from that of the lady. His features are thoughtful and grave, almost stern, and he is reading a book. I should say he was very studious. They are both closely related to you." He at once acknowledged that the description was an exact one of his mother and brother both in the spirit-world.

Turning to his companion, she described a lady who seemed to be about 22, but who was a child of about seven when she left this world. She was described as his sister and the picture and the facts concerning it were both correct.

For another gentleman she described a spirit who was near him, the house where he lived, and the scene of his departure, to the very place where certain persons then present in the room stood. All was declared to be true, the gentleman adding that in his mind he had wished this person and this very scene should be described to him.

On one occasion we sat in the house of a friend, when a lady, a perfect stranger, came in. In less than ten minutes the seer said to her, "I see over you the form of a man (deliberately and minutely described). He seems anxious to repay you for sorrow he has caused you, for he is clothed in black raiment, and is not happy or holy yet. He is shewing me a picture of his life. He is coming into a house, where sits a woman, fair-haired and thin; he walks unsteadily. He made her life sorrowful and he knows it. Your life is a painful one, gentle and good, and patient, but the lights around you are tinged and surrounded by a colour that tells of grief and care." It was all true; I need not refer to other descriptions of a similar kind, but will just mention one case which was to me singularly interesting. Some time ago I carried on a correspondence in a newspaper with a friend of mine on the subject of Spiritualism, I taking the affirmative and he the negative on the question of its truth. We both wrote under anonymous signatures, and during the correspondence I did not know who was my friendly antagonist. The discussion was never concluded; for towards the end of it he went himself into the spirit-world. A few weeks after this his name was written thirty times under my eyes by a writing medium who knew nothing of him. During the sittings I am now writing of, his name was suddenly written out again, but so badly that only I who knew it could recognise it: and without saying a word concerning him, I simply asked whether he would come in the evening when we were sitting (in darkness) for seeing. The answer was a vehement *Yes*. In the evening almost the first thing our spirit-seer described was this very

spirit. He was rather a singular looking man, and the description of him was exact. Then followed this curious picture of two scenes, given to me without my interposing a word or suggesting anything by a single question. "I see him there dying. It was a very sudden death, and one that happened so as to surprise and shock many. (This was quite true). He is now showing me a room where there is a desk. He is opening the desk, and has now taken from it something like a letter, on which he is looking with a most singular expression of face. He seems to be regretting something as he looks at it; and he keeps looking first at it and then at you. He seems to be wanting to explain something to you. He wants to write about something. And now, just looking on the letter with regret and then on you with a smile, he is holding out his hand to you, as though he wanted to grasp yours." I leave the reader to say whether all this could be guess-work. The medium knew nothing of him, had never heard of him, or knew nothing of my desire to have him described, received no help whatever from me; and yet, what a result! I wish my friend *could* write to me, and finish a correspondence which was left so sadly incomplete. But this also need not be considered impossible.

A singular feature of this "seeing" is the power of reading character from the "lights" that play around those who are still in the flesh. We were sitting, seven in number, one evening, and in a semi-trance we were physically, mentally, morally, and spiritually taken to pieces, if I may so say, by the seer, whose descriptions of character, thus read, were wonderfully searching and correct; and yet none of us were well known to the seer, and some of us were altogether unknown.

Some things that were seen were not recognizable by those who were present; but we were all, I think, convinced that beneath the outward shows of things there are life principles which are abiding and real; and that behind the sensible material eye there is a life-principle of sight, which, under certain conditions, can be so set free from the service of the fleshly orb as to be available for the sight of these most inmost things. "The things which are seen" (by the material eye) are indeed "temporal," but the things which are not seen are "eternal."

THE AUTHOR OF *Six Months' Experience at Home of Spirit-communion.*

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"About one hundred periodicals have been devoted wholly or in part to the propagation and exposition of Spiritualism, most of which were designed to have only a temporary mission. More than five hundred books and pamphlets have been circulated, and many of them are still having an extensive sale."—*Plain Guide to Spiritualism*, by URIAH CLARK, 1863.

THAT Modern Spiritualism "has a literature of its own" is admitted even by its adverse critics. The above extract (which refers to the books and periodicals of this class published in America alone,) and this catalogue, (though imperfect) will in some measure indicate its extent. I expected to have made this part of my "Bibliography," especially the list of "Articles and Reviews," more nearly complete; but have been unable to carry out fully the researches I had begun for this purpose. Many works by Spiritualists and others that have grown out of the present Spiritual movement, yet as being only indirectly or very partially connected with Spiritualism, I have not included.

I had hoped one day to have written a work on Modern Spiritualism, its History and its Literature; and to which my previous book—*The Two Worlds*, might have served as an introduction. This task, however, I must leave to other hands, but it will be a satisfaction to me should this catalogue prove at all serviceable in any such undertaking; and I trust it may also be of some use to students and inquirers into the subject generally.

T. S.

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 V.—COOPER, Robert.—Facts are Stubborn Things.
 VI.—FERGUSON, Rev. J. B.—Spiritualism in Harmony with Divine Revelation.
 VII.—HOWITT, William.—Letters on Spiritualism.
 SPIRITUAL MANIFESTATIONS in Philadelphia.—A History of the recent Developments in. By a Member of the First Circle. 1851.
 SPIRIT RAPPING IN ENGLAND AND AMERICA.—Its Origin and History, including Descriptions of the Spheres, the Spirits, and their Pursuits, and the various classes of Mediums; with full particulars and explanations of the Rapping Process.
 ——— What's o'Clock?—Modern Spiritual Manifestations, are they in accordance with Reason and Past Revelation?
 SPIRITUALISM and the Bible.
 SPIRITUALISTS.—Reports of Proceedings at the Delegate Meeting of, held in Huddersfield, on the 23rd February, 1867.
 ——— First Report of the Glasgow Association of Spiritualists.
 TABLE Moving and Spirit Rapping, Extraordinary Facts concerning.
 TABLE Moving Extraordinary. A Sermon and Poetry, given letter by letter, by what is commonly called Table Rapping, independent of the Will or Knowledge of the parties acting at the table, with a Preface.
 TABLE Turning, Letters on, by A. B.
 TRUTH FOR THE TIMES.—Gathered at a Spiritual Thought Concert.
 TURLEY, William.—Modern Mysteries; or, Table Turning, Tapping, and Tipping.
 TORREY, Elizabeth R.—Reply to the Rev. Dr. W. P. Lunt's Discourse against the Spiritual Philosophy.
 TOOHEY, J. H. W.—A Review of Rev. J. E. Dwinell's Sermon against Spiritualism.
 UNDERHILL, Dr. A.—Arrest, Trial, and Acquittal of Abby Warner, for Spirit-rapping.
 WILSON, Daniel.—Satanic Agency not connected with Table Turning.
 WILKINSON, Dr. James John Garth.—Evenings with Mr. Home and the Spirits.
 WILKINSON, W. M.—A Month's Collection of Facts in Spiritualism.
 WILLIAMS.—A Synopsis of Spiritual Manifestations.
 WILLIS, Rev. F. L. H.—Two Discourses delivered before the First Society of Spiritualists of New York.
 WONDER, The Eighth; or, a Word for the Spirits, and a few Words with them.
 YORKSHIRE SPIRITUAL TRACTS.—Twelve numbers.

WORKS CLAIMING TO HAVE BEEN GIVEN BY DIRECT SPIRITUAL
INFLUENCE THROUGH HUMAN MEDIUMSHIP.

- ADAMS, Mr. S. J.**—The Lily Wreath of Spiritual Communication.
 — The Bouquet of Spiritual Flowers.
 — The Progressive Life of Spirits after Death.
 — Branches of Palm. A Gift Book for all Seasons. ("While I read, it seems as though an angel stands by my side and talks to me.")
 — A Rivulet from the Ocean of Truth: an interesting Narrative of the Advancement of a Spirit from Darkness to Light.
- AMBLER, Rev. R. P.**—The Spiritual Teacher: Twelve Lectures on the Nature and Development of the Spirit.
 — The Birth of the Universe.
 — Elements of Spiritual Philosophy.
- ARNOLD, L. M.**—A History of the Origin of all Things, including the History of Man from the Creation to his Finality, but not to his End.
- DAVIS, Andrew Jackson.**—Principles of Nature; Her Divine Revelations and Advice to Mankind. With Introduction, by the Rev. WILLIAM FISHBOUGH.
- DAVIS, Marietta.**—Scenes beyond the Grave. (Trance Discourse.)
- DOTEN, Lizzie.**—Poems from the Inner Life.
- FAWCETT, Miss J.**—An Angel's Message. Being a Series of Angelic and Holy Communications received by a Lady.
 — Ecce Homo: a Treatise upon the Nature and Personality of God, founded upon the Gospels of St. Luke and St. John.
 — Primeval Man: the Origin, Declension, and Restoration of the Race. Spiritual Revelings.
 — Celestial Parentage: Fragmentary Pages from Spiritual Writings.
- GULDENSTUBBE, The Baron de, and his Sister Julia.**—Thoughts from beyond the Tomb. (Translated from the French.)
- HARDINGE, Emma.**—Six Lectures on Theology and Nature.
 — Extemporaneous Addresses, spoken at the Winter *Soirées*, held at Harley Street, London, with Preface, by ALFRED A. WATTS.
 — Second Series of Addresses; with Answers to Questions.
 — The Wildfire Club.
 — Funeral Oration on the Death of Abraham Lincoln.
- HARSHMAN.**—Love and Wisdom from the Spirit-World.
- HATCH, Corah L.**—Twenty Discourses on Religion, Morals, Philosophy, and Metaphysics.
 — Two Lectures on the Present Crisis, by THEODORE PARKER and HENRY CLAY, delivered at Dodworth's Hall. Mrs. Corah L. HATCH, Medium.
 — A Discourse on Faith, Hope, and Love.
 — A Discourse on the Immutable Decrees of God.
- HAMMOND, Rev. Charles.**—Light from the Spirit-World, comprising a Series of Articles on the Condition of Spirits and Development of Man in the Rudimental and Second Spheres, being written wholly by the Control of Spirits, without Volition or Will by the Medium, or any Thought or Care in regard to the Matter presented by his Hand. 1852. (The first work known to be written in the way represented in the title).
 — Philosophy of the Spirit-World.
 — The Pilgrimage of Thomas Paine and others to the Seventh Circle in the Spirit-World.
- HARRIS, Rev. Thomas L.**—An Epic of the Starry Heavens.
 — A Lyric of the Morning Land.
 — A Lyric of the Golden Age.
 — Regina: a Song of Many Days.
 — Hymns of Spiritual Devotion.
 — The Wisdom of Angels.
 — Arcana of Christianity: an Unfolding of the Celestial Sense of the Divine Word, through T. L. Harris.
- HENCK, E. C.**—Spirit Voices, Odes. Dictated by Spirits for the Use of Circles.
- LADY, A.**—Communications from the Spirit of Lorenzo Dow and others.

- LADY, A.**—Further Communications from the World of Spirits on Subjects highly important to the Human Family.
- Essays on various Subjects, intended to Elucidate the Causes of the Changes coming upon the Earth at the Present Time, and the Nature of the Calamities that are so rapidly approaching.
- The Rights of Man, by **GEORGE FOX**.
- LINTON, Charles.**—The Healing of the Nations, with Introduction and Appendix, by Nathaniel P. Tallmadge, late U. S. Senator and Governor of Wisconsin.
- The Healing of the Nations. Second Series.
- PAIST, Samuel H.**—A Narrative of the Experiences of Horace Abraham Ackley, M.D., late of Cleveland, Ohio, since his Entrance into Spirit-Life. Received through the Mediumship of Samuel H. Paist, of Philadelphia.
- PLATT, Mrs. Lorin L.,** of Newtown, Connecticut.—Spiritual Experiences of, with Spiritual Impressions annexed. (Written while subjected to the influence of a Circle of Spirits.)
- POST, Isaac.**—Voices from the Spirit-World, being Communications from many Spirits, by the hand of Isaac Post, Medium.
- RAISTRICK, James.**—The Holy Banner of Truth.
- REVELATIONS, Instructions, Prayers, and Prophecies.** Dictated by the Celestial Spirits, and Spirits in Expiation, to the Circle of Christian Spiritualists of ———. Extracts from the Register of their *Séances*.
- ROUSE, J. T.** (a blind man).—Love Drops from the Angel World.
 ("To think that a blind person should be influenced by a person who in his life was deaf and dumb, to use the finger alphabet, and by that means spell out such beautiful poetry and sublime communications, is truly wonderful."—*Hull's Monthly Clarion*.)
- SEDEGWICK, Miss.**—Pearls of Thought strung in Rhyme; or, Hymns and Songs in Words of One Syllable.
 ("In publishing these Pearls of Thought for the use of schools and the benefit of young children, the authoress does so because she believes they have been suggested to her for that purpose. She disclaims all plea or intention of her own of doing anything so original as that of reducing her ideas to words of one syllable. The first that was written flowed freely and harmoniously from her pen, in the form it is now seen, without any effort of her own. Others followed," &c.—*Preface*.)
- SMYTHE, A.**—Jesus of Nazareth; or, a True History of the man called Jesus Christ. (A romance, absurd and profane; its pretension to Spiritual origin has every appearance of being a fraud, and a most disgraceful one.)
- SPEAR, John Murray.**—The Educator: being Suggestions, Theoretical and Practical, designed to Promote Man-Culture and Integral Reform, with a View to the ultimate Establishment of a Divine Social State on Earth, comprised in a Series of Revelments from Organised Associations in the Spirit-Life, through John Murray Spear.
- Messages from the Superior State from the Spirit of the Rev. John Murray.
- SPIRITUAL INSTRUCTIONS** received at one of the Circles formed in Philadelphia for the Purpose of Investigating the Philosophy of Spiritual Intercourse.
- SPIRIT-LIFE, the Influence of:** a Spiritual Communication. (a Tract).
- STILES, Joseph D.**—Twelve Messages from the Spirit of John Quincy Adams to Josiah Brigham.
- TREADWELL.**—Errors Corrected: an Address, by the Spirit of Stephen Treadwell.
- TUTTLE, H.**—Arcana of Nature. Vol. 1.—The History and Laws of Creation. Vol. 2.—The Philosophy of Spiritual Existence and of a Spirit-World.
 ——— Scenes in the Spirit-World; or, Life in the Spheres.
- VICARS, Captain Hedley.**—Discourse by the Spirit of.
- WHITE, Nathan Francis.**—Voices from Spirit Land.
- WILKINSON, James John Garth, M.D.**—Improvisations from the Spirit.
- WILSON, Rev. R. P.**—Discourses from the Spirit-World, dictated by Stephen Olin.
- WOOD, Horace.**—Philosophy of Creation; Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By **THOMAS PAINE**, through the hand of Horace Wood, Medium.

BOOKS AND PAMPHLETS ATTRIBUTING THE PHENOMENA TO
HUMAN AND MUNDANE AGENCIES.

- APOCASTASIS**, The; or, Progress Backwards.—A new Tract for the Times.
(Gives ancient counterparts of the Modern Manifestations.)
- BIRT**, William Redcliffe.—Table Moving Popularly Explained, with Enquiry into Reichenbach's Theory of an Od Force. Also an Investigation of the Spiritual Manifestations, known as Spirit Rapping.
- BOISMONT**, A. Briere de, M.D.—Hallucinations. A History and Explanation of Apparitions, Visions, Dreams, Ecstasy, Magnetism, &c., Translated by Robert T. Hulme.
- BRAY**, Charles.—On Force, its Mental and Moral Correlates, and on that which is supposed to Underlie all Phenomena: with Speculations on Spiritualism and other abnormal Conditions of Mind.
- CRUIKSHANK**, George.—Discovery concerning Ghosts, with a Rap at the Spirit-Rappers.
- DENDY**, Walter Cooper.—Philosophy of Mystery.
— A Glean of the Spirit-Mystery.
- DODS**, Dr. John Bovee.—Spirit Manifestations Examined and Explained. (In reply to Judge Edmonds. Dr. Dods, since the publication of this work, has become a Convert to and Advocate of Spiritualism.)
- BRAND**, James, M.R.C.S.—Hypnotic Therapeutics, illustrated by Cases, with an Appendix on Table-Moving and Spirit-Rapping. (Reprinted from the *Monthly Journal of Medical Science* for July, 1853.)
- BUFFUM**, Mrs. Adeline.—Spirits' Oil Well, *alias* Artesian Well, near Chicago.
- CLOSE**, Rev F.—The Testers Tested, with an Appendix.
— Table Moving not Diabolical.
- ELLIOTT**, John Henry.—A Refutation of Modern Spiritualism.
- FARADAY**, Professor, F.R.S.—Observations on Mental Education.
- GASPARIN**, Count Agenor de.—Science *versus* Modern Spiritualism: A Treatise on Turning Tables, the Supernatural in General, and Spirits. Translated by E. W. Roberts, with an Introduction by the Rev. ROBERT BAIRD, D.D., 2 vols.
- GLAYBROOK**, Rev. A.—Table Turning a Fraud; or, "Godfrey's Cordial."
- GUPPY**, Samuel.—Mary Jane; or, Spiritualism Chemically Explained, with Spirit Drawings; also Essays and Ideas (perhaps erroneous) of a Child at School.
- HUGO VAMP**; or, Table Turning Electrical.
- MAHAN**, Rev. Asa, President of Cleveland College, Ohio.—Modern Mysteries Explained and Exposed.
- MAGIC** and Pretended Miracles.
- MATTISON**.—Spirit-Rapping Unveiled.
- MORGAN**, R. G.—Inquiry into Table Turning and Spiritualism.
- NOVEA**, Henry.—Spirit Rapping made Easy.
- PAGE**, C. G.—Psychomancy. Spirit Rapping and Table Tapping Exposed.
- PATTISON**, John, M.D.—Spirit Rapping in Glasgow in 1864: A true Narrative. By One of those Present.
- PAUL**, Bholanauth, M.A., Third Teacher Hindu School.—A Discourse on Spiritualism. Calcutta, 1867.
- PRICHARD**, John, F.R.C.S.—A Few Words of Table Talk about Table Spirits, and the Rev. N. S. Godfrey's Incantations.
- ROGERS**, E. C.—Philosophy of Mysterious Agents, Human and Mundane; or, the Dynamic Laws and Relations of Man, embracing the Natural Philosophy of the Phenomena styled "Spiritual Manifestations."
— A Discussion on the Automatic Powers of the Brain; being a Defence against the Rev. Charles Beecher's Attack upon the "Philosophy of Mysterious Agents" in his "Review of Spiritual Manifestations." (These two works are by far the ablest of those which assign the "Spiritual Manifestations" to Human and Mundane Origin.)
- SAMSON**, G. W.—Spiritualism Tested; or the Facts of its History Classified, and their Causes in Nature verified from Modern and Ancient Testimonies. (The first edition was published under the title "*To Daimonion*; or, the Spiritual Medium. By TRAVERS OLDFIELD.")

- SPIRIT RAPPINGS.** By One who has tried the Spirits.
SPIRITUALISTS, the Principles of, Exposed; and the Phenomena Exhibited by Spiritualists Explained.
TABLE MOVING, Letters on; or the Recent Miracle at Tremutola, and of the Influence of Animal Motion or Attraction. By A. B.
TABLE MOVING: its Causes and Phenomena, with Directions how to Experiment.

BOOKS AND PAMPHLETS ASSIGNING SPIRITUALISM EXCLUSIVELY TO SATANIC ORIGIN OR TO EVIL SPIRITS.

- BARKAS, T. P.**—Lecture on the Brothers Davenport, with a Defence of what are called Spiritual Phenomena, and General Reflections on Modern Spiritualism.
 — Discourse on Modern Spiritualism and Seducing Spirits.
 (While indicating the reality and genuineness of the Modern Spiritual Phenomena and of Angelic Ministration, this writer believes that "Spiritualism, as commonly practised, is altogether demoniacal," but that nevertheless they prove to Materialists "that the great teachings of the Bible in relation to another world are true.")
- BEECHER, Rev. Charles.**—A Review of the "Spiritual Manifestations." (A condensed and very able statement and critique of both the pneumatic and apneumatic theories, and especially in refutation of the theory of Dr. Rogers.)
- BAYLEY, Rev. Dr.**—True Spiritualism. (A Sermon, in which Spirit Manifestations spoken of as disorderly, while Swedenborg's experiences are contrasted distinguished as orderly.)
- BROWNSON, Dr.**—The Spirit-Rapper.
- CHEVALIER, J. O.**—Experiences of Spiritualism; or, the Adjuration of Spirits: with a Theory on Table Rapping and other Phenomena. By a late member of Mr. Home's Spiritual Athenæum.
- GILLSON, Rev. E., M.A.**—Table Talking, Disclosures of Satanic Wonders and Prophetic Signs: a Word for the Wise.
 — Whose is the Responsibility?
 — A Watchman's Appeal.
- GODFREY, Rev. N. S., S.C.L.**—Table Moving Tested, and Proved to be the Result of Satanic Agency.
 — Table Moving, the Devil's Modern Masterpiece, being the Result of a Course of Experiments.
 — Theology of Table Turning, Spirit Rapping, and Clairvoyance, in connection with Anti-Christ.
- HALLOWELL, Rev. H.**—Polity of the Kingdom of Darkness.
- HORN, J. P.**—Bible Reply to the Modern Delusion.
- LUMB, Rev. John.**—Spirit Rapping and Modern Necromancy.
- MAUDE, William.**—Spiritualism Prophetically Considered.
- MCDONALD, Rev. W.**—Spiritualism identical with Ancient Sorcery, New Testament Demonology and Modern Witchcraft, with Testimony of God and Man against it.
- MORGAN, R. C.**—On Table Miracles.
- ANGLE, Rev. Edward.**—Spiritualism Fairly Tried, and its Phenomena traced to their True Cause.
- POND, Dr. E.**—Familiar Spirits and Spiritual Manifestations. (With Reply, by A. Bingham.)
- PUGH, Rev. Giles** (Her Britannic Majesty's Chaplain at Naples).—Spiritualism: an Old Epidemic under a New Phase. (Malta).
- RAMSEY.**—Spiritualism, a Satanic Delusion, and a Sign of the Times. Edited, with a Preface, by H. L. HASTINGS.
- SMITHSON, Rev. L. H.**—The Word of God and Spirit Manifestations.
- SPIRIT RAPPING** and Spiritual Manifestations. By a Member of the Catholic Apostolic Church.
- TRESSIDER, H. J.**—The Spiritualists at Home. The Confessions of a Medium. (These confessions are plainly spurious.)

PERIODICAL PUBLICATIONS.

AMERICAN.—*Weekly Journals.*

The Univercelum, Editor, ANDREW JACKSON DAVIS, New York. (The first Journal devoted to Modern Spiritualism; *very scarce*. It was followed by)—
The Spiritual Telegraph, Editors, Professor BRITAN, and CHARLES PARTRIDGE, New York.

(This Journal had, perhaps, a more extensive circulation and wider influence than any other. It subsequently added, as a sub-title, "and Fireside Preacher," from its publishing regularly Sermons of the most eminent American Divines, chiefly those of Henry Ward Beecher and Edward Chapin. Some of the Articles were issued in a separate form, as "The Telegraph Papers," in 12 vols., small 8vo. *The Spiritual Telegraph* made way for)—

The Herald of Progress, Editor, ANDREW JACKSON DAVIS, New York.

The Banner of Light, Editor, LUTHER COLBY, Boston.

(The oldest and most widely circulated Spiritual Journal in America in progress.)

The Christian Spiritualist, Edited by the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, New York.

The Christian Spiritualist, Editor, L. F. W. ANDREWS, Macon, Georgia.

The New England Spiritualist, Editor, A. E. NEWTON, Boston.

The Spiritual Age, Editors, A. E. NEWTON, Prof. S. B. BRITAN, Boston and New York.

The Spiritual Universe, Editor, L. S. EVERETT, Cleveland, Ohio.

The Age of Progress, Editor, STEPHEN ALBRO, Buffalo, New York.

The Spiritual Clarion, (Fortnightly.) Editor, the Rev. URIAH CLARK, Auburn, New York.

The Practical Christian, (Fortnightly,) Editor, Rev. ADIN BALLOU, Hopedale, Massachusetts.

The Spiritual Reformer, Editors, HARRIET N. GREENE and BRYAN J. BUTTS, Hopedale, Mass.

The Religio-Philosophical Journal, Chicago. Published by the RELIGIO-PHILOSOPHICAL ASSOCIATION. Now continued as *The Spiritual Republic*.

The Banner of Progress, Editor, BENJAMIN TODD, San Francisco, (in progress).

The Spiritual Messenger, Editor, J. E. MEAD, M.D., Cincinnati, Ohio.

(Besides these, many other publications in America have been either wholly or partly devoted to Spiritualism, but they have mostly been small local publications, or but short lived as)—

The Medium, Editors, J. M. BARNES and H. W. HULBERT, Connecticut, Ohio.

The Spirit Guardian, Editor, G. W. BROWN, Bangor, Maine.

The Rising Tide, Editor, Mrs. DANIELS.

The Sunbeam, Editor, Dr. C. D. CRISWOLD, Batavia, New York.

The Agitator, Editor, Mrs. H. F. M. BROWN, Cleveland, Ohio.

The Truth-Seeker, Editors, A. P. BOWMAN and E. B. LOUDEN, Angola, Indiana.

The Crisis, Editor, Rev. HENRY WELLER, La Porte, Indiana.

(Now in progress as the *New Church Independent*.)

Monthly Magazines.

The Shekinah, Edited by Professor BRITAN, 3 vols.

(Well written, and very beautifully got up.)

The Sacred Circle, Editors, Judge EDMONDS, Dr. DEXTER, and O. G. WARREN.

The Spirit Messenger, (Semi-monthly,) Editor, R. P. AMBLER.

Disclosures from the Interior and Superior Core for Mortals. Semi-monthly, dictated by Spirits.

Tiffany's Monthly. Devoted to the Investigations of the Science of Mind on the Natural and Spiritual Plane. Editor, JOEL TIFFANY, New York.

The Radical Spiritualist, Editors, BRYAN J. BUTTS, and HARRIET N. GREENE, Hopedale, Massachusetts.

- The North-Western Orient and Spirit Advocate*, Editors, HIRAM HUGUNIN and GEORGE HESKELL, M.D., Waukegan.
The Herald of Light, A Religious and Spiritual Journal of the New Christian Age. Editor, Rev. T. L. HARRIS, 6 vols., New York.
The Friend of Progress, Editors, ANDREW JACKSON DAVIS and C. A. PLUMB. (In continuation of *The Herald of Progress*.)
The Modern Age, Editor, H. N. GREENE, Hopedale, Massachusetts (in progress).
Hull's New Monthly Clarion, Editor, Rev. MOSES HULL, Decatur, Michigan, (in progress).
The Williamsburgh Spiritualist and Progressive Recorder, (Tri-annual. In progress.)
News from the Spirit-World, Editor, Mrs. A. BUFFUM, Chicago, (in progress).

BRITISH.—Weekly Journals.

- The Two Worlds*, Editor, JACOB DIXON, F.L.S., London.
 (Includes the Advocacy of Temperance, Medical Reform, &c.)
The Spiritual Times, Editor, J. H. POWELL, London.

Monthlies.

- The Yorkshire Spiritual Telegraph*, Editor, BENJAMIN MORRELL, 4 vols, Keighley, Yorkshire.
The British Spiritual Telegraph, Editor, BENJAMIN MORRELL, 4 vols, Keighley, Yorkshire.
 (A continuation of the *Yorkshire Spiritual Telegraph*. Issued variously, in monthly, semi-monthly and weekly numbers.)
The Spirit World, Editor, SHELDON CHADWICK, 3 numbers.
The Spirit World, Editor, W. HAYDON. (Chiefly in vindication of Mrs. Haydon, the first professional "medium" who visited this country from America—one number only.)
The Spiritual Herald, Editors, W. FAWCETT and the Rev. JAMES ELISHAMA SMITH, M.A., London.
The Spiritual Messenger, Editor, WILLIAM CARPENTER, 5 numbers, London.
The Voice of Good Spirits; or, the Road to Heaven Pointed Out, Editor, WILLIAM SHAW, Bradford.
 (Consists of communications given at the Bradford Spiritual Circle.)
The Comforter; or, Spiritual World's Express, Editors, LAVINIA and DANIEL JONES, 6 numbers, Bradford. (Put forward by some of the followers of Joanna Southcott.)
Human Nature, A Monthly Record of Zoistic Science, as explained by Physiology, Phrenology, Psychology, Spiritualism, &c., Editor, JAMES BURNS, London, (in progress).
The Biological Review, Editor, KENNETH R. H. MACKENZIE, F.S.A., 4 parts. London. (Includes the Advocacy of Astrology and Mesmerism.)
The Spiritual Magazine. In progress. (The first series complete in 6 vols.)
The Australian Spiritualist (Fortnightly), Editor, FREDERICK SINCLAIR, Wollongong, New South Wales.

EUROPEAN.

I have not thought it advisable to attempt a list of works published on the Continent, but the following list of journals (though very imperfect), may, in some measure, indicate the progress of Spiritualism on the Continent of Europe. So far as I know, they are all in progress.

French.

- La Revue Spirite*, Editor, ALLAN KARDEC (Monthly), Paris.
La Revue Spiritualiste, Editor, Z. J. PIERART (Monthly), Paris.
L'Avenir, Editor, ALIS D'ANHEL (Weekly), Paris.
L'Union Spirite, Editor, AUGUSTE BEZ (Weekly), Bordeaux.
La Verité, Editor, E. EDOUX (Weekly), Lyons.
L'Echo d'outre Tombe (Weekly), Marseilles.

German.

Psyche (Monthly), Editor, H. L. BERTHELER, D.M., Tittan, Saxony.

Italian.

Annali Dello Spiritismo (Monthly), Truro.

La Luce (Monthly), Bologna.

La Gazette Magnetico, Scientifico, Spiritistica, Bologna.

SPIRITUALISM IN THE NEWSPAPERS.

Without attempting an enumeration of all the articles on Spiritualism in the daily press of Great Britain, a record of dates of the more important articles and controversies may be found useful, and is all that is here attempted. It may be noted that the first leader on Spiritualism in the *Times* appeared May 5th, 1857; that there has been a voluminous correspondence on the subject in the *Morning Advertiser* during the months of October and November, 1855; Dr. J. J. Garth Wilkinson (*Verax*), John James Bird, Elihu Rich, Benjamin Coleman, W. W. Fawcett, J. S. Rymer, W. Cox, Mrs. Trollope, and others, attesting spirit manifestations; while Sir David Brewster, George Augustus Sala, and Professor Anderson (the well-known conjuror), were their principal opponents. The *Morning Star*, also, has had a series of forty-two letters in October, 1860, and a second series of twenty-six letters in August, 1861, on Spiritualism; the chief contributors on the affirmative side being William Howitt, John James Bird, Benjamin Coleman, Dr. Robert H. Collyer, Dr. J. M. Gully, W. M. Wilkinson, Newton Crosland, J. W. Parker Snow, John Jones, T. P. Barkas, and Lieutenant R. J. Morrison; and on the negative side, James N. Buckland, H. G. Atkinson (a Sceptic), Dr. Charles Kidd, Charles Bray, James Hoppy, W. Bridges Adams, and Walter Cooper Dendy.

A complete list of articles on Spiritualism which have appeared in English weekly newspapers would be a very extensive one: I make no attempt to supply it. As specimens of the best, I give the following references. It may be here remarked that the attention of the British public and press was first generally drawn to the subject by the appearance in London of Mrs. Hayden, an American "medium," in the beginning of 1853. Among the most prominent of the weekly newspapers in the discussion of the new phenomena was the *Leader*. A file of this journal, extending over less than six months, contains the following:—

Leader, February 5th, 1853.—"A Rap for the Spirit Rappers."

March 5, 1853.—"An Evening with the Rapping Spirits." (This article the editor informs us "was written at our request by a German friend, whose integrity and clear-headedness command attention to whatever he may assert." The honest, clear-headed friend "emphatically declared it was not an imposture." This of course would never do; his report "rendered it imperative on journalists to investigate the matter thoroughly;" Mr. G. H. Lewes, in particular, "was anxious to do so without delay," and so, having previously, as he tells "formed an hypothesis of the whole process," i.e., that "what you have in your mind is what will turn out to be the answers," he and a few others, under false names, and prepared with false questions, as a trap for the medium, proceeded to Mrs. Hayden and got results which he tells us confirmed his hypothesis and his expectations, and which he gave in the No. following.)—

March 12, 1853.—"The Rappites Exposed."

March 19, 1853.—"The Moral of the Rappers." (A leading article incorporating a letter from Dr. Ashburner in vindication of Mrs. Hayden; and one from another correspondent.)

March 26, 1853.—"The Spirit Rapping Phenomena." (Two letters on Mr. Lewes' "Hypothesis," one by Andrew Leighton.)

April 2, 1853.—"The Spirit Rappers."

April 23, 1853.—"Table Moving Phenomena."

May 7, 1853.—"More about Table Moving."

- Leader*, May 21, 1853.—“What is the real Cause of Table Moving.”
 ——— June 18, 1853.—“Rev. C. Beecher on Spirit Rappings.”
 ——— July 9, 1853.—“Spirit Penmanship.”
Saturday Analyst and Leader, October 27, 1860.—“Spiritualism.”
Weekly Dispatch, November 4, 11, 1860.—“Spiritualism.”
Inquirer, December 8, 1860—January 19, 1861.—Review of R. D. Owen's
 “Footfalls on the Boundary of Mother World,” with controversy thereon;
 Andrew Leighton on the one side, the Reviewer, Sir W. A. Beckett and the
 Editor on the other.
 ——— March and April, 1867.—“Modern Spiritualism.” (A Controversy
 between the Editor, Nemo, and the Reviewer of certain Works on
 Spiritualism in the *Truthseeker*.)
Liverpool Albion, October and November, 1860.—Lengthy Review of R. D.
 Owen's Work, with Reply, in three letters, by Andrew Leighton.
Clerical Journal, May 21, 1853.—Review of Howitt's History of the Supernatural.
 ——— July 16, 1853.—Letter from Professor Challis, of Cambridge, in reply to
 the Review in the No. for May 21.
Weekly Register (Roman Catholic), April 18, 25, May 2, 9, 16, 23, 30, June 6,
 13, 1857.—“Modern Necromancy.” (Translated from the *Civiltà Cattolica*.)
 (A very able series of articles, of which we propose, hereafter, to give
 our readers some account. The No. for May 23, 1857, contains a
 most curious narrative (from a manuscript in the British Museum, press
 mark, Addl. 21, 203, f. 24) of spirit manifestations. (Rappings, moving of
 curtains, the apparition and converse of a spirit.) The relation is delivered
 and signed by a priest, Aloyza Garman, in presence of Mary Roper,
 Catharine Wigmore, Magdalena Digbye, Mary Knatchbull, who subscribe
 their names. The narrative is dated A.D. 1636.)
Christian News (Glasgow), June 1, 8, 1867.—“Modern Spiritualism: its Ten-
 dency.”
Glasgow Herald.—In this and other Scotch newspapers a warm discussion on
 Spiritualism, running over several weeks, was carried on. William Howitt,
 Benjamin Coleman, and others maintained the truth of Spiritualism against
 various opponents. I think this was in the Autumn of 1861, but I have not
 at hand the date.
 The entire daily and weekly newspaper press of London for October, 1864,
 may be referred to as containing articles on the Manifestations through
 the Brothers Davenport and Mr. Fay. The principal of these are given
 entire, with suitable comments, in the *Spiritual Magazine* for November,
 1864.

 THE PERIODICAL PRESS—ARTICLES AND REVIEWS.

- All the Year Round*, July 28, 1860.—“Modern Magic.”
 ——— September 15, 1860.—“Fallacies of Faith.”
 ——— July 27, 1861.—“Ghostly Quarters.”
 ——— September 14, 1861.—“Four Stories.”
 ——— October 5, 1861.—“Mr. H.'s (Heaphy's) own Narrative.”
 ——— August 16, 1862.—“Strange and yet True.”
 ——— March 21, 1863.—“Rather a Strong Dose.”
 ——— April 4, 1863.—“The Martyr Medium.”
 ——— June 28, 1863.—“An Old Medium.”
 ——— October 31, 1863.—“Apparitions.”
 ——— August 5, 1865.—“Spirits on their Last Legs.”
 ——— March 3, 1866.—“At Home with the Spirits.”
 ——— May 5, 1866.—“Doubtful Divine Missions.”
 ——— May 12, 1866.—“Ghosts in Court.”
 ——— July 22, 1867.—“Is it Possible?”
 (So far as its attitude to Spiritualism is concerned this periodical (with its
 predecessor, *Household Words*) might have been edited by Mr. Facing-
 both-ways. It has shewn how to “hold with the hare and run with the
 hounds” better, perhaps, than any of its contemporaries. While, on the

one hand, it has sought to gratify the universal craving for the supernatural; on the other, it has catered to the prejudices of its uninformed readers by casting ridicule on "Mediums" and on all facts of spirit-manifestations in the present day not narrated in its own pages.)

- Asylum Journal of Mental Science*, April, 1858.—"The Homœopathic Principle applied to Insanity; a Proposal to treat Lunacy by Spiritualism." (After a few paragraphs on Dr. Wilkinson's pamphlet, the subject of Spiritualism generally is discussed at some length. Some subsequent Experiences are given by the writer of the article in the *Spiritual Magazine* for April and August, 1860.)
- Athenæum The*, July 2, 1853.—"Professor Faraday on Table Moving."
 — July 25, 1857.—"Mrs. Crosland's Experiences of Spiritualism."
 — March 5, 1859.—"Ghosts and Family Legends."
 — June 18, 1859.—"On Hallucinations."
 — March 28, 1857.—"On the Conservation of Force, a Lecture delivered by Professor Faraday at the Royal Institution, February 27th, 1857."
 — March 12, 1859.—"Experimental Researches in Chemistry and Physics, by Michael Faraday." (In the last two articles, Professor DE MORGAN controverts Professor Faraday's dicta applied to certain phenomena of Spiritualism, that "before we proceed to consider any question involving physical principles we should act with *clear ideas of the naturally possible and impossible.*")
 — February 11, 1860.—"Spiritualism and the Age we live in."
 — February 18, 1863.—"Howitt's History of the Supernatural."
 — June 20, 1863.—"Spicer's Strange Things among us."
 — November 21, 1863.—"From Matter to Spirit, by C. D., with Preface by A. B."
 — April 16, 1864.—"Mystical Philosophy and Spirit Manifestations, Correspondence of Louis Claude de St. Martin and Baron Kirchberger, edited and translated by Edward B. Penny."
 — April 23, 1864.—"Powell's Spiritualism, its Facts and Phases."
 — July 2, 1864.—"Adams's Dwellers on the Threshold; or, Magic and Magicians." "Brevior's The Two Worlds."
 — August 16, 1863.—"Cruikshank's A Discovery concerning Ghosts."
 — November 26, 1864.—"Nichol's Biography of the Brothers Davenport."
 — August 12, 1865.—"Nichol's Supramundane Facts in the Life of the Rev. J. B. Ferguson."
 — August 23, 1865.—"Seafield's Literature and Curiosities of Dreams."
Barker's Review, January 4, 11, 18, 1862.—"Spiritualism as developed in America."
Blackwood's Edinburgh Magazine, September, 1859.—"The Night Side of Nature."
 — October, 1860.—"Seeing is Believing." (Or, rather, according to this article, seeing is *not* believing).
British Controversialist, December, 1860.—"Is Spiritualism True?"
 — May to November, 1861 (inclusive).—"Are the Modern Phenomena designated 'Spiritual Manifestations' genuine? and have we in them Satisfactory Evidence of Intercourse with the Inhabitants of the Spiritual World?" Seven affirmative, and seven negative, articles. The affirmative maintained by T. P. Barkas, William Howitt, Andrew Leighton, Dr. Thomas Hayle, and others; the negative sustained by Charles Bray, J. Johnson, T. D. Kendall, and others.
British Quarterly Review, October, 1862.—"Illusions and Hallucinations."
 — July, 1865.—"Magic."
Chambers's Journal, February 9, 1856.—"The Spirit Faith in America."
Churchman's Magazine, June, 1853.—"Table Moving and Spirit Rapping."
Cornhill Magazine, August, 1860.—"Stranger than Fiction." (This striking and justly celebrated article, by Mr. Robert Bell, has perhaps done more to call general attention to the facts of modern Spiritualism than any other article that has been written).
 — May, 1862.—"Superstition."
 — June, 1863.—"Spiritualism." (This article might be described as "Incredulity on its Last Legs." It is an abortive attempt to weaken the force

- of Mr. Bell's narrative of facts in the number for August, 1860, on the ground that alleged facts, when they are very improbable and do not fit in with the ordinary course of things, are not to be believed, however strong and complete the testimony in their favour).
- Cornhill Magazine*, April, 1865.—“Devils of Morzine.”
- Critic*, February 15, 1862.—“Spiritualistic Literature.” (See also *Notes of the Week*, July 20, October 3, 1861; February 3, March 29, April 5, May 10, June 7, 1862.)
- Dublin Review*, October, 1864.—“Spiritualism.”
- Dublin University Magazine*, July, 1862.—“Spiritualism.” (The earlier numbers of this Magazine contain several articles not directly on Spiritualism, but which it may be interesting to a student of the subject to refer to, *viz.*, January and February, 1841, “Ghosts and Ghost-Seers;” January, 1842, “Chapters on Ghostcraft;” February, 1843, “Magical Memoranda;” August, 1845, and February, 1846, “Miscellanea and Mystica;” July and August, 1847, “Evening with Witch Finders;” November, 1847, “Madame LeNormand,” and “The Watcher.”)
- Edinburgh Review*, November, 1865.—“American Psychonomy.”
- Englishwoman's Domestic Magazine*, May, June, July, 1862.—“Drawing Room Necromancy.”
- August, 1862.—“Modern Manifestations.”
- Family Herald*, September 2, 1854.—“The American Spiritualist Movement and Lady Orators.”
- January 13, 20, 1855.—“The Spirits in America.”
- February 12, 1859.—“Our Relations with the Spirit-World.”
- December 15, 22, 1860.—“The Spirit-World.”
- Great Western Magazine*, 1862.—“On Ghosts and such like Things,” November, December, 1862, February, 1863.
- February and April, 1863.—“On Spiritual Phenomena.”
- Homeopathic (Monthly) Review*, December, 1860.—“Spiritual Manifestations.”
- Household Words*, November 20, 1852.—“The Ghost of the Cock-lane Ghost.”
- May 15, 1853.—“The Spirit Business.”
- June 30, 1855.—“Latest Intelligence from the Spirits.”
- February 20, 1858.—“Well-Authenticated Rappings.”
- June 5, 1858.—“Spirits over the Water.”
- Howitt's Journal*, May 22, 1847.—“Visits to Remarkable Places, by William Howitt. The Haunted House at Willington, near Newcastle-on-Tyne.”
- Intellectual Repository* (Swedenborgian), May, June, July, August, October, 1860.—“Spiritualism: What is it? What are its Pretensions?” By the Rev. W. Woodman.
- May, 1860.—The New Church.—Swedenborg and Modern Spiritualism. By M. Le Boys des Guays.
- Lancet*, The, October, 20, November 9, 1860.—“The Delusion of Spiritualism.”
- December 7, 1860.—“Bone Setting by the Spirits.”
- London Quarterly Review*, October, 1863. (A review of nearly 50 pages, but as we have not the number at hand, we cannot give the exact title of the article).
- London Review*.—December 1, 8, 29, 1860.—“Spiritualism, Elizabethan, and Victorian.” (An account of Dr. Dee and the Visions in his Magic Crystal.)
- December 22, 1860.—“Spiritualism Unveiled.”
- March 9, 1864.—“Spiritualism.”
- April 9, 1864.—“Spiritualism Again.”
- May 7, 1864.—“The Spirit Power Institute.”
- June 23, 1864.—“Spirits, Black and Grey.”
- October 8, 1864.—“The Brothers Davenport.”
- National Miscellany*, June, 1853.—“Spirit Rapping.”
- New Existence of Man upon Earth*.—Appendices to.—(Robert Owen's Records of Spiritual Communications and Correspondence on Spiritualism.—See, also, several papers in Robert Owen's *Millennial Gazette*.)
- National Review*, July, 1853.—“Ghosts of the Old and New School.”
- January, 1857.—“The Literature of Spirit Rapping.”
- New Quarterly Review*, July, 1863.—“Modern Miracles, Spirit Rapping, and Table Turning.”

- Noetic Magazine*, July, 1867.—“Spiritualism, its Teachings and its Tendencies,” by James Nicolson.
- North British Review*, November, 1854.—“Works on Mental Philosophy, Mesmerism, Electro Biology, &c.”
- February, 1861.—“Modern Necromancy.”
- August, 1863.—“Pretensions of Spiritualism.”
- Once a Week*, October 6, 27, 1860.—“Spirit Rapping made Easy; or, How to Come Out as a Medium. By ONE WHO IS IN THE SECRET.”
- September 14, 1861.—“A Medium in 1772. By LOUIS SAND.”
- September 20, 1862.—“The Latest from Spirit Land.”
- December 10, 1864.—“Davenport Brothers.”
- People's Journal*, August 28, 1847.—“Curious Developments—Scientific Clairvoyance.” By PARKE GODWIN. (An account of A. J. Davis and *Nature's Divine Revelations*.)
- Portico The*, February, April, 1859.—“Some Remarks on the Epworth Mystery.”
- Psychological Medicine and Mental Pathology, Journal of* April, 1860.—“Modern Magicians and Mediomaniacs.” (See, also, “Paradoxical Psychology” in the No. for January, 1860.)
- Quarterly Review*, September, 1853.—“Electro-Biology and Mesmerism.” (Includes a Review of the Pamphlets, by Revs. N. S. Godfrey and E. Gillson.)
- July, 1863.—“Modern Spiritualism.”
- Recipient The*, July, 1866.—“Phases of Spiritualism.”
- April, 1867.—“Spiritualism.”
- Reasoner The*, April 20, 1853.—“Those Rapping Spirits.”
- May 4, 1853.—“The Logic of the Spirit Rapping.”
- May 11, 1853.—“Narrative of Spirit Rapping Manifestations, by ROBERT OWEN.”
- May 18, 1853.—“An Imposture or a Spirit—must the Rappings be one or the other?”
- May 25, 1863.—“Scientific Theory of Spirit Manifestations.”
- June 1, 8, 1853.—“Dr. Ashburner on Spirit Rapping.”
- June 29, 1863.—“Wooden Spirits.”
- May 18, June 15, 29, July 20, August 17, October 25.—“Letters on Spirit Manifestations.”
- Saturday Review*, January 12, 1856.—“Superstition and Science.”
- December 22, 1860.—“Spiritualism.”
- December 14, 1861.—“Spiritualism in America.”
- June 14, 1862.—“Supernatural Logic and Grammar.”
- October 8, 1864.—“Spiritualism in Extremis.”
- Truthseeker The*, May, June, 1864.—“Modern Spiritualism: its Theories and Manifestations.”
- March, 1867.—“Spiritualism.”
- Weldon's Register*, August, 1860.—“Footfalls on the Boundary of Another World.”
- Westminster Review*, January 1858.—“Spirits and Spirit Rapping.” (This article displays a fuller acquaintance with the then existing literature of Modern Spiritualism than perhaps any other that has appeared in this country.)
- Zoist, The*, April, 1853.—“Spirit Rapping.”
- July, 1853.—“The Mesmerisation and Movement of Tables, &c., Considered, with a Notice of a recent Pamphlet, *La Dans des Tables, Phénomènes Physiologique Démontrés, par le Docteur Felix Rouhand*. In a Letter to Dr. Elliotson, by the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.”
- July, 1853.—“On Table Moving. By the Rev. CHAUNCEY HARE TOWNSHEND. A Letter to Dr. Elliotson.”
- October, 1853.—“Can Professor Faraday Never be Wrong; or, Is Table Turning all a Delusion. By the Rev. GEORGE SANDBY.”
- Ditto.—“Table Turning in Distant Lands.”
- January and April, 1854.—“Table Moving, Rappings, and Spiritual Manifestations. By J. W. JACKSON.”

Zoist, The, January, 1854.—“Raving Madness, excited by Spiritual Table-Turning Fancies, and Cured with Mesmerism. By Mr. HERVEY JOSEPH FRADELLE, of Camden New Town.”

— July, 1854.—“More Insanity from Spirit Rapping Fancies. By Dr. ELLIOTSON.”

— Ditto.—“An Account of Spiritualism. By JOHN W. EDMONDS and GEORGE T. DEXTER, M.D.: with an Appendix. By NATHANIEL P. TALLMADGE, late United States Senator and Governor of Wisconsin. New York: PARTRIDGE and BRITTAN.”

— October, 1854.—“A Case of Spirit Rapping above Three Hundred Years Old, equal to any of the newest, sagaciously viewed, skilfully cured, and recorded by the Abbé Langlet. Translated by Dr. Elliotson. With the Testimony and Opinions of the Rev. Dr. Cumming on Rapping and Table Moving.”

— January, 1855.—“More Frightful Mischief from Spirit Fancies.”

THE DIVINING ROD IN AUSTRALIA.

IN the area of Kiora, lying to the southward of Ararat, the settlers who are very anxious to discover springs of water upon their selections, have engaged the services of an old man, apparently between sixty and seventy years of age, who professes to discover springs by the aid of a divining-rod. He has already pointed out spots where he confidently states water will be found at a moderate depth, and the farmers are now engaged in practically proving his skill. We are told the diviner holds a slender strip of steel between the finger and thumb of both hands, and walks about the land with it in this position. When water is approached, the rod trembles violently and the motion ceases as the place is left. One of the settlers, Mr. Tomkins, with the view of testing his accuracy, had the diviner blindfolded (after pointing out the spot where the water would be found) and taken to another portion of his land, but he states that the motion of the rod led him, with but little hesitation, back to the same place. The old man refuses to take money for his services till water be obtained, and when proved to exist asks £3 from each individual. He states that the rod was owned by his father, and that it will not indicate water in the hands of any of his brothers. While engaged at Kiora he shewed some of the farmers letters which he had received from a number squatters engaging his services on their stations in a similar capacity; and he left to fulfil these engagements, with a view of returning for payment when the sinking is concluded. He professes to name within three feet of the depth at which water will be obtained, but cannot say if it will prove fresh or salt—*Melbourne Argus*, February 25th, 1867.

THE
Spiritual Magazine.

SEPTEMBER, 1867.

JOSEPH BALSAMO, THE SO-CALLED
COUNT CAGLIOSTRO.

By WILLIAM HOWITT.

IF Cagliostro was not one of the most consummate scoundrels that ever lived, he has been the most unfortunate of all men in his biographers. So far as I have been able to discover, there does not seem to have been a single life of him written, at or near his own time, by an impartial and trustworthy person. Carlyle, in *Frazer's Magazine*, vol. viii, July to December, 1833, gives an account of him in his usually vicious and absurd style; he admits that it is chiefly formed on the volume published by an agent of the Inquisition of Rome, before which Cagliostro was examined, and in whose dungeons he terminated his existence in the summer of 1795. He refers to a *Life of Count Cagliostro*, price three shillings, published by Hookham in 1787, of course, eight years before his death; a "*Memoire pour le Comte de Cagliostro*," with "*Requête à joindre*" from the Bastille, when he was confined there in 1796 on account of the affair of the Diamond Necklace; the "*Lettre du Comte de Cagliostro au Peuple Anglais*," published soon after at London; "*Memoires Authentique pour servir à l'Histoire du Comte de Cagliostro*," twice printed in 1786, i.e. nine years before his death, in Strasburg and in Paris, which he calls a swaggering lascivious *novellet*, without talent, worth, or truth, happily of small size; all these, indeed, he treats as unauthentic; a small pamphlet, "*Cagliostro démasquée à Varsovie in 1780*," as little better. He then comes to his main authority, the issue of the Inquisition, a French translation of which he follows, dated 1791, "*Vie de Joseph Balsamo comme sous le Nom de Comte Cagliostro*."

This is the same which I possess in German, published in the same year, 1791, at Zürich. This professes to be based on the

acts of his trial kept in the Inquisition ; but, of course, no more to be relied on than any of the others. The Inquisition would have condemned Balsamo simply for being a Freemason, Freemasonry being laid under the ban of the Church by two successive bulls of the Pope's, "as heretical and impious, blasphemous and superstitious;" and, black as the Jesuit Inquisition has painted Cagliostro, it is still no blacker than it has painted Luther and his fellow reformers.

Carlyle seems to think Schiller's "*Geister-Seher*," and Goethe's comedy of the "*Grand Kophta*," originated in the idea of Cagliostro, which is very likely; the latter did, undoubtedly for he has taken the very title which Cagliostro gave to himself of Grand Kophta, and has only shortened his name by calling him Count Rostro instead of Cagliostro. The comedy, indeed, is the story dramatized with very little alteration of the Diamond Necklace, in which Cagliostro played so conspicuous a part and for which, in company with his accomplice, Madame La Motte, he was put into the Bastille. Instead of Marie Antoinette, in whose name the necklace was obtained by La Motte, Goethe gives a nameless Princess; instead of La Motte, a Marchioness; instead of Cardinal Rohan, a Dombherr, or church dignitary. From the way in which he treats Cagliostro, it is clear that he regarded him as a consummate charlatan and humbug: "a trickster," he says, "but a trickster of a talent amounting to genius of no ordinary stamp, an incarnation of cunning and impudence."

In his tour in Italy in 1787, when at Palermo in Sicily, recollecting that Cagliostro was born in that city, he enquired after, and found living there, his mother and sister, the latter of whom was a widow with three children. This was three years before Cagliostro was arrested in Rome, and nine before he died in the Inquisition. The mother was old and failing, all were extremely poor. They had heard of Joseph associating with princes and nobles, and living like a noble himself, but he had never sent them a word of greeting or recognition, much less any assistance. Goethe putting this conduct to all the rest, calls him, "one of the most extraordinary monsters which the age had produced." His relatives he found very decent sort of people; delighted by his visit, and extremely grateful for some money which he raised them on his return home, and sent them, as the old mother had said she thought it hard that her son had not sent a sum which she had managed to pay with difficulty to get him out of prison before he left Palermo. On learning of Cagliostro's arrest and imprisonment by the Inquisition, Goethe sent them another sum, which is as much to his honour, as Cagliostro's total neglect of his mother and sister are to his disgrace.

Besides these authorities, Carlyle refers to Cazanova:

Luchet's *Essais sur les Illuminés*, printed in Paris, 1789. *Lettre du Comte Mirabeau sur Cagliostro et Lavater*, Berlin, 1786, p. 42. *Zeitgenossen*, No. xv. Frau von de Recke, a Popish countess wrote a book to expose him. *Memoirs de l'Abbé Georget II.*, 48. *Meiners Briefe über Schweiz*, as quoted in Mirabeau. Besides these, there is a memoir of him in the *Biographie des Contemporains*: and Dumas' *Romance of Cagliostro*, which is a romance.

These seem to be all or the chief accounts of Balsamo, *alias* Cagliostro; and those noticed by Carlyle are pronounced by him for the most part untrustworthy, and are all unfavourable to him. There does not seem to have been any narrative of him that draws a picture which recommends him. Carlyle himself falls back on the memoir of the Inquisition, as the only one in any degree to be depended upon. Let us then see what this says of him, professedly as drawn from the evidences of his trial, preserved in the archives of the Vatican. We can there see how much of real mediumship there seems to have been amid his *charlatanerie*. One thing gives an air of truth to the Inquisition narrative, and that is, an account of him drawn up by a lawyer of high character of Palermo, at the request of the French Government, which was shewn to Goethe by this gentleman. So far as it goes, which is from his birth to his full display of himself as a great master over the spirits, it fully bears out the narrative of the Inquisition. It presents him as a lad, as too clever by half, as having a great talent for forging documents, and as having by one of his forgeries of deeds, led a family into a ruinous lawsuit. That he was expelled Palermo for these crimes, married, just as stated in the Inquisition Memoir; appeared at Rome and Naples as the Marquis of Pellegrini. That he dared in this character to reappear at Palermo, was thrown into prison, but managed to get liberated, and start again on his travels, and followed out the same practices. With the Palermo buttress to the Inquisitorial fabric of Rome, we may now proceed to that work; it is entitled: *The Life and Actions of Joseph Balsamo, so-called Count Cagliostro; together with some information on the nature and condition of the Sects of Freemasonry*. From the evidence of the trial conducted in Rome against him in 1790: translated from the original, printed at the Papal Printing Office. Zürich, Orell, Gessner, Fuessli & Co., 1791.

The Inquisitor opens his account of Cagliostro with this flourish of trumpets:—"The life of a man who during a career of seven and forty years wrapped himself in a perpetual veil of mystery; who was regarded by many as a model of heroism and learning, and others as a combination of heresy, deceit and recklessness, which confounded the judgment of most men; who in

the course of his busy affairs filled the whole world with his fame; and who, finally, in his latest moments fixed the eyes and the attention of the whole universe on him; such is the life which is the present subject of an earnest and salutary notice, since it has pleased an adorable Providence to conduct it to a point from which no doubt can any longer be entertained whence the deceived believer may recognise his error; the catholic may be put on his guard against the designs of hell, the learned may perceive the falsehood of his views, in so far as they are not grounded in religion; the ignorant may preserve himself in humility against a flight to which his powers are not adequate; men in general may tremble at the danger of misery to themselves; and, finally, the whole world may find matter to exalt the triumph of the faith and of the truth."

Joseph Balsamo was born on the 8th of June, 1743, at Palermo. His parents were Peter Balsamo and Felizia Braconieri, both of respectable descent. After the death of his father, who was a merchant, and whilst he was a mere boy, he was adopted by his maternal uncle, and instructed in the necessary branches of education and in religion. To both these he early displayed a repugnance, and repeatedly ran away from the school of St. Rochus at Palermo, in which his relative had placed him. At the age of 13 he was handed over to the General of the Brothers of Mercy in the convent of the order of Cartagirone. He was admitted as a novice, and put under the care of the apothecary, with whom he might commence the study of chemistry and pharmacy. His abode in the convent was but of a short duration, for he was continually shewing proofs of a most demoralized character, which compelled the monks to chastise him. Amongst other wickednesses, when he would, according to the custom in monasteries, read to the brethren during their meals, he did not read what was in the book before him, but what came into his own head. When the reading was in the Martyrology, he interpolated for the names of the holy martyrs those of the most abandoned characters that he could think of. His penances and corporal chastisements for these escapades were so severe that he fled the convent and returned to Palermo.

From this moment he is described as leading a life of the most constant and varied deceit and crime. He is said to have addicted himself to painting, but without success. To have learned the use of weapons, and to have been continually engaged in disturbances amongst a set of lewd companions in the country; in resisting the police; in forging tickets to the theatre, and tricking such as employed him in any possible way that he could. That he got admittance to a lawyer's office, and there forged a document by which a certain Marquis Maurigé defrauded a

religious house. This fraud was only discovered many years after he had left Palermo. He was accused also of murdering a canon. For these crimes he was various times arrested but by one means or other escaped punishment. He was at length obliged to quit Palermo, for a trick played upon Marano, a goldsmith, from whom he had obtained a sum of money for telling him of a treasure hidden in a certain cave, and then surrounding the credulous goldsmith with a set of his companions, dressed up as demons, and cudgelling him unmercifully. The goldsmith having his eyes thus opened, summoned Balsamo before the police, but he left Palermo too nimbly for them.

Even at this time he was declared to practise sorcery, or a jugglery of pretended sorcery for gain. After various wanderings in which he had visited Rome, he turned up at Messina, where he was in company with a certain Altotas. They gave themselves out as great chemists, and spoke different languages. They set sail together for Alexandria in Egypt, where during a stay of forty days Altotas performed many chemical operations. Amongst others they dressed hemp and flax to appear as silk, and made much money. Thence they sailed to Rhodes, where they practised the same arts, made again much money, and intended to return to Cairo, but were driven by contrary winds to Malta. There they worked in the laboratory of the Grand-master Pinto, but Altotas dying there, Balsamo sailed with one of the Knights of Malta to Naples. From Naples he made secret passages to Messina where he met with one of his old comrades who had helped to play the devils when they so unmercifully cudgelled Marano the goldsmith, and was with him arrested for an alleged attempt to seduce a lady, but escaped, and Balsamo soon after appeared at Rome.

He now used different costumes and appeared as different characters. At one time he was an abbé, at another a man of the world. In Naples he had made the acquaintance of a certain prince, and by letters from him, real or forged, and other means, obtained access to many people of distinction, amongst them to Baron Breteuil, the Maltese Ambassador in Rome. He lived in the Sun Hotel in the Rotunda and procured money by various arts. And here began the most infamous career of his infamous life, if the Inquisitor is to be credited. He married a very handsome young woman, who though only a servant maid, was of superior intelligence and manners, named Lorenza Feliciani, who lived near the Trinita de Pellegrini, and from this time for many years lived by trading upon her honour. The wife, it is stated, had an unconquerable repugnance to this manner of life, but was compelled by Balsamo, not without horrible threats, to submit to it. The story of this infamy, and of all the libertines of noble

and princely rank at whose expense Balsamo managed to live in luxury and splendour, is too disgusting to be more than alluded to. One of the persons thus connected with them was a licentious Marquis Agliata, and another Octavio Nicastro, who as a murderer ended his life on the gallows. Having quarrelled, Nicastro accused Balsamo and Agliata of forgery, and they fled Rome, where Balsamo last appeared in the uniform of a Prussian colonel, and declared himself an officer of the King of Prussia.

At Bergamo where they next practised their forgeries and impositions, they were arrested, with the exception of Agliata, who escaped with what little money they had, and Balsamo and his wife were expelled the city in the utmost indignance. Soon after managing to clothe themselves as pilgrims, they travelled through Sardinia, Genoa, and Antibes, preying on the religious brotherhoods, as persons on a pilgrimage of penance, and turned up at Barcelona in Spain. Thence they reached Madrid and Lisbon; in all these places they practised the same infamous means of livelihood, and from Lisbon set sail for London. In London Balsamo's proceedings, according to this memoir, were of the same infamous character. On pretence of being an elegant painter, an English gentleman employed him to paint and embellish his country house, but was soon convinced that he was in this respect a thorough hoax. He was compelled to make a hasty exit from England into France. This first visit to England was in the years 1771 and 1772; and the *Courier de l'Europe* gave a fearful narrative of his doings there.

He is stated to have made the journey from Dover to Paris with a certain M. Duplesirs, who afterwards managed to get Madame Balsamo away from him, and that Balsamo had his wife arrested and confined in St. Pelagia. The revelations made on the examination of Duplesirs and Madame Balsamo, of the extravagance of Balsamo and the frauds committed on tradesmen, Balsamo, after he assumed the name of Count Cagliostro, thought necessary to deny in his *Letter to the British Nation*, declaring that the said Balsamo and the said Lorenza Feliciani, were totally different persons to the Count Cagliostro and the Countess Serafine Feliciani. The identity of these persons, however, the historian of the Inquisition asserts is proved by the acts of the Court in which Madame Balsamo was tried, and which were printed in the publication, *Ma Correspondence avec la Comte de Cagliostro*.

At this time he is said to have pretended to be able to make gold, and to lengthen life by his profound science, and under these pretences to have swindled two persons of condition out of 500 louis-d'ors. The consequence was that he was glad, through means of a forged passport, to escape from France, and wan-

dered about for some time in Belgium, Germany, and Italy, finding his way back at length to Palermo. But this was only running into the lion's mouth. Marano, the goldsmith whom he had so shamefully robbed and mis-handled, and the sufferers by the forged will of the Marquis Maurigé, were soon upon him, and he only escaped as by miracle. His career of a like stamp continued in Malta, Naples, Marseilles, and in Spain; where in Barcelona, Alicante, Cadiz, and other cities, he perpetrated continual swindles, pretending to make people young again, to make the ladies' skins fair as angels', and to show the greedily credulous how to make the philosopher's stone. When Spain became too hot for him, he and his wife again sailed for London, his wife's brother, who had shared their impositions and their gains, going another way.

During his stay in London he is reported to have grossly cheated a Mrs. Fry and a Mr. Scott, by pretending to know through his occult arts, what numbers would turn up in the lotteries, and to have obtained a necklace of brilliants from Mrs. Fry on pretence of knowing a mode of increasing the size and splendour of the brilliants. For these frauds he was arrested and tried, but Mrs. Fry and Mr. Scott having no witnesses of the transactions, and Mrs. Balsamo swearing stoutly that the whole was false and a conspiracy, the cases were dismissed. The memoir writer of the Inquisition says that both Cagliostro and his wife candidly confessed these tricks practised on the heretics under examination.

During this London sojourn Cagliostro came upon the great opportunity which opened to him the grand drama of all his future life—he was initiated into Freemasonry. This gave him the idea of establishing a new sect of Freemasons, the Egyptian, and of putting himself at the head of it. It was in this character that he afterwards won so wonderful a reputation and played the part of the very prince of charlatans, and was worshipped by hosts of followers in various countries as if he had been the veritable Demiurgus himself, gushing over with powers of creation, transmutation, and miracle, as the sun pours out his inexhaustible rays. Swedenborg and Mesmer, fortunately for him, had appeared, and Cagliostro, having made himself master of the wonderful forces, magnetic and spiritual, which through them had become developed, and mixing these up with his pretended mysteries of Egyptian Freemasonry, he was prepared to confound and astonish both gentle and simple, learned and unlearned. With the conception of the astounding scheme of daring humbug which now dawned on his fertile imagination, he laid aside the already too familiar name of Balsamo and the uniform of the Prussian colonel, and assumed the name of the Count Cagliostro,

and the character of Grand Cophti, or High-priest of Egypt. Sometimes, indeed, he appeared under the title of Marquis Pellegrini, Marquis d'Anna, Marquis Balsam, and Count Fenise. To some simpletons he asserted that he lived before the Flood; that he was present at the marriage at Cana in Galilee; that Malta was his birthplace, and that the Grand Master of the Order of Malta and the Princess of Trebisonde were his parents. He now assumed all the state of a prince; he and his wife appeared in the most splendid costumes, she adorned with the most valuable jewels; horses, carriages, servants, were all on the most *recherché* and magnificent scale. His Freemasonry was surrounded with the most mysterious and imposing ceremonies, and represented as the most ancient and perfect of all, the origin and mother indeed of all other Masonry. He gave it out that he had travelled to Mecca and Medina, in which latter city he was called Acktarat, and was entertained by the Mufti Salaakym. There he was instructed in the chief eastern languages and in all the secrets of Arabian chemistry. In Egypt he had discovered the wisdom hidden in the Pyramids, and through it penetrated into the deepest arcana of nature. The credulous and greedy listened to all this daring impudence, and in hopes of profiting by it furnished the funds which he lavished on his numerous trains of servants, clad in liveries which cost twenty louis-d'ors each, and in all his other extravagances.

Having struck this audacious stroke of imposture, and found it take, he travelled over all Europe forming lodges of Egyptian Freemasonry, and establishing annual subscriptions, which were all to flow through their concentrating channels into his capacious pouch. A more daring scheme of delusion was never planned, and it was carried through for thirty or forty years with an address and an unblushing assurance which perhaps no man besides Cagliostro ever possessed. The grand object of his Freemasonry, he gave out, was to ensure the physical and moral new-birth of man, and consequently the perfection of his nature. Besides this, he could turn quicksilver into silver, any common metal into gold, hemp into silk, and his fee for initiating rich dupes into these arts, frequently amounted to a thousand sequins. He was now constantly travelling over Europe, founding Egyptian lodges, and receiving the homage and the solid cash of the "large family of fools," as Oliver Goldsmith calls them. He went as far north as Warsaw, Petersburg, and Moscow, as far south as Italy and Spain; and in all places, in the most acute and brilliant capitals, he found thousands of the members of this large and profitable family, and received a homage little short of divine worship. In fact, there are letters to him still extant in which he is styled "the divine Cagliostro."

During his stay in Paris, in the time of his full glory, he became involved in the notorious history of the Diamond Necklace. It is difficult to decide whether Cagliostro or Madame La Motte were the deeper plotters in this intrigue, in which under pretence that Queen Marie Antoinette wished to possess herself of a most valuable diamond necklace, in the hands of a Paris jeweller, the Cardinal Rohan was induced to obtain it, and give security for it, and hand it over to Madame La Motte in the park at Versailles by night, believing her to be the queen. By this means the fair fame of the queen received a mortal wound, and La Motte and Cagliostro found themselves in the Bastille. Here, however, Cagliostro, according to his own confession in the Inquisition, if that is to be believed, so hardily swore his own innocence and the guilt of La Motte, that she in her fury flung a candlestick at his head in presence of the judges, and Cagliostro was discharged, but ordered to quit Paris within twenty-four hours, and France within three weeks. On the 20th of January, 1786, however, he wrote a letter from London to his adherents in Paris, in which he declared the Bastille would be pulled down, and its site converted into a public square and promenade; that *Lettres de Cachet* would be abolished, and the States-General called together, which shewed that he was either a shrewd calculator of political consequences, or very prophetic.

His sojourn in London was soon terminated again by the incessant exposures of him by his indefatigable enemy, Morand, of the *Courier de l'Europe*. He tried various states in Germany and Austria, the cities of Basle and Trieste, but was compelled soon to quit them, one after another, and however full of peril the attempt, he finally ventured on Rome, where he was quickly arrested, and on the 27th of December, 1789, was committed to the Castle of St. Angelo as prisoner of the Inquisition. The priests had long had their eye on him. Twice had all Freemasonry been denounced by Papal bulls as heretical, anti-religious, and odious to the Holy Mother Church, as every secret society was and is, except her own. Cagliostro had made no secret of his contempt of the priests; had boasted of his having made them the butt of his jests and his sarcasms, and that the privileges of his Egyptian Freemasonry were the keys of freedom from all the despotisms of the Church. His doom was certain; never again would he set a free foot outside the walls of his dungeon. Not all his magical arts, not all his secrets of Mecca and the Pyramids, not all that he had learned from his deep communings with the Egyptian priests, or his command of the powers of the visible and invisible could enable him to shake off the fetters of the Fathers of Rome, or elude the tender mercies of the Inquisition.

In the copious details of his numerous examinations by the Inquisitors, Cagliostro is made to confess the whole of his system of frauds and lies. We have the revelation of all the interior secrets and ceremonies, oaths and plottings of his Egyptian lodges. His wife who was kept wholly apart from him, was played off skilfully against him. When he protested that he had never taught anything contrary to the doctrines and the honour of the Church of Rome, he was reminded that his wife had freely laid open all his heresies and hatred of the Church of Rome. She was represented as only too much delighted to have escaped from his tyranny and awful indignities. What is curious is that Madame Balsamo is made to assert that on no account would her husband ever explain to her the secret of his spiritual power. In vain did she, time after time, entreat him to admit her to a knowledge of the nature and origin of this power by which he produced such marvellous manifestations, opened up the secrets of other bosoms, and discovered the passing of events at a distance. He replied that she had not courage and strength for such knowledge. This bears the air of truth, as Cagliostro is not the only medium who has exercised the same reserve, and on the very same plea, towards his wife even in our time.

In his system of Freemasonry he had, contrary to the custom of Freemasons, introduced women as well as men, and a ribbon was given the female masons on which was embroidered "*Union, Silence, and Virtue,*" in English. It was a great charge against him that he admitted all sorts of people to membership in his lodges—Catholics, Protestants, Calvinists, Jews or Mahometans; and that he had an especial antipathy to Moses, whom he called a robber, because he robbed the Egyptians of their jewels and other valuables. It was asserted that his wife had given as the cause of this antipathy that Moses never would appear in the manifestations obtained in his lodges. Yet the Inquisitors allow that he declared that the great objects of his system were to demonstrate the being of God and the immortality of the soul; that his system was placed under the protection of St. John the Evangelist; that the patents of membership and of different ranks commenced with the words, "*Honour, Wisdom, Unity, Benevolence and Prosperity;*" and the members were exhorted not only to cultivate the honour due to God, but also that due to the sovereign; and the women were commanded not only to maintain secrecy on all which concerned the Order, but exhorted to the love of God, the honour of the sovereign, the honour of religion and the laws, and the love of the neighbour.

They are compelled also to admit his power of declaring events by some means or other. He foretold the destruction of the Bastille, and the death of Herr Sceiffart, the head of the

Illuminati, at Leipsic, in a month, which took place, Sceiffart committing suicide. He continually in his lodges told things which were taking place at a distance at the moment. This he did in the manner of the Egyptian magicians, which has been made so well known by the accounts of Mr. Lane and others; a practice which, no doubt, Cagliostro had learned during his visit to Egypt. He made use of a boy or girl of merely childish years, most frequently a boy. He was made to kneel down before a small table on which stood a vessel filled with water, and behind it some lighted candles placed. Cagliostro then laid his hand on the boy's head and uttered a prayer for the successful result of the operation. He then ordered the boy to gaze steadily into the water, who soon began to cry out that he saw something extraordinary. At one time it would be a fine garden. Then he would say he saw something white in it, but indistinct. Then he would begin to clap and gesticulate like one possessed, and say he saw a child like himself, but who appeared to be an angel, which he would describe.

On one occasion the father of the child begged that he might tell him what his daughter was doing at a country house fifteen German miles distant from Mietau, where they then were. The boy, again looking into the water, said he saw his sister descending the steps in front of the house, and embracing his younger brother. This was declared to be impossible, as this brother, the father said, was some hundreds of miles distant. Cagliostro demanded that a messenger should instantly be dispatched to the house in question to ascertain the truth or falsehood of the vision. The messenger returned bringing the news that the whole of the vision was literally correct, even to the return of the brother who was supposed to be far away.

Numbers of such cases, all proving themselves true, excited the greatest enthusiasm regarding Cagliostro wherever he appeared, from Petersburg to the south of Germany. On one occasion the marriage of a young lady was foretold though she was not then known to the man she was to marry. On another he laid open a great crime then utterly unsuspected in the person who had committed it. He foretold the coming misfortunes of a certain prince, and the early death of a lady then in perfect health. All these revelations Cagliostro declared before the Inquisitors were the result of direct and divine interposition, though many, he said, believed he possessed a *Cabbala*, or a supernatural foresight, an opinion from which nothing could move them.

The Inquisitors endeavour to get rid of the supernatural by assuring us that his wife confessed that the cases were generally planned. That he had got some information beforehand about

them, and so on; but this was so obviously false and impossible that they are obliged to give up that way out of the difficulty, and declare that he drew his knowledge from the devil.

Some remarkable passages regarding Cagliostro, and which seem to bear evidence of extraordinary mesmeric or spiritual power, are given in this Magazine for the year 1863, p. 550, from *Colmack's Reminiscences of Talleyrand*. There he is said to be "a man in the very flower of his age, of exceedingly prepossessing appearance; his person though small, so well and firmly knit, that its proportions seemed those of a much larger man. His countenance was remarkably keen and penetrative, being formed of a succession of sharp angular lines, which gave him a look of cunning that he would willingly have disguised, and with which the solemn tone and mysterious aspect were altogether at variance."

This account agrees very much with that of Lavater, whose description of his person is much more favourable than that of the Inquisition, and who, though quite capable of judging of any mesmeric or spiritual claims, had no faith whatever in his moral character. That the Inquisitor depreciates Cagliostro's person is pretty strong evidence that he was likely to do the same by his life and character.

The Inquisitor is also compelled to confess that Cagliostro asserted that he always testified and exerted himself against the ordinary Freemasons and the Illuminati, whom he accused of being hostile to kings and the pope, but he charges him with falsehood in this respect. He declared that he had discovered that the order of Freemasons of the strictest or illuminated class, had 20,000 lodges in Europe and America, every such lodge being under obligation to send twenty-five louis-d'ors to the general treasury every year.

Cagliostro asserted to the Inquisition that during some years that he lived at Strasburg, he performed daily numerous cures by his laying on of hands and prayer, and that his house was crowded with crutches which lame people had left behind them. It would have been satisfactory to have other evidence than his mere assertion for this fact. In Lyons, which was the head centre of his operations, his followers erected a splendid building as the Mother Lodge of the order of Egyptian Freemasons, which was opened with extraordinary and gorgeous ceremonies. During all this time Cagliostro lived the life of a prince in his house splendidly furnished, with magnificent equipages, with a great train of servants in rich liveries, and with an enormous correspondence with the most distinguished Masons of his Egyptian order and others, who worshipped and flattered him in the most extravagant style.

The Inquisitors are much delighted with the account of two cunning fellows who went to Cagliostro and pretended to desire enrolment in the order of Egyptian Masons, but took care to decline the patent when made out, which was charged several louis-d'ors: and who tempted him by the sight of a dazzling ring on the finger of one of them, which Cagliostro, with all his boasts of knowing all secrets, did not, they asserted, perceive to have only a false stone. They make him also subscribe a full confession of all his deceits and deceptions: and that he did this with tears running down his cheeks, in the faint hope that they would eventually set him at liberty. That he knew that the whole of his Egyptian Masonry was a thorough swindle, and that he never had any intention or belief of effecting a new birth of mankind. That he was Deist, Atheist, Materialist, Calvinist, Lutheran, Protestant, as it served his turn, but never Catholic. When they asked him, however, whether he believed men had the power to command heavenly spirits, they permit him to make this rational answer:—"I believe that man by permission of God, may arrive at such a power, since the blessed Saviour before his death and glorification conferred on his disciples the divine vision, and as man is made in the image of God, and raised to the same nature by the incarnation of Christ, which is the privilege of men and not of the angels."

Such is the account by the Inquisition of the famous Cagliostro. They had him in their power and reported him pretty much as they pleased. But, in default of better information, we must draw our opinion of him from other considerations. That Cagliostro possessed great spiritual powers is clear, and is not wholly denied by these his mortal enemies; but it is equally clear from the whole of his history, from whatever sources, that he used these powers for gross deception and for the indulgence of personal aggrandisement. He was essentially a humbug, and with all his powers an arch-impostor. All his system of Egyptian Freemasonry, his pretence of making gold, of a physical and moral perfection of humanity, of restoring youth, of his living before the Flood, being the son of the Grand Master of Malta, &c., were impudent impositions. The real power which he possessed was used, not in its honest simplicity, and for the good and enlightenment of man, but for the gratification of a vain and meretricious ambition. So used, such powers are a prostitution and a crime of the deepest dye. They bring the most marvellous and most beneficent powers which God has implanted in human nature into contempt and hatred, and arrest the otherwise genial progress of truth as by a demon's hand. That Cagliostro had not a spark of the genuine nature of the inspired philanthropist in him is shewn by the fact revealed by Goethe,

that in all his career of thirty-seven years of amazing success and reputation, when he threw about gold and diamonds like dust, and aped the grandeur of a prince, he left his mother and his sister without a single testimony of his remembrance. He did not even send one cheering word of recognition to the poor woman who gave him birth, nursed and reared him, and incurred a heavy debt to liberate him from a well-deserved dungeon.

The possession of great powers of our high and more mysterious nature by such men, thus used, so far from receiving honour from us, covers them in my opinion with the blackest infamy, and Cagliostro the Spiritualist, but at the same time the pretended Grand Cophti, maker of gold, the restorer of youth, the perfecter of human nature, the enlarger of brilliants, the son of the Grand Master of Malta and the Princess of Trebisonde, the initiated of the Pyramids of Egypt and the sages of Mecca, who left his real mother and family in the deepest neglect and penury, should stand to all time branded with deepest infamy, and as having only one superior in spiritual crime, namely, Judas who sold for money his Divine Master.

This is the judgment which we would pronounce upon him were the whole of the volume of the Inquisition annihilated and driven from our memories. It is a judgment grounded on the whole colour and character of his life, which with some real powers, was one of pompous and shameless humbug. His Egyptian lodges and elaborate ceremonies, all his parade of Masonic officers, Venerables, Sub-Venerables, Orators, Sub-Orators, Keeper of the Seals, of the Archives, and the Treasury, Grand Inspectors, Masters of Ceremonies, &c. ; all his display of rites, rules, instructions, instruments, trines, quadrants, pentagons, staves, paintings, costumes, oaths, incantations, his own sign of a serpent with an apple in its mouth and its tail terminating in an arrow, are all the apparatus of an audacious system of deceit and imposition, insulting to the common sense of mankind. Such a man does not bury his talent in a napkin, but in a heap of fallacies and trickeries whose sole object is to bamboozle the simple for his own base emolument and mountebank honour. Such men are deserving of the most unmitigated condemnation, for they are those who make truth appear a lie ; who by their deceptions give the air of deception to the real powers which they possess, and render the progress of genuine knowledge through the world a perpetual martyrdom and the scoff of fools.

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES IN 1866.

IV.

THE NUMBER OF SPIRITUALISTS IN AMERICA.

BEFORE continuing these "Notes" it seems necessary, and is only respectful to my distinguished critic, that I should submit some remarks upon the interesting communication from Judge Edmonds of New York, which appeared in the July number of this Magazine, in which he controverts the correctness of my impressions as to the number of Spiritualists in the United States, and presents reasons for now estimating their number about four times what I had roughly guessed, and more than double what he had himself only last year calculated them to be.

It would be gratifying to find that my impressions in this matter were so erroneous; and it must be admitted that the reasons urged for the revised estimate are plausible and very strongly put. Nevertheless, I am bound to confess myself unconvinced by them, and must as yet hold that the original estimate of the Judge was more nearly correct, if indeed, my own more moderate assumption, or rather, let it be said, extreme admission, for such it seemed to me, of possibly about 10 per cent. of the entire population, was not still nearer than either to the true proportion.

My first reason for still retaining this position is, that "the 80,000 or 100,000 Spiritualists" in New York City alone, claimed by my eminent censor as much beyond what I was likely to imagine, happens curiously enough to be a very close approximation to the per centage I had stated! The City of New York contained at the census in 1860, if I remember correctly (for I have not the census tables beside me to refer to), about 750,000 inhabitants. Allowing for the growth of the additional years it will be seen that the numbers will now be something between 800,000 and 1,000,000; of which ten per cent. would give what Judge Edmonds mentions. But if his revised calculation were correct the numbers ought to be more than three times that, or from 300,000 to 350,000—a number so glaringly beyond the probable fact that I cannot conceive of any persons acquainted with the city seriously maintaining it.

Were the same scrutiny applied to other large centres of population, such as Philadelphia, Boston, Cincinnati, Chicago, and St. Louis, I believe that the same conclusion could not be avoided. Such at least I must abide by as the result of my own experience in these cities, until some more constraining evidence

than has yet been produced demonstrates my error. In Keokuk, Iowa, where I resided several weeks, and the present population of which I estimate to be between 10,000 and 15,000, a tenth would be, I think, an extreme allowance; but I shall be glad if the Magnetic Physician, already alluded to in these Notes, whose means of determining the subject must be greatly superior to mine, should be induced by this reference to correct me if I am in error. His correction or confirmation would be an important fact as enabling me to judge of the validity of my experience in other cities.

In Cincinnati I had some difficulty in finding the place of meeting of the Spiritualists, though my enquiries were made at various places in the city; and after spending an interesting Sunday forenoon at the Children's Lyceum there, two facts came to my knowledge which strongly corroborate the opinion I had formed from previous intercourse with the general public. The first was, that the lady who had addressed the children that day had suffered considerably, and still lived under great disabilities, for her devotion to Spiritualism; and the second was that my informant, a young man of intelligence and goodness, a teacher in the Lyceum, was himself the only one in his family who had embraced Spiritualism, and in taking the part he did in the movement was acting against parental authority. The conversation I had with this young man quite supported the conviction that, so far as Cincinnati was concerned, ten per cent. of the population would be a most ample allowance. This being the head quarters of Mr. J. M. Peebles, whose name is well known in the Spiritualist ranks, I endeavoured to find his residence before meeting any of the body at the Lyceum, but without success. I subsequently learned that Mr. P. was not at home; my endeavour to see him therefore was needless; but *during* that endeavour I met with so many indications of a want of sympathy with Spiritualism and a want of knowledge of it and its leading men, that I could not resist the feeling that the subject was by no means popular there. I shall be much surprised if Mr. Peebles himself, or any other prominent person in Cincinnati, notwithstanding this, assures me that two-fifths of the inhabitants are Spiritualists, in the modern sense of that term.

Nor was experience like this confined to Cincinnati. I passed through fourteen different States, mixing with all classes of the people in the various localities where I rested any time,—though my *chief* intercourse was with the professional, mercantile, and trading classes,—and my experience was similar in all. In this my second reason for not accepting the new estimate urged upon us is based. It is true that, in pure reaction from

disappointed expectations, my impressions *per contra* may have been exaggerated. I am not at all anxious to defend their accuracy. I *wish* rather to coincide with Judge Edmonds, but find myself driven by force of experience against this wish; and I venture to predicate, that any person visiting the States with the new estimate in his mind, and assuming its verity, will suffer still more severe disappointment.

I freely admit that gentlemen in the position of Judge Edmonds are much more likely to know who are Spiritualists in any given community in the United States than a stranger visiting the country with few introductions, and engaged in no mission calculated to bring them out. At the same time it must be conceded that their very familiarity with believers, especially where the number is considerable, has a tendency to make them ignore unbelievers and to assume their non-existence. Let any one realize to himself a knowledge of only one thousand persons. Say that they are scattered over a pretty wide territory, and that they are interested in a common topic, in the elucidation of which he had taken so conspicuous a part that they were likely to seek his acquaintance. He might receive nearly three letters a day all the year round, and yet not two from the same person. The personal calls upon him might be equally numerous and new. If only half wrote him once a month it would increase his letters by about sixteen per day, and if the other half called upon him each once in three months, he would have from five to six calls every day. But extend the idea and assume that each of the thousand is the centre of 3,000 others (which would still only yield an aggregate of 3,000,000, or about ten per cent. of the entire population white and coloured) and suppose the intercourse, both personal and written, of our imaginary friend were confined mainly to such persons, would he not be very apt to suppose that nearly "everybody" was of the same way of thinking?

I put an extreme case merely to bring out a principle; and of course I admit that my correspondence and intercourse having been mainly with non-spiritualists I was, by the same rule, as likely to underrate as our suppositious friend would be to overrate the number of the faithful. I believe that Judge Edmonds will not consider this hypothesis applicable to him; and, notwithstanding my admission of probable error, I frankly add that I do not think it quite applicable to myself. I sought out believers; I was interested in doing so. Making no secret of my own belief, there was no reason why the persons I met with should conceal, far less deny, theirs, or imply pity, or, as far as politeness would allow, contempt for the side I had espoused. Yet this was so common an experience with me that I could not but allow for it

in my estimate of numbers; nor could I help its colouring my general representations as to the influence of this public sentiment on persons of position in society.

Judge Edmonds reduces my allusion to this influence to the one element of "fear." His words are, "He would miserably misjudge, who, like your correspondent, would infer that this universally-prevailing reticence was the product of fear." Now, if my language is fairly susceptible of so exclusive a construction, I can only say it miserably misrepresents my real opinion. My design was simply to indicate the operation of one influence, the verity of which I consider indisputable, not to imply that it was the only one. Nor assuredly, did I mean to assert pusillanimity pure and simple, such as is implied in the language of my respected critic, to all who were governed by it, though a strained interpretation of my words might afford colourable grounds for imputing this to me. But the real question is, is there a public sentiment in the United States which makes it an act of courage, or more or less of self-sacrifice, or of carelessness of consequences, for a man to declare himself a Spiritualist? I unequivocally assert there is. How this operates upon individuals is not so much to be considered. If a fact, it at least supports my side of the argument. Nor is the inference from it got rid of by the presentation of other reasons for the "prevailing reticence." I do not in the least dispute the existence and operation of these reasons, any more than I admit that they entirely meet the case, or countervail the other equally valid reasons which the Judge would apparently have us ignore. But while his friend Mr. L. is still only Mr. L., and while the necessity remains for the Judge's own advice to persons querying whether they ought not to make public avowal of their belief: "beware of being governed by the selfish desire of martyrdom"—a selfish desire, by the way, which the mass of mankind is in little danger of carrying to any terrible extreme—he cannot wonder that considerable scepticism should exist on this side of the Atlantic as to the existence of eleven or twelve millions of believers (about two-fifths of the whole population) on the other. Certainly, one would think that, were this number correct, the danger of social martyrdom would be reduced to an infinitesimal quantity. When the odds are only three to two, it would betray indeed uncommon want of pluck, or want of faith, or the presence of some unusual motive, to maintain reticence or anonymity, where the circumstances naturally call for frankness and the authentication of the full name.

But I wish to take advantage of the present discussion to enter a plea for those who own the influence of the public sentiment alluded to, and whose motives though susceptible of being analysed into fear of one kind or another, would still be most

imperfectly appreciated and described by being generalized under this vulgar sentiment. I remember being present at a philosophical discussion in which one of the speakers reduced all the affective faculties of the human being to *love*, and ridiculed his opponents for the complexity of their nomenclature. According to this perspicuous method, avaricious, combative, and domineering persons were loving even in the manifestation of these unamiable qualities; for were they not simply exhibiting *love* of property, the *love* of contention, and the *love* of power? Not less various may be the sentiments of those who may be described as influenced by "fear." In one it is fear of ridicule, or the loss of reputation for good sense; in another fear of losing worldly position; in another fear of hurting the feelings of friends; in another the fear lest the sacrifice involved should be greater than his duty to others would justify him in encountering; in another the fear lest the problematical good to society should be incommensurate with the evil to himself: in short, the forms of fear are practically as various as the motives of the human heart, and all the above named modes of its action may be combined in one individual. Giving predominance to some of them—to the question of duty, for instance, to those whose claims are nearer and possibly clearer than those of general society—the fear of consequences becomes a far more respectable thing than it is often conceived, even though it may be conceded that in many cases the individual may be scared only by phantasms of his own creation. Where the risk is real, and the sacrifice certain as far as human foresight can judge, it is clear that a man may be influenced by the public sentiment alluded to, and restrained from publishing his belief in the tabooed truth, or even as far as possible from allowing himself to be supposed a believer, without justly incurring the charge of pusillanimity. On the other hand, a man may incur social ostracism, or any other form of sacrifice, by declaring his faith or allowing it to be inferred, from mere recklessness of consequences, or incapacity to foresee them, and therefore without being entitled to the attributes of courage, public spirit and moral heroism. It is all a question of circumstances, of which the individual in their midst must be presumed to be the best judge.

I beg my respected critic to review my allusions to the state of things in America in the light of these observations, and he will see that I could not mean the imputation upon his countrymen which he found in my language. On the other hand, giving due weight to some of his own expressions, he will I think be constrained to admit that they substantially confirm the correctness of my inferences so far as the operation of public sentiment in the United States is concerned.

In regard to the other point, my inference as to the actual number of Spiritualists in the States, though I, in a friendly way and against my own wishes, dispute the probability of his figures, I do not presume to uphold the infallibility of my own impressions however honestly and in no hostile spirit entertained. It should be remembered, however, that the moderate estimate which I formed was based, not upon the "universally-prevailing reticence" of the people so much, as upon the prevalent scepticism, and the positive, even contemptuous, disbelief which I encountered among them.

The really strong fact *per contra*, affirmed by Judge Edmonds, is that of the Roman Catholic statistics; and though I could not allow this to outweigh altogether the reasons already indicated on the opposite side, I should be glad to learn the process adopted by the priests to ascertain the numbers alleged, the condition of mind brought to the enquiry, and generally all matters which might enable us to judge fairly of their accuracy and want of bias.

I will not do more than barely allude to the apparent inconsistency of the Judge's argument denying the existence of proselytism, and vindicating an assumed grand neutrality of sentiment or calm faith in the progress of truth, with his concluding fear lest my views "if suffered to go unnoticed, would be calculated to engender a feeling of despondency." I certainly entertain them myself without any feeling of despondency; and I think that English Spiritualists generally can bear to contemplate them as the very truth, not to say the mere opinions of an individual, with perfect equanimity,—rather with a faith in the might of truth too profound not to rest in the quiet assurance of final victory, and not to be content with a progress which, even by the lowest estimate, counts its adherents by millions among the best educated people as a whole on the face of the earth.

I close this interruption to the current of my narrative by a word of acknowledgment to the editor of the *Banner of Light*, whose paper of June 29th has been sent me, and my attention called to a paragraph which seems to owe its origin to my reference to the *Spiritual Republic*. How the editor of this Magazine may treat the polite allusions to himself, or whether he will notice them at all, I know not. For myself I can only say that I regret to see the spirit in which the *Banner* has interpreted my silence in regard to it while commending its contemporary. It construes my silence into "a stab in the dark." If the prescience it claims had really presided over its counsels it would have seen the utter fallacy of its imputations, and the perfectly genial and fraternal "quill" which maintained the offending reserve. When the time comes to speak of it,

even its present silliness, or rather, let me believe, the silliness of some underling, who for the nonce had assumed editorial functions, shall not prevent said "quill" doing it justice.

A. L.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

PERSONAL EXPERIENCES AT MRS. MARSHALL'S.

WITHIN the last 12 months I have had the pleasure of making the personal acquaintance of one of our journalists who is on the staff of a daily paper of great influence, and who is also a constant contributor to one of the leading weekly journals.

He is, therefore, a man of superior culture, a teacher of the multitude, and almost, as a matter of course, a *Secularist*; by which I mean one who believes only in tangible, visible materiality, and who entirely ignores the belief inculcated in every religious creed—that there is a SPIRIT-WORLD, where human beings continue to live, and, as we Spiritualists believe, to progress, according to our special states and aspirations, from that mansion in our Father's house where we are individually placed by our good or evil deeds at the change called death. That many of our press writers, with university and collegiate honors, like the leading *savans* of the present day, should reason themselves out of their early training, and become, as a body, materialistic philosophers, is at least a subject of regret.

I do not, however, make it a matter of censure, since I am bound to believe it is the result of honest conviction.

What I quarrel with, and think I have fair right to denounce is, their dogmatic assumptions when dealing with such a subject as Spiritualism, which they do not understand, and will not investigate; and their readiness to ridicule what they cannot reason upon, holding up to public obloquy men, who, after calm investigation, adopt a belief consistent with the religious history of the world, which has become fixed in their minds by demonstrated facts through the evidence of their senses. Especially unjustifiable is it that public journalists should pander to the religious prejudices of society by affecting a pious horror of, and falsely stigmatising Spiritualism as a "heresy" or "blasphemous" thing, being themselves bound by no religious creed whatever. Such conduct is an abuse of the moral power which the press of this country exercises over the minds of the people.

Spiritualism, however, I am bound to reiterate, is a great truth, fraught with stupendous consequences. Its phenomena are real, and cannot be sneered out of existence. The time is, I believe, at hand for their universal recognition.

In proof of the erroneous and unsettled condition of the journalist's mind upon this subject, I am about to give an illustration in the person of the gentleman to whom I have alluded; and as I cannot for the present give his name, I will call him "Truth-Seeker," which, I believe, fairly expresses his state of mind, when, after several conversations, he wrote me a letter, from which I make the following extracts:—

"I think you will perhaps gain a clearer view of my wishes and ideas, in regard to what are called spiritual phenomena, if I endeavour to put them in writing, than you would do from less connected expression in conversation.

"As to your notion that I am determined to disbelieve, it would be (pardon me an expression you have used in regard to one of my hypotheses or conjectures), as ridiculous as you think the idea of trickery in the *séances*, if you had the slightest glimpse of my state of mind. I have a horror of death, as annihilation, so intense and profound, that, were I to dwell upon it long and realise it fully, it would endanger either my reason or my life; and no earthly gain would be half so great to me, as the conviction that death is not annihilation. But the more anxious I am for assurance, the more safe I am to secure that the assurance shall be real, and not liable to be shaken or disturbed To thoroughly investigate these sciences when I have means and leisure, is much at my heart. But sure I am, that to serve any purpose, they must be investigated as science, calmly and impartially, and without assumption. . . .

"There are two points for a student to ascertain:—

"What are the phenomena?

"What is their cause?

"No investigator if he can help it, takes another's experiments on trust; if he can, he tries them for himself Observe that I use words accurately. 'Not believe' does not mean 'disbelieve.' I don't *disbelieve* the spiritual phenomena, or the spiritual hypothesis, but I am not satisfied as to what the first really are, nor *à fortiori*, am I assured of the second.

"Now the former matter can only be settled by a man's conviction by his own eyes. The second can only be solved, as I think in one way:—namely, by exclusion. To prove spiritual agency positively seems impossible; you can prove it only by proving out, so to speak, every other; and the first you would naturally prove for or against is that of imposture. Surely you will allow this, both logically and naturally, to come

first I should be very grateful to any one who would give me the means of fairly carrying out these investigations; especially to you, because I think that you are more inclined than most men to look at the same points that I should, though for different reasons. I mean in such details as the broken stems of flowers, &c. I am not likely, and do not mean to keep silence upon the subject. Many of the things that I have been *told* seem wholly to exclude trickery; but everything I have *seen*, with very slight exceptions, points to it; *i. e.*, everything that a clever trickster would do was done, and with scarcely an exception, everything else failed, &c., &c."

The occasions, when Truth-Seeker saw anything, were one visit to the Davenports and one visit to the Marshalls, which tended to confirm his erroneous impressions of trickery.

I replied to this letter, and said that I felt it my duty to help all honest and earnest investigators, and that I would at once accompany him to the Marshalls, where I was sure I could at least satisfy him that there was no trickery, and that the phenomena *were real*, whatever his conclusions might be as to their spiritual origin.

We accordingly made a visit to these well-known mediums, whose integrity I have upheld, through good and evil report, for the last 12 years. Arriving at their residence, 13, Bristol Gardens, Maida Hill, we sat down with Mrs. Marshall, jun., to the smaller of two tables, which soon became extremely active, and exhibited, in a variety of ways, a force which my friend admitted at once he could not explain; but as if to settle any lingering doubts as to the agency being independent of us, the large table, standing some four or five feet from us, rushed up, and, tilting, laid itself upon the small one at which we were seated. This was evidently a very startling manifestation. It was broad daylight. Truth-Seeker looked as he felt, astounded; and, after a short pause, he said, "I wish it would go back again," which it instantly did. He saw that no one had touched it; and he satisfied himself by a close examination that there was no machinery to account for this unexpected and very convincing demonstration.

We then proceeded with our questions, of which it will be sufficient to say that the replies and attempts by the invisibles to give names and messages were confused and unsatisfactory. This, I have no doubt, arose from the excited and sceptical condition of Truth-Seeker's state of mind; and, as I believe the spirits know best how to impress an unbeliever, they substituted other things which could not be mistaken; and accordingly the first act of this spiritual drama was closed by a second visit of the large table, which came up as before, tilted, and banged the

smaller table with three heavy blows—a sort of hammer-and-anvil reality, which neither of us would venture to question by putting our fingers in the way; and then, having made its mark and settled the question of trickery and delusion in a very practical way, it retired of its own accord to its original place in the room, and remained quiescent.

We then talked upon general subjects, and were about to take our departure, when I asked Mrs. Marshall to shew me the dark room, where John King and Katie held their *conversazioni*.* These are the names, it will be remembered, of the spirits who attend the Davenport's.

I was taken to the room by Mr. and Mrs. Marshall, and found a table and two brass speaking-trumpets upon it. As the requisite condition of total darkness could at once be obtained by closing the door, I requested them to sit down, and let me test their power to obtain the "voices," which they did, and in less than a minute I was addressed in a full round-toned masculine voice, speaking through the largest of the two trumpets, with a salutation, "Well, Mr. Coleman, how do you do?" "Ah! John," I said, "you remember me?" "Yes, oh yes!" "Have you left the Davenport's?" "No, I am still with them." "They are in Russia, I suppose?" "No, they have left Russia; they are now in Denmark."† "Is Katie here?" "Yes, Mr. Coleman, I am here." This was spoken in a totally different tone to the other voice. It was something like a distinct whisper.

"I have a friend in the next room, who is a stranger to these manifestations. Do you think I might bring him in?" "No, he'd be frightened to death." "Not if you would be gentle with him; I am very anxious to convince him of the wonderful facts which you exhibit. You must not be violent; don't do anything to unnerve him; you and Kate must promise me that." "Well, let him come in." I then went into the other room and explained to my companion what had been said, leaving him to decide whether he would enter the room or not. I felt, as I told him, that it was a strong trial to one in his condition of mind. He, however, said he would like it; we accordingly returned together, and, taking our seats, I held his hand, and put my other hand upon both of Mr. Marshall's, whilst my friend took the hand of Mrs. Marshall.

John immediately addressed Truth-Seeker in a jocular

* I gave an account in the last number of this Magazine of several *séances* held in this room as described to me by Mr. Alfred Wallace, when the spirits spoke to him "with ease and fluency."

† I have since heard that the Davenport's have been in Denmark.

manner, and contrary to his promise, gave him a startling proof of his lung power. Some general conversation ensued between my companion and the two spirits, and as John was too loud for him, he requested that Katie should speak to him; for which purpose he took one of the trumpets, and placed the large end close to his ear, and asked Katie to speak. She then said, loud enough for all of us to hear—"You should write a book, sir." "So I would," he replied, "but I don't know enough of the subject yet." "Never mind, we will supply you with plenty of materials." Other remarks were made to him in this way, and to satisfy himself that these voices could not be attributed to ventriloquism, he afterwards explained to me that he had turned his head from the table, and held the trumpet, with its mouth pointing to the vacant part of the room, and quite away from any of us; that he realised a voice speaking in his ear, and the breath of the speaker was distinctly felt by him through the trumpet.

Here let me say that this gentleman is a classical scholar. I regret to say that I am not; and I need hardly add that neither of the Marshalls are "up in the classics."

John then said, "Mr. Coleman, your daughter is standing behind your chair." "Is she? Can you tell me her name?" "Her name is Agapē." "Now, do be serious," I said; "tell me her name, it would be very interesting to me to hear her name." Truth-Seeker interposed the remark—"Agapē, in Greek, means *Charity*." In an instant the voice replied, "No it doesn't—it means LOVE." "You are right," said my friend, "as to the classics, it is there Love; but in the Bible it is translated Charity." John then added, "Agapē is your daughter's spirit name—her earthly name, as you know, was Isabella. Come here next Friday, and I will take her likeness for you—we intend to give something new on Friday."*

During the time, about an hour, which this dark *séance* lasted we had other manifestations. We saw spirit lights playing about over our heads, and, at the request of Truth-Seeker, one of these lights shewed itself upon his hand. We were also sprinkled twice with a spray of *eau de Cologne*, there being none in the room. But the crowning incident, to my mind, of this

* I went on Friday evening and took with me two large plain cards, for the purpose of obtaining the promised likeness, but I did not succeed. It was hardly likely that I should as there was a crowd of visitors coming in one after another! I laid the cards upon the table, having marked them with my initials, and reminded John of his promise; "Promises," he said, "you see, are made to be broken. How can you expect it with all these sceptics present? Your cards are thousands of miles away." I found indeed that the cards had disappeared, and he only, I believe, has been seen there. It is possible, however, that I may still have them returned to me; and if either of them should contain a likeness of Isabella, since no likeness of her is in existence, it will be another marvel to add to the accumulating list of spirit-power.

remarkable *séance* was the allusion to my daughter. I had not the least idea that *Agapē* was the Greek for Love or Charity, and my daughter's name was *Isabella*. In my large experience of almost every phase of spiritual manifestations, I do not remember one instance so conclusive or so unassailable, at all points, as this proof presents of an independent intelligent agency. If the events of that day do not bring about the complete conversion of my friend, they must at least destroy his previous impressions of self-delusion and trickery. Believing, however, that this case will prove a very interesting one, and that much good may result to the cause by the ultimate conviction of Truth-Seeker, I shall at a future time refer to it, and beg that my readers will keep the facts I have recorded in memory, and note the sequel. In the meantime I venture to express my firm conviction that Truth-Seeker will become a complete convert to the truth of Spiritualism; an open advocate of the reality of the phenomena; and he will ultimately receive his reward by the assurance for which he so earnestly asks, "The conviction that death is not annihilation."

THE CONVERSION OF AN M.D. TO SPIRITUALISM.

I am induced to add to the foregoing narrative a short history of an analogous case.

More than 20 years ago I became acquainted with a medical man who was delivering lectures on mesmerism, in which I was already a believer. After an interval of 17 years we met, five or six years ago, in London, when he expressed his surprise that I should be a convert to "the delusion of Spiritualism." My statements, however, awakened in him a desire to investigate, and he begged me to help him. I sent him to the Marshalls; and after two or three sittings he wrote to tell me that they were impostors; and, unfortunately for his judgment, led away by his materialistic prejudices, he offered me an explanation of how most of the manifestations were done by the Marshalls; but he wished at the same time to pursue the enquiry through some better agents than these "palpable cheats." My reply to him was made in a letter, from which I make the following extracts:—

"With your growing interest, therefore, and your peculiar fitness for the investigation and elucidation of the spiritual phenomena, you will not want opportunity by-and-bye of carrying on your enquiries.

"My judgment in such matters can have but little weight with you, since you continue to stigmatise the Marshalls, whom I consider respectable people, as 'low, unprincipled pretenders.'

"My opinion of them is based on minute enquiries as to their antecedents, and a hundred sittings with them under every variety of conditions; *yours*, on two or three sittings only, when you saw some things which you confess that you cannot explain, and others which you asserted (and, I suppose, still think) were effected by machinery "WORKING AN INDIA-RUBBER HAND," with which they pinched you black and blue!

"When Mr. Novra first saw these mediums he attributed the effects produced to the agency of 'a small boy or a well-trained monkey concealed under the petticoats of the elder female.'

"Mr. Reynolds, the newspaper-man, saw a light through the floor of the room, which was sufficient to satisfy him; he knew at once how it was all done.

"Mr. Mc Carthy proposed to have the Marshalls *at his own house*; no other place would satisfy him for another *test* trial, "when he would secure the assistance of *two* professional female searchers accustomed to such work." All these attempts at explanation, and great precautions, may be very philosophical, and suited to a class of persons who lay claim to high, scientific, and literary attainments; but as I happen to *know* that there is not any machinery used by the Marshalls; no india-rubber hand; no boys, nor monkeys; no hole in the floors of their own, nor in any of the many rooms in which I have met them; no concealment possible which *one un-professional* female could not readily discover by examination (an ordeal to which I have repeatedly seen them submit), you must all find some other explanation for phenomena which have forced gentlemen of your high intelligence to such extremities.

"If your explanation, or that of anyone else, of the *modus operandi*, be anything approaching the truth, what a glorious simpleton you must think me, after all the opportunities I have had, that I should never have suspected nor detected such clumsy contrivances, and therefore, I repeat, my judgment will not influence you. But let me add, that I yield to no man in a determination to expose charlatanry wherever I find it. You know many years ago that I was one of the few who saw at once the truth of mesmérism, and defended you against the attacks of ignorant scepticism! I am the same man now, with 17 years' more experience, and I am not therefore disposed to yield to any man, however high his scholastic attainments, my own common-sense reasoning on, and observation of, plain matters of fact."

The sequel to the case was the conversion of this gentleman and his active advocacy. In 24 hours after he had finally thrown aside the errors which had blinded him, he wrote to the *Star* a full and honest recantation, and said,—“Yesterday—now not more than 24 hours have elapsed since I have had

tangible positive proof (through the Marshalls) that effects have been produced, which, according to preconceived opinions, are incompatible with any known laws. What I am about to relate I cannot expect to be received without incredulity, for had any person yesterday morning told me what I now know to be a reality, I would not have received his narration as a fact, therefore, I can afford to be charitable; all I ask is, that others shall investigate for themselves with an honest desire to obtain truth."

The editor of the *Star*, who was one of those credulous persons who believe that there is nothing to be believed, endorsed the intelligent qualifications of the gentleman who wrote this letter, but expressed his opinion that the writer must have been hallucinated. I hope, however, that the editor of the *Star* has by this time obtained more light. I have good reason for saying that I think he has; and it will not therefore surprise me to find him confessing that he has at length washed the clay from his eyes at some pool of Siloam, and is able to meet all objectors with the words of the man whose sight was restored by Christ,—“One thing I know, that whereas I was blind, now I see.”

PERSONAL EXPERIENCE AT A SEANCE WITH MISS NICHOLLS.

Wonderful and perplexing as are some of the manifestations obtained through Mrs. Marshall and Miss Nicholls' mediumship, they have now become so frequent that they create very little more comment with the initiated investigators of spiritual phenomena than the ordinary rapping sounds and table movements; and the several accounts I have already recorded in this journal of the manifestations witnessed through the only two mediums who are at present prominently before London society, may be deemed sufficient to establish the reality of the phenomena, and to satisfy the curiosity of its readers.

With but one exception, the statements as to the wonderful facts witnessed at various *séances* with Miss Nicholl, I have made upon the testimony of others, and to me it is as satisfactory as if I had personally witnessed them; but having been present at a recent *séance*, it may be interesting to some readers to have particulars of the incidents which I witnessed on that occasion.

The *séance* was held at the residence of Mr. Cornelius Pearson, the well-known artist. There were present six ladies and seven gentlemen, and among the latter a scientific chemist, the value of whose discoveries is universally acknowledged. Having arranged ourselves around a large table, one of the ladies played upon the piano several plaintive and sacred pieces, which were accompanied by the voices of most of the party. This method of opening a *séance* tends to induce a more harmonious

feeling, and consequently to favour the conditions for securing the best results. I was requested to take charge of the wax taper and matches, and to conduct the *séance*. I then asked the usual questions as to the spirits present, and if they would give us some proofs of their power. It was answered by raps, and by repeating the alphabet, that three spirits were present, that they would do what they could, but that the medium's physical condition was unfavourable, which was no doubt true, as she was much fatigued by a long day's work at her professional duties as a mesmerist. I then extinguished the light, and each of us laid our hands upon the table, forming an unbroken chain by touching each other, the sound of something like soft balls falling one after another was then heard, and on examining we found several double hollyhocks full blown, very like roses in appearance, and quite fresh. The flowers of this plant having no stems could not be gathered into a bunch. "I wish," exclaimed one gentleman, "you would bring us a long stalk of them." As soon as the room was darkened again, his wish was responded to. Two stalks about a foot and a half long were thrown upon the table, containing a large number of buds and fresh bright coloured flowers. These were followed by a variety of other flowers, bindweed, &c., &c.

Then there was given to each one present a small square piece of bread and a ripe gooseberry, neither bread nor fruit being in the room. Some one of the party had been at a *séance* when a glass of water was turned into wine, and it was asked whether any spirits then present could do this; the answer was "that they would try." A tumbler of water was accordingly brought by the servant into the room, and placed in the centre of the table, but as soon as the light was extinguished the glass was accidentally upset, and some ladies hastily sponged up the water with their handkerchiefs. Not a drop of water was left in the glass, which was replaced upon the table empty, it being suggested that the spirits who could bring wine and water at other times, might as well fill this glass. As soon as we were placed in darkness again we all heard water as if *dripping*—not pouring freely—into the glass, making just such a sound as if a wet sponge were being squeezed of its contents; upon looking we found that the glass was about a third filled with *dirty* water. It was not from the handkerchiefs which had been used, for they were clean ladies' handkerchiefs, which were still lying soaked with water upon the table. We speculated for some time as to what could have discoloured this water, and from whence it had come. We then asked the spirits, and it was spelt out "We gathered it from the carpet." No one remarked that the water had run off the table on to the carpet, and we asked "shall we find the carpet wet?"

Answer, "Yes." This was confirmed by looking under the table, where it was found that a portion of the water had run over a large patch of the carpet; we then examined the contents of the glass closely, and pouring it gently off, there was ample evidence, by the presence of small pieces of wool and dirt sediment, of its having been wrung, so to speak, out of the carpet. This dirty water manifestation, however, seems to me to be an impregnable fact. Of the production of fruit and flowers, of living birds and other portable matter, all sorts of idle and groundless guesses and suspicions are suggested to account for their possible introduction; but how, and by whom, could this water have been taken from the carpet and put into the glass? The reader may be assured that neither this, nor indeed, any of the manifestations which took place on this occasion, were effected by any mortal present. The *séance* closed by the invisibles running over the keys of the piano, as they would be by a natural hand and fingers.

I exchanged notes with the scientific gentleman to whom I have alluded as to the character of the incidents of the evening, and I am glad to say he raised no question of doubt; but on the contrary, he expressed his full conviction of the reality and integrity of all we had witnessed, and said he believed the phenomena could only be attributed to super-mundane intelligent agencies.

I have heard of other *séances* since those described by me in the August number of the Magazine, when empty wine glasses were filled with a peculiar, and, to those present, unknown wine; of different fruits being brought and put upon the table at the request of the different persons forming the circle; of a number of ears of oats which, after being examined, were spirited away and an equal number of ears of rye put in their place; and finally of two small living birds being caught, which, like the doves I described, are now in the possession of two ladies. They are quite tame, and I am told they fed from the ladies' hands the moment after they were taken.

A REMARKABLE HEALING MEDIUM IN PARIS.*

A soldier, a musician in a regiment of Zouaves of the Guard, has been for some time past attracting great attention in Paris,

* A man residing at Ivilet, Illinois, is spoken of in the *Spiritual Republic* as possessing healing powers similar to this Zouave. He sits *passively* with the sick, and produces wonderful cures. Sometimes he is assisted by another man and two women, who by this combination form, as they believe, a strong "magnetic battery" from which the healing human magnetism is evolved. It is added "that all persons are not susceptible to this magnetic influence, but diseases of all kinds have certainly been cured."

by performing wonderful cures, and bids fair to rival Dr. Newton, the most celebrated of the American healing mediums. This soldier, whose name is Jacob, and who is about 40 years of age; it is said relieves and in many instances entirely cures the blind, the lame and the paralytic by his presence only, without even laying his hands upon the patients. So great is his fame that he has been obliged to regulate his receptions by the issue of numbered cards, of which at the time spoken of—August the 7th—sixteen hundred had been given to as many sufferers, who are received at the rate of 100 daily, in groups of 30 at a time. When a patient comes to him he pronounces instantly what disease he labours under! he says he sees it. He does not allow any patient to come a second time, because he says if he can cure at all he cures in one visit. HE MAKES NO CHARGE FOR HIS SERVICES, AND CANNOT BE PREVAILED UPON TO ACCEPT A FEE!! Let the sceptic mark that fact. It is said that he it is who has cured the young French Prince of his lameness. Be that as it may, we are told that there are large numbers of persons to be seen in Paris who have been instantly relieved by him of long-standing diseases. He is very reticent. He either does not know by what means he effects his cures, or he (perhaps very wisely) declines to satisfy curiosity, and thus avoids giving a handle to religious and scientific detractors, who would doubtless denounce him as a charlatan, or say his power is derived from Satan. The old, old story, by which alas! the multitude are led away and brought to ignore the evidence of their senses. Some jealous physician may perhaps send two or three impostors upon crutches to be cured of their pretended lameness, and who will afterwards be made to declare they had been hoaxing this Good Samaritan, and *therefore he* is a charlatan! This sort of thing we know has been practised in this country with some of our public mediums; the actors have boasted of their clever imitations, and a certain portion of our press have applauded their conduct. For the honour of France, however, whose Emperor is a believer in these occult powers, we hope no one there will descend to such low subterfuges to stifle truth.

The Zouave has, it appears, been closely interrogated as to the nature of this marvellous power. "I do not pretend to say," he has replied; "some say it is Spiritualism; some say it is mesmerism, and the doctors say I am an impostor. I only know when people come to me they say they are suffering, some say they cannot move; they go away telling me they are relieved, or that they are well, and that is all I care for. Above all things I tell them to take no physic."

I am a steady reader of most of our metropolitan journals, and up to the time of making this record, August 19th, I have

not seen that one of "our own correspondents" writing daily from Paris, has ventured to say anything of this marvellous healing medium, though *La Liberté*, of August 7th, and other Paris papers have published full particulars of "the Zouave's wonderful cures." "Our own correspondents" need not be so very fastidious about giving currency to a case which *might* prove an imposture. They have frequently misled their readers before when writing upon such subjects.

They eagerly seized upon, and gave currency to all the disparaging rumours about the Davenport's when they were in Paris; and although some of the Paris papers published a complete refutation of the false charges made against the American mediums, and an account of their exhibiting subsequently at St. Cloud, before the Emperor and Empress, and a large number of the aristocracy, receiving from Louis Napoleon a special expression of his satisfaction, and a substantial acknowledgment, "our own correspondents" never made the *amende honorable*.

REMARKABLE PRESENTIMENT OF DEATH.

"A SINGULAR story of presentiment of danger is told by the *Talbot Leader*, which says, 'August Kohfahl was killed at the Hofnung Claim, Mount Greenock, last Monday evening. The deceased had, for some little time, boarded and lodged with Mr. Ockelman. On Monday morning, when he got up, he told Mrs. Ockelman that he had been unable to sleep through the night, from an intense nervous feeling of coming danger keeping him awake. He followed this remark up by stating that he had a very great mind not to go work at all that day. Mrs. Ockelman urged him to adhere to this determination, but he immediately replied that he must go to work, as every effort was needed to bottom the shaft. The conversation then ended for a few moments; but the deceased shortly afterwards came into the house and handed Mrs. Ockelman the key of a house he owns in Blacksmith's Gully, using the following words:—"If anything should happen to me, Mrs. Ockelman, here's the key of my house, and you can do what you like with it." The deceased then left the Mount, and before night was a corpse. To use the mildest terms, there is something remarkable in all this.'"—*Otago Witness*.

APPARITIONS AT THE TIME OF DEATH.

MY dear father was a very matter-of-fact man, and if ever ghost stories were made the topic of conversation in his presence, he would exclaim "Tut, tut, nonsense;" and being somewhat of a martinet, having passed the best part of his life in the army, this exclamation would at once cause silence in the camp. Nevertheless, he acknowledged to me, after I was grown up, that he believed his grandmother saw her father at the time he was shot on the field of battle, because his mother was so good a woman that he could not doubt her veracity when she told him her own mother, whom she venerated, related the circumstance to her. This lady, when a child of about twelve years of age, was waiting rather impatiently on the top step at the open hall door for her mother and grandmother, who were getting ready to take a walk with her. Just as the two ladies were descending the stairs, the child screamed out, "Oh, mamma, mamma, there's dear papa and Colonel B——." The mother flew to the doorway, but could see no one in the direction in which her child was looking. "Where, my dear?" exclaimed the loving wife. "Why, there, mamma, they are not coming in at that gate; I wonder why they are going to the other;" and looking as if she saw some one passing in front of the house, she flew to the other end of the carriage-sweep. As there were shrubs inside the iron railings from one gate to the other, the child, once at the bottom of the steps, could see no one until she reached the gate. Having opened the gate, and no one entering, she rushed into the road to look, then turning to her mother who had followed her, exclaimed, "Oh, mamma, where are they gone?" Her mother now feeling greatly distressed, returned to her house, and both she and her mother questioned the child, who declared she had certainly seen her father and his friend on horseback as distinctly as she had seen them ride away from the gates some time before, *only they now wore their regimentals, and their servants were not with them.* The grandmother took out a note-book and made a memorandum of the day and the hour. In due course of time it was ascertained that both gentlemen had been killed in action on that day.

J. H. H.

THE EXISTENCE OF GOD.

A BRIEF ARGUMENT.

You cannot get something out of nothing.

You cannot get out of anything that which it does not contain.

WE base our argument upon these simple truths; they are plain, clear, and incontrovertible; and we invite him who sees them to be so, to a few minutes' consideration of one of the most important subjects the human mind can contemplate; namely,

The Existence of God.

Few independent thinkers have passed through life without at some time having had the all-important question thrust upon them for solution,—How came the visible universe and the human race into existence?

God created them, says the Theologian; and they stand as continual witnesses of His existence and power. For as nothing can exist but from some cause adequate to produce or bring it into existence, so no cause is adequate to bring into existence the wonders of humanity and the visible universe except one, which is God.

Permit me, says the Atheist, to help on your reasoning a step or two farther.

You say that nothing can exist but from some cause adequate to bring it into existence; and that, as man and the universe exist, the existence of God becomes necessary as their cause.

But, if the existence of a thing proves that it must have had a cause, then, by parity of reasoning, the existence of God proves that He must have had a cause, and the existence of that cause proves again the existence of another cause, and so on, for ever. You forget, says the Theologian, that God, by His essential nature, is eternal, and consequently never required a cause to bring Him into existence: He never began to be, but always was.

Oh! says the Atheist, if you admit the possibility of a thing's existing from all eternity, then I will shew you a way by which the process of reasoning upon this subject may be materially shortened: what you affirm of God, I affirm of matter, of which man and the visible universe are only modifications: I assert that matter is eternal, and never required a God, or any other cause, to bring it into existence.

An unpromising condition of the argument, but one, nevertheless, which leads us to this most important fact and conclusion, namely,—

That it is a necessity of our reason to believe in the eternity of the First Cause; a necessity which presses alike upon Atheist and Theist, because upon reason itself.

This is easily shewn, thus:—

That which first existed could have had nothing before it; consequently, if the First Cause ever had a beginning, it must have begun from nothing; and nothing would thus become the cause of all things.

Now this preposterous conclusion reason cannot accept. Reason clearly sees that nothing cannot be a cause of anything, much less of all things. Did she accept this greatest of all absurdities, what subsequent and lesser absurdity could she exclude? Reason, by accepting it, would, as a defence against absurdity, virtually abdicate her function, and cease to be.

And therefore, that all ground of rationality may not be cut from beneath his own feet, the Atheist, in common with the Theist, is obliged to admit that the First Cause of things must have been eternal.

He has no alternative.

For, if reason sees that for something to come out of nothing is impossible, she is also bound to deny that that which is impossible ever took place, and, consequently, to deny that beginning of the First Cause which supposes its occurrence.

Wherefore, for Atheist and Theist, there is but this one common conclusion:—

The First Cause is eternal.

From this point, then, the difference between them becomes narrowed to the question,

What was that eternal something which must have first existed, and from which all else is derived?

The Atheist says it was matter; the Theist, God.

Noting, then, that one of the essential attributes of God—eternal existence—is thus established, let us proceed to enquire whether, by any legitimate inference from the facts of our knowledge, any other attributes or qualities of the First Cause can be ascertained.

A man, when he begins to reflect upon his own existence, finds himself a living being, possessed of many powers and faculties; so many that it may even be doubted whether hitherto they have ever been correctly catalogued; but, nevertheless, there are two things which he can affirm respecting them with certainty. He knows that he himself did not produce them: this he knows from experience.

He also knows that they could not begin to exist of themselves: this he knows from reason.

How then did he become possessed of them?

They are the result of his organization, says the Materialist; which organization, possessing the power of reproducing itself, he received from his parents: they received it from their parents, and so on. Yes! and so on, till when? For now it is an ascertained geological fact that this planet existed for ages without a single human being upon it.

The faculties then of the first human beings could not be the result of an organization transmitted from parents; for they had none.

Reflect a little upon our second axiom:—You cannot get out of anything that which it does not contain. Consequently,—

The cause, whatever it was, which gave the first human beings their faculties, must have had such things to give.

What it gave, it must first have possessed.

Man is a living being; and therefore the cause which produced life in him must have had life, that is, must have been alive.

Man thinks and reasons.

The cause which imparted these powers must, by previously possessing them, have been intelligent.

Man has love or affection.

This must have come from a cause possessing it; so of power or any other faculty.

Now, whether man received these powers and faculties mediately or immediately from the First Cause, matters not. Back to that First Cause or existence, from which all subsequent existences are derived, they must evidently be carried or referred; for they could no more begin to exist of themselves, or uncaused, in anything intermediate, than they could in man himself.

And if they came out of the First Cause, they must have been in it, that is possessed by it, as part of its eternal powers, qualities, and attributes.

All life, all love, all wisdom or intelligence that ever existed in subsequent existence together with all power, from this cause must have been derived, and in it must have had their eternal residence.

And if of such qualities the First Eternal Cause is constituted, can it be a "thing" like matter? Must it not be a *person*? For, if living, loving, thinking, and acting, do not constitute personality, what does?

Altogether, then, we think no rational man can doubt the soundness of the position we have taken, or fail to draw from them, with us, the inevitable conclusion to which they lead, namely, that the First Cause must be God, and can be nothing else; and consequently, that thereby is proved

The Existence of God.

SPIRITUALISM IN SUSSEX.

A SMART controversy on Spiritualism, extending over the last four months, has been carried on in the columns of the *East Sussex News* and the *Eastbourne Chronicle*. The controversy is chiefly noteworthy as an evidence of the growing interest which the subject is exciting, and of the advance which the Sussex mind has made concerning it since the time when Spiritualism was first brought prominently under its notice by Mr. Robert Cooper, of Eastbourne, some three years ago. It was then almost universally treated as imposture and delusion; now, with the exception of one anonymous correspondent, who denounces Spiritualism as "a delusion, and a snare by which clever manipulators are enabled to rob their dupes," the reality and spiritual source of the manifestations is no longer called in question. That which now exercises and alarms the Sussex imagination, and by which it is hoped all further prosecution of the enquiry may be scared away, is the apprehension that our old enemy, the devil, is at the bottom of it, and for that matter at the top of it too. I am not aware that those who affirm this lay claim to having received private and confidential communications from him to that effect, but they are quite as certain of it as if he had told them so. Mr. Brodie, a magistrate of Uckfield, and a Mrs. Mathieson, a lady preacher and Second Adventist from London, who *knows* that the Lord is coming by the year 1872 at farthest, but that he may be expected any time before that date; and who has been sent by Him as a sort of female Jonah to warn the wicked town of Eastbourne to prepare for his reception, in particular, have no doubt about it. Three thousand years ago Moses forbade the Jews to resort to those who had familiar spirits; and in these days, "just when Christ is about to appear," some are departing from the faith, giving heed to seducing spirits; besides, an evil spirit when cross-questioned, in the name of the Lord, declared to William B. Laming, of Trenton, New Jersey, in the year 1853, through a writing medium, that "there was not a good spirit—the spirit of a departed Christian, among all these rapping and writing spirits;" so that settles the question, don't you see.

Mr. Robert Cooper has written several sensible letters in reply to this kind of stuff. A "medium" (enclosing name and address) gives his experience. He says, "The Bible tells us to try the spirits. I did so, and Christ was, except in one or two instances, always admitted as the Son of God, who came on the earth in the flesh. The same results followed when my wife tried, *blindfolded* or not. I think I am no worse but better from

what I learnt." A lady from St. Leonard's-on-Sea, "F. J. T.," also gives her experience, extending over several years, if not for a lifetime. The following is the conclusion of her letter:—

"Those who have known me from childhood have no cause to look upon me as untruthful, but believe me, and also the evidence of their own senses, when I give them communications purporting to be from the spirits of my loved ones in the spirit land. Hundreds of pages of pure goodness and wisdom, of holy and helpful advice, far beyond the power of my own spirit to have originated, have been given to me by the spirit writing. Truly, Satan has worked against himself if he has given me these messages, full of warnings against his power of evil; entreaties to live in the spirit of prayer, and thereby to defy evil. The assurance of all that is beautiful and God-like, and of the continual presence of our Elder Brother Christ Jesus as an ever-present help, has been a source of continual rejoicing and strengthening to the inner life, during a long season of prostration of the body, which has shut me out from any help that could be given from external sources. This is why I venture to intrude upon you these lines, for whereas your correspondents evidently write in real ignorance of the great subject they take upon themselves to denounce, uncourteously assailing those whom I know to be truthful men, I feel impelled to write to you of my simple *experience* of Spiritualism, in which the power of the good has risen strong above the evil, and in fact, *if all is the work of Satan*, then his nature is changed, and he must be a converted character."

Taking advantage of the interest in Spiritualism which this controversy had excited, Mr. Thomas Shorter, who was on a visit to Eastbourne, delivered a public lecture (admission free) at the Assembly Rooms, Eastbourne, on "Modern Spiritualism, and Controversies concerning it." The following report of the lecture is from the *Eastbourne Gazette*:—

"MODERN SPIRITUALISM.—On Tuesday, August 20th (last evening), Mr. T. Shorter, from London, author of *The Two Worlds, &c.*, delivered a lecture at the Assembly Rooms, Eastbourne, on "Modern Spiritualism, and Controversies concerning it." The chair was taken by Mr. Robert Cooper. After a few remarks from the Chairman, the Lecturer said he should not enter into any formal review of the controversy on Spiritualism recently carried on in the local press, sufficient having been said by the writers on both sides to indicate their respective views, and he desired so to present the subject as to avoid all references that might excite irritation, or that were irrelevant to the main question at issue. Both those who advocated and those who opposed Spiritualism, alike insisted that the subject was of

momentous interest, and he trusted therefore, that they would consider it in the dispassionate, unprejudiced spirit of scientific enquiry. One thing he would promise,—Spiritualism was not a new-fangled doctrine of some small and obscure sect that had just sprung up amongst us; it was a faith as old and as universal as humanity; it had been held by the greatest and wisest of mankind; by all nations, rude or civilized; it was incorporated in the history of every people, and was an element in every system of religious faith. The Lecturer, in illustration, referred to classical, sacred and modern history, and contended that it was not Spiritualism, but the denial of it, that was an innovation and a heresy. It was only since the middle of the last century that Spiritualism had begun to cease to be the prevalent faith of Christendom, and parallel with this decline had been the denial of all revelation, and the spread of atheistical philosophy. God however, had not left himself without witness, and in our day, when Sadduceeism most abounded, evidences of a spiritual world had been presented in such multitudinous, direct, and palpable forms, that the sturdiest scepticism had been powerless against it. Its evidences had proved so irresistible that after twenty years' investigation it now numbered its believers by millions, including many men of the highest character and scientific attainments. That fact, the Lecturer thought, was sufficient refutation of the notion held by misinformed persons, that Spiritualism was simply a gigantic fraud upon public credulity. Another fact which he thought decisive upon this point was that the ablest *opponents* of Spiritualism had been compelled by sheer weight of evidence, and from their personal investigations, to concede the reality and genuineness of the facts which Spiritualists allege, while they sought to explain them as the result of purely physical causes. These theories the Lecturer briefly enumerated, contending that they were all insufficient as explanation of the facts which Spiritualism presented, especially those facts evidencing external intelligence and personal identity. But many who had been driven to admit a spiritual origin for the modern manifestations, deprecated them as of the devil, and the work of evil spirits, chiefly basing their belief on the prohibitions in the Old Testament against dealing with those who had familiar spirits. The objection, he admitted, would have weight if we were still living under the Jewish dispensation; but the objectors themselves did not believe this, for they habitually violated the Jewish law in many particulars, which the Lecturer enumerated. The prohibition had special application to the Jews, to cut them off more effectually from the idolatrous practices of the surrounding nations, and to which the Jews themselves were habitually prone. That it did not apply to all spiritual inter-

course of every kind, even to the Jews, was manifest from this among other reasons; that their inspired prophets—Daniel and Zechariah, for instance—held converse with spiritual beings; and that under the New Dispensation we find not only that the Apostle John held converse with the spirit of one of the old Hebrew prophets, who shewed him the visions recorded in the Apocalypse, but that Christ himself, in the presence of his disciples, conversed with the spirits of Moses and Elias—of Moses the promulgator of the law of prohibition. Could more emphatic testimony be given that this law, like the rest of the purely Jewish economy, was no longer obligatory? The best way of testing whether modern Spiritualism was of the devil, was that which Christ himself had given—to judge of a tree by its fruits. It had brought thousands out of the darkness of materialism into the light and warmth of a belief and full assurance of immortal life, and into at least, the first principles of Christian faith. If this was the work of the devil, then they might rejoice that his power was near its end, “for if Satan be divided against Satan, how can his kingdom stand?” The Lecturer did not deny that there were evil spirits who sought to pervert this, as they did every good work; but the law which governed all spiritual association was *sympathy founded upon spiritual affinities*. If we aspired after holiness, and sought to be Christ-like in heart and life, holy and Christ-like spirits would be drawn toward, and would hold sweet fellowship with us. Yea, God himself—the Perfect Good—would enter into the inmost chambers of the soul, and enfold us in the arms of Everlasting Love.

The lecture was well attended and received with great attention. At its conclusion the Lecturer invited and replied to several questions that were addressed to him.

Correspondence.

THE COUNT D'OURCHES.

To the Editor of the "Spiritual Magazine."

SIR,—Mr. Coleman in his “Passing Events” recommends to me the writing of a Memoir of the late Count d’Ourches. It is a work which I have no doubt some well-qualified French Spiritualist will execute in the manner in which a French Spiritualist only can do it. In the meantime I translate you what appeared

in the June number of the *Revue Spiritualiste*, partly from the public press, and partly from M. Piérart, to whom the Count was well known, and by whom he was fully appreciated.

Yours,

WILLIAM HOWITT.

SPIRITUAL NECROLOGY: THE COUNT D'OURCHES.

La Liberté, *le Figaro*, and other journals have inserted, in the early part of May, an article which ought very naturally to find its place here. It is regarding Count d'Ourches. After giving these accounts, our own will follow. And first, for that of *Figaro*:—

“In a small house of the Rue Salneuve at Batignolles lately died an old man whom we may style the last disciple of Mesmer. The Count d'Ourches, who belonged to one of the first families of Normandy, led a very retired life. He was a man of extraordinary distinction, of a very fine spirit, and of a rare erudition. He had been the friend of the Abbé Faria, who amongst the imaginary heroes of the celebrated romance of *Monte Christo*, is, as it would appear, a type taken from actual facts. Dumas received from Count d'Ourches his precious information regarding the famous abbé. Perhaps too, he consulted him when he wrote the *Memoirs of Joseph Balsamo*, for this old gentleman had profoundly studied the science of Mesmerism. He lived in a strange manner, surrounded by female servants, young and handsome, on whom he exercised a magnetic power. He had arrived, at least he believed so, at transmitting his orders solely through the fluid of thought. Thus, he sent them to market, corresponding with them from his chamber, changing at will the orders of purchase which he had given them on setting out. The Count would explain to you his occult powers, and recount its prodigies with the greatest faith in the world, and without the slightest touch of charlatanism. Rich and independent, and flying from the world, he loved science for its own sake.

“This great spirit like the illustrious Meyerbeer, had a horror of being buried alive. An invalid during many months, he made his doctor, who was also his friend, take an oath that he would open his body as soon as the breath left it. He was eighty years of age, and it is on this day that his obsequies have taken place. We are assured that his library, composed exclusively of works on the occult sciences, is a precious collection estimated at from fifteen to sixteen hundred thousand francs.”

To this article the *Union Magnetique* adds what follows:—

“Except in a few trivial particulars, the article of *Figaro* is

exact. Count d'Ourches, nephew of the celebrated bibliophile of that name, had a great number of friends, few of whom have been informed of his death and his funeral. Making collections with that passion which attaches to the occult sciences, he had amassed a considerable number of books and manuscripts, had made multitudinous notes, of which he was always writing a *résumé*, a history indeed, which was not destined to see the light, because the plan of the work which he had conceived was too vast.

"More than one distinguished writer has drawn from these manuscript treasures of Count d'Ourches. The author of *L'Etude sur St. Martin*, M. Matter, found amongst the treasures of an obliging colleague, an abundance of inedited materials. His library, a very considerable and important one, as it regards the occult sciences, will without doubt fetch a high price should it be offered for sale; but we believe the value put upon it by *Figaro* is exaggerated. All who knew Count d'Ourches can never forget the kind reception which he gave to all enquirers, whatever were their opinions regarding the occult sciences. The Society of Magnetism will deplore the loss of one of its most devoted members.

"A. D."

And now we give the obituary notice of the *Revue Spiritualiste* :—

"The Count d'Ourches, did not belong to a Norman family, as it was believed, but to a family of Champagne, or rather of Barrois, bordering on Champagne. It was in fact in the country of Joan of Arc, in the arrondissement of Commercy, at Ourches, in the canton Void, that this family placed its patronymic hearth. It was ruined by the Revolution, and obliged to expatriate itself, so that the youth of Count d'Ourches was full of hardships and trials, and his education felt the effects of this. Arriving at manhood, he was obliged to practice a manual art in order to live. He learned and followed the trade of a turner. His soul, nevertheless, only acquired the more merit from these severe experiences of life. They the more thoroughly tempered his character, and gave him that simplicity of taste, that manner of looking at things freed from the prejudices of birth, which is always appreciated by the greater number of people in this age in which we live. When at a later period, that of the death of his mother, Count d'Ourches came into possession of a fortune sufficient to render his life independent, and to liberate him from all those material obstacles which here below enchain, paralyze, and often abate the intelligence and the character of those most endowed, he remained faithful to the teachings of his tried and laborious youth.

"He was a man of the world, thoroughly comprehending its

spirit, and on whom the ideas of the past were not able to impose the least restraint. Every liberal and free thinker possessed his sympathy. The journals of his predilection were the Republican ones. Thus, even before the Revolution of 1848, the men honoured by that party, rendered him a glorious justice. On this subject we may read, *Le Manuel Annuaire de la Santé*, of Raspail for the year 1846, p. 224. *A propos* of the unfortunate workman suffering from a swelling of the joints, for whom the Count interested himself, and whom he had taken to the illustrious physician of the people to have his advice, M. Raspail speaks of him in these terms: 'M. d'Ourches, the benevolent friend of workmen, because he had been himself an able workman before entering on the possession of his maternal fortune.'

"This virtue of benevolence the Count preserved to the end of his life. He was really a man of a heart compassionate and full of courtesy. His obliging disposition noticed by the *Union Magnetique* was a fact known to every one. He always put himself at the service of every one who desired to make research in his library, to inform them of the things that were dear to him, and on which he was a real authority: we mean, on the history and bibliography of the occult sciences.

"Carried by a taste most devoted towards these sciences, he patiently interested himself in them, and desired nothing more than to initiate any one who desired it. The fact of the manifestations of spirits, found him one of the first to be arrested and converted by it. He had learned to recognize them in the past. He took pleasure in proving them in the present, and in interesting a great number of persons in this consolatory faith. He loved to live with one or more mediums, whom he somnambulized, made clairvoyant, extatic, and capable of reproducing by physical proofs, the most convincing manifestations of the spiritual order. He entertained at his table, with a hospitality very rare in these days, all who desired to be convinced of the reality of these manifestations. He knew no greater satisfaction than in being able to shake the prejudices of those who took the part of the sceptics. We avow that we have often seen at his house things of the most extraordinary kind, and in which there was no possibility of fraud. At other times, it is true, fraud has been possible, and the confidence of the Count has been placed on auxiliaries unworthy of much confidence. And we take this occasion to protest once more against mediums who take pleasure in mixing the false with the true, and are not ashamed to betray the confidence which has been religiously placed in them. The Count d'Ourches, who by his continual study of spiritual facts, was convinced that everything was possible in this order of facts, was not always prepared to examine strictly what was

presented to him, whether true or false. If the clearness of his senses, enfeebled by age, was sometimes imposed upon by adroit juggleries, the whole of the reproach must fall on the persons who possessed by the spirit of malice and of fraud, have not blushed to enter his house, in a mood which is but too much that of many people of the present time.

“A man, logical and convinced, who did not conclude from a few discordant facts against a multitude of the most convincing ones, the Count d’Ourches, was enabled to issue with his faith unshaken from trials to which the spirit of lying and trickery had subjected him. The latter years of his life were passed in a course of uninterrupted labours, by which he sought to establish one common faith on the most positive foundations. His love of books has been justly adverted to; but he was more than a bibliophile, a collector of books and manuscripts, he knew how to read them, and to extract from them substance, with a sagacity and a patience very rare in a man of his years. How often have we seen him, in the later period of his life, upon his bed where he was detained by the tortures of the gout, surrounded by books, taking notes, dictating extracts, and remarks of appreciation. His library undoubtedly is considerable and well selected; but that which gives it its value in our eyes are the marginal notes, the observations, and the references with which he has enriched his volumes. Amateurs alone can appreciate such a library, and it will be extremely to be regretted, and contrary to the wishes of its late possessor, should it be dispersed, as well as the manuscripts of the work which he has prepared, and which would form a vast encyclopædia of the occult sciences.

“Count d’Ourches, already afflicted with gout, was carried off at last by an acute bronchitis which deprived him of all power of work, and of enduring the smallest fatigue of mind. We may say that it was to ourselves that he wrote for the last time. Thus has it been also with two other contributors to the *Revue Spiritualiste*, whose articles have been appreciated by its readers; Messieurs Jobard and Mathieu. The letter which he addressed to us for the last time was written in a spirit of affection and attachment which we shall never forget. So also he has after his death come first to us spontaneously, and given us unequivocal evidences of his presence, which we shall one day confide to our readers. His words were words of encouragement and sympathy. He has promised us his spiritual assistance in our labours, offering to communicate the experience and the lights which he has obtained; happy, he says, by this to be able not to break off his terrestrial past, but to continue it beyond the tomb, and to contribute still to a cause which has

been dear to him. May God listen favourably to his wishes from beyond the grave. May Providence grant that the Spiritualists who enjoy deliverance from their terrestrial bondage may never be separated from the militant Spiritualists, from those who suffer and combat for the truth here below.

“Z. J. PIERART.”

MUSIC IMPROVISATION.

The following is taken from a private letter, which we have received permission to publish.

Mrs. R— (Dr. K—'s housekeeper), is now staying with us on a visit to L—. She is somewhat of a writing medium, but has never had her faculty developed. They had been together to a photographer's and afterwards to a dinner at a coffee house, whose mistress L— knew. A thunderstorm came on the while, so that L— asked leave to stay till it was over. So the mistress shewed them upstairs into her sitting-room where there was a piano, which she told them they might use, though she could not stay to hear them. Presently Mrs. R— sat down to it, not being able to play a note, but being asked by L— to let her see if anything would come of it. In a very few minutes Mrs. R—'s fingers which are stiff and not formed for running over the keys of a piano, and had never struck a note in her life, began to move over the keys in a style to rival that of Arabella Goddard, and continued playing most divinely for about three-quarters of an hour. The first thing played was a Te Deum, which L— could not help singing to; both of them being overcome the while, with such a sense of holy awe and blessedness as they never felt before in their lives. The brilliant execution of the other piece was such as not the first pianiste of the day, could have surpassed, and as L— adds, the strange thing was Mrs. R— was only made to sweep the white keys, the black being moved invisibly the while. The last music played was so beautiful, and performed with such masterly execution, that a regular musician sitting below said he never heard anything before to be compared to it, and begged as she took her leave to know the name of the composer. She was obliged to put him off in the best way she could, while Mrs. R— hastily made her escape.

Ever yours,

E. A.

In reply to enquiries addressed to her, Mrs. A. writes:—

With respect to Dr. —'s letter, both these women are well educated, and L— has a great natural capacity for music, and knows when it is good. Hence, if she had been made to play it would not have surprised me, but Mrs. R— does not know one tune from another. Perhaps if she knew anything of the laws which govern spiritual development, this fact of natural capacity on her part may make her a more passive and perfect instrument in the hands of the spirits. The people downstairs quite crowded round L— when they went down, and appeared quite excited about the music, saying it was “most lovely,” &c., &c. She talked a little to give Mrs. R— time to get away, and told them then that it was her friend who had played so divinely. They both came home deeply affected, and said that they had never felt so holy and influenced in their lives. Mr. and Mrs. Watts can tell you what a superior person L— is, and Mrs. R— is even more so. They became great friends during an illness that I had at S— Rectory, when R— helped L— to nurse me. I enclose a letter from poor old Dr. K— in which he speaks of the wonder of the music, &c. I do not think that I can add anything to the first account, except that on enquiry, I was informed that the house is the resort of professionals.

We subjoin a letter from Mr. Watts:—

24, Grove Terrace, Highgate Road,
14th June, 1867.

To the Editor of the "*Spiritual Magazine*,"

Dear Sir,—Mrs. A— has mentioned to me an experience which she has communicated to you of her maid L—.

L— is a highly intelligent, superior and trustworthy person, with a great deal of partially-developed medium nature. I entertain no doubt of her entire reliability.

You may print this if you will with my name.

Yours faithfully,

ALFRED A. WATTS.

Notices of Books.

SPIRITUAL EXPERIENCES.*

MR. ROBERT COOPER is one of the many who have become Spiritualists in consequence of careful and patient investigation into the phenomena which modern Spiritualism presents; but he is something more,—he is one of the *few* who consistently carry out in practice this conviction. Having attained to the knowledge of a great truth, he has, with singleness of aim and earnest purpose, made every effort in his power to advance it, at no small sacrifice to himself of time, labour, money, and personal convenience and reputation. He had the courage to make known his new convictions to his unbelieving fellow-townsmen, braving the prejudices, sneers, and the *odium theologicum* which runs specially high in a fashionable provincial town; but the experience of which did not deter him from prosecuting his labours in the towns and villages around, sometimes barely escaping personal outrage. He defended Spiritualism in the local press against its ignorant and prejudiced assailants. The one-sided conduct of the press led him to establish the *Spiritual Times*, which, for more than two years, was sustained almost wholly at his expense, as was also the *Spiritual Lyceum*, in Newman Street, London. When Dr. Ferguson returned to America, Mr. Cooper supplied his place as representative and spokesman for the Brothers Davenport, in which capacity he addressed several audiences in London and the provinces, and accompanied the Brothers to Ireland and the Continent. Being thus in daily and familiar intercourse with them, his testimony to their honesty as mediums, and the particulars he relates, especially of conversations with the spirits, who advised them in their difficulties, is of more than ordinary value and interest. Indeed, Mr. Cooper's narrative throughout, is, as he tells us, "a simple and unpretending record of facts of a very unusual,

* *Spiritual Experiences; including Seven Months with the Brothers Davenport.*
By ROBERT COOPER. London: HEYWOOD & Co., 335, Strand.

and, I may say, very wonderful character." Autobiographical experiences form no inconsiderable part of the literature of Spiritualism. Not to go beyond our own country and countrymen, we may mention W. M. Wilkinson, and his brother, Dr. J. J. Garth Wilkinson, Thomas Brevior, Benjamin Coleman, Mr. and Mrs. Crosland, D. D. Home, Samuel Guppy, Mrs. B. Webster, Rev. J. Page Hopps, J. H. Powell, and Robert Cooper, as having written books setting forth at large their spiritual experiences; and a much longer list might be given of those who have partially done so in this Magazine and elsewhere. Here is a mass of testimony to facts of the same order, occurring at different times and places, by a number of independent witnesses of intelligence and unimpeachable integrity; and the question we have to ask of our critics and contemporaries who deny these things is, "What will they do with it?" To ignore it is simply impossible; testimony to these facts goes on accumulating from year to year—nay, from week to week, and we ask them to give us some reasonable explanation of it, which they have not yet done; it is about time they did so, as they have had nearly 20 years to reflect upon the matter. Still, we don't wish to hurry them: take your time, gentlemen, only we remind you that this is rather slow bowling, and that, meanwhile, you are *not* winning the game.

MIDNIGHT ON THE HILLS.

The sun had roll'd behind the western wave,
 Leaving behind a track of golden spray;
 Soft evening crept around us silent, save
 The tide that lapsing left the sandy bay.
 'Twas God's sweet Sabbath, we had spent it well,
 Not worshipping, as wont, in cushion'd pew,
 But far away within a Highland dell,*
 Where purple heath and azure hare-bells grew.
 'Mid rocks fantastic, where white cascades dash'd,
 Leaping from caves their winter floods had made,
 To foamy ire their tortured waters lash'd,
 Till lost in depths where agile minnows play'd.
 Strange stony crypts, where daylight half reveal'd
 In shining heaps, far down, the golden sand—
 Where nightly Luna dips her silver shield,
 And grim Orion floats his starry wand.

* Glen Messen, on the Clyde.

Like a great beaker in the hand of God,
 That grand old glen brimm'd o'er with joyous light;
 On high the clouds like glowing chariots rode,
 Flecking with shade each heathy hill and height.
 Who would not worship God in such a place?
 To us it seem'd a glimpse of Paradise,
 Where silent joy lit up each flow'ret's face
 While love shone through the dew-gems in their eyes.
 And all around were happy living things,
 The feather'd songsters dreaming in the shade;
 Insects, with strangely spotted emerald wings,
 Frisk'd o'er the path, or flew from blade to blade.
 In fairy nooks, 'mid boulders stark and stern,
 Cool crystal wells in limpid beauty lay,
 Border'd with beaded moss and crispy fern,
 The spreading birch above for canopy.
 Forced by the fervid heat we sought the shade
 Of lichen'd crag and green umbrageous tree,
 And from the folded leaves of sorrel made
 A rare repast, nor hard to please were we.
 Such was the day; more beauteous still, the night
 Crept dreamily o'er moorland, field, and fell;
 While softly dawn'd from heav'n a holier light
 Above the hills that hid our Highland dell.
 'Twas not the shifting pale Aurora light,
 Nor the red radiance of the planet Mars—
 The soft effulgence of the Queen of Night,
 Nor yet the dewy lustre of the stars.
 • Ah, no! it made the star-lamps twinkle dim,
 Deep'ning the shades that lay on tower and tree,
 While rose the mountain ridge clear cut and grim,
 Like some huge monster stranded 'mid the sea.
 We sat and gazed with longing earnest eyes
 Along the line of soft celestial light,
 As if awaiting, from the silent skies
 Reveal'd, some wondrous vision of the night.
 We seem'd to feel on the surrounding air
 The tread of angels—felt their presence near;
 The heavens seem'd wrapt in ecstasy of prayer,
 The glittering star-worlds blending sphere with sphere.
 Such blissful sights and scenes to mortal eyes
 May well compensate for life's countless ills;
 God grant to each the power to realise
 His presence shed at midnight on the hills.

JAMES NICOLSON.

THE
Spiritual Magazine.

OCTOBER, 1867.

FINAL REPLY TO "HUMAN NATURE."

WE have no desire to enter into controversy with *Human Nature*; and as the reply in its last number to our remarks, though full of misstatements (no doubt unintentional), is very fairly accompanied with a reprint of the article in our August number, there is less need to do so, as its readers can readily compare its criticisms with our text, and judge as to their fitness and value. If, therefore, the few remarks we have to make seem curt and categorical, indicating only what would require much fuller treatment thoroughly to discuss, it is neither from lack of courtesy or of appreciation of the importance of some of the points at issue, but because, in our judgment, this is not the form, nor is this Magazine the place for the consideration of these questions. "Let all things be done decently, and in order." A very few words of explanation, therefore, must suffice.

If the remarks applied to this Magazine by our contemporary were not intended to convey a sneer, we can only regret that it should have employed language which could not fail to produce that impression. We are glad to find *Human Nature* recognizing that the writings of Voltaire and Paine have no connection with Spiritualism; and can only again express our regret that whole columns might be cited from Spiritual journals which, in all points but literary force, might be taken as quotations from the *Philosophical Dictionary* and the *Age of Reason*; which works, indeed, are not unfrequently included in catalogues of Spiritual works. No less than our contemporary are we "thankful for the truth as it is in Voltaire and Paine," just as we are thankful for the truth as it is in Calvin or Joseph Smith. We are aware that Calvinists, Mormons, and Deists may all be Spiritualists; Spiritualism is large enough to include them all, and a great many besides; but we decidedly protest against identifying Spiritualism exclusively with either of these

sects, or with any sect whatever. And as our contemporary tells us, that "to combat sectarianism is not to found a sect," we trust we may yet count on his co-operation in this matter, and that (if he must maintain a fighting attitude) he will combat not merely rival sects, but the *sect spirit* wherever found; not only the sectarianism of faith, but the sectarianism of unbelief, which is sectarianism of the narrowest, and poorest, and most rampant kind, exhibiting in general a perversity and bitterness of spirit it would be hard to parallel in the straightest of the sects of "Old Theology."

In protest "against the despotisms of priesthood and ecclesiastical systems," and, as "advocates of free thought and spiritual liberty," we yield to none; but we are not aware that free thought and spiritual liberty implies that we must run a-muck against every form of Christian faith, and regard religions as mere "vagaries and superstitions." "O Liberty," said Madame Roland, "what crimes" (and, she might have added, what follies) "have been committed in thy name!" And, in our judgment, no greater folly in the much-abused name of Liberty was ever committed than the attempt to uproot that principle of religious faith, and that sentiment of reverence to the Divine Being, the purifying and deepening of which we take to be the great moral need of these times—a need which Spiritualism, *true* Spiritualism, has done more to meet than any other agency. And when we are told that "the *Spiritual Magazine* denies to allow the mind to form native and holy contemplations of its divine origin and destiny—its heaven-bestowed birthright;" we are amazed at this remarkable discovery of that which is not, and can only give the allegation an unqualified denial. The statement that "Spiritualism is the essential element of all religions," is not ours, and its correction by our contemporary is, in the main, a true one, and in accordance with the view we have repeatedly put forward.

That we "discard theology as well as philosophy," is certainly a strange misapprehension. It is true that we "decline with thanks," the small basket of intellectual green fruit which our friend has imported, and kindly proffers to us *as* philosophy; and that we cannot recognize *as* theology those crude speculations which "may admit of a personal God or not." This may be the newest New Theology, though it used to be called by a different name, but we are not yet disposed to accept the invitation to exchange our old lamps for these new ones; and instead of teaching our children in the name of Spiritualism that "our theology may admit of a personal God or not," we prefer to go on teaching them to pray to "Our Father," notwithstanding the reproach that this is only "Old Theology."

Our progressive friends go indeed at so rapid a pace that it is hard work this hot weather to keep up with them; to expect us to take in, all at once, a new Philosophy, a new Theology, and a new lingo into the bargain, is really a little too much. We prefer to wait "further developments," and the rather that new Philosophies and Theologies crowd in upon us so fast that possibly this newest fashion may become antiquated and obsolete before the next number of our contemporary makes its appearance.

Whether "the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life, and to aim through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world;" which we avow to be the effort and the aim of Spiritualism, is "to discard theology as well as philosophy;" and "must lead the mind to a state of mere negation and scepticism, ignoring the existence of both truth and philosophy, and starving the soul on the dry husks of objective phenomena;"—whether this is the "fragment of a thing," or an attempt to gather up the scattered fragments of a great truth and present it in a unitary form, are questions we must leave to the judgment of our readers.

It is quite true that there are many questions of the first importance in theology and religion; as well as in morals, metaphysics, politics, and social science, with which, in this Magazine, we do not meddle; not from want of interest in them, but because they are *beyond our immediate province, and beyond the space at our command*. We believe in the old copy-book motto—"What is worth doing, is worth doing well;" and we think it better to do as well as we can the work on which we are already engaged, than to enter on

Fresh fields and pastures new,

while our own special field of labour is still so poorly cultivated, and is capable of yielding such rich harvests to diligent and faithful labour; better, we repeat, to do "one thing," or even "the fragment of a thing" thoroughly, than attempt twenty things which must all be done badly. This journal does not profess to be an *Encyclopædia*, or even a *Magazine of Controversial Theology*: our title and our motto indicate our purpose, and it is one which we have laboured, we hope consistently, however imperfectly, to fulfil, and to which we intend resolutely to adhere. We believe in the division of labour in every sphere of human activity, and that by each cultivating well his own field, and doing his own proper work, instead of everybody trying to do everything, the whole will be better done, and all be in every way the gainers.

Least of all are we tempted to leap our fence to wander in those thorny paths, and vex and starve our souls mid those barren pastures in which it would seem our critic delights to range.

Our *method* differs fundamentally from that of our contemporary. He affirms (and prints it in italics), *The renunciation of errors is the first step in the defence of truth.* We would rather say "*The reception of a truth is the first step to the renunciation of errors.*" Attack a man's belief and you simply excite antagonism—the most unfortunate and unpromising condition of mind—the one in which it is the most difficult to bring about any change in his convictions; whereas, if a great truth with its appropriate evidences be presented to him in a kindly spirit, and, if possible, on some ground of existing conviction, he will be in a temper of mind to consider and receive it. And once such truth is received, errors incompatible therewith will gradually fall away of themselves. Truth ever tends on the one hand to the assimilation of all congenial elements, and on the other, to the rejection of all substances foreign to its own nature. Like begets its like: strife produces strife. Let controversy blow its fiercest blast, the traveller only folds his cloak the more closely around him to withstand its force: but let the Sun of Truth begin to shine on him, and he at once bares his bosom to the light and warmth, and perhaps, discards his cloak as now a needless encumbrance. *Exposition*, therefore, not *controversy*, is that on which we mainly rely for the advancement of truth, and the consequent eventual renunciation of opposing errors. Believing this, how can we say, as our censor imputes to us—"Oh! yes, batter away at the creeds of Mormon, Methodist, &c., but spare me mine." We have no fear of the result of any assault on our own faith, and have no disposition to "batter away" at the faiths of others. It is rather the *no faith*, the cause and sign of all impotence for good—the forerunner of sure and swift decay, to the removal of which, by the presentation of solid evidences of the reality of the great objects of faith, our efforts are mainly directed; but which our contemporary, we deeply regret, seems labouring to extend. The issue is therefore radical and vital, or we should not have recurred to it; for we think it far better to insist on essential agreements than to dwell on minor divergencies,—far better to unite on the great truth we hold in common than to see Spiritualism ranged under as many divers kinds as there happen to be different sects, organized or otherwise. But when we are met by a blank negation of religious faith and a hostile propaganda, and we are called upon to accept this negation as *the Philosophy of Spiritualism*, it becomes necessary to expose the true character of the issue thus forced upon us.

Whether Spiritualism is to lead to the purification and elevation of the religious sentiment, to a deeper reverence, a diviner

trust, a more complete surrender of ourselves to the Divine will, so that we may become as willing instruments and organs through which His spirit may act upon the world; or whether, so far as is possible and permitted, it is to be instrumental to the inversion of all this,—a means to the regarding of religion as a mere farrago of vagaries and superstitions, to doubt, if not to denial, of a personal Supreme Being, and in His place the apotheosis of a windy “philosophy,” which despises facts as “of no use,” except in so far as they can be made to square with its pretensions;—whether, in short, Spiritualism is to be the blessing it cannot fail to be in its true, normal uses; or is to be perverted to disorderly, atheistic purposes?—that is the question which now presents itself to the consideration of Spiritualists. We do not at all believe in the statement of our contemporary that its “position in this respect is supported by the opinion of the great majority of Spiritualists in this country, and most certainly by a number nearly equivalent to the whole of the Spiritualists in America.” The wish is father to the thought; but did we stand alone, we should still be “extreme” enough to maintain the truth against all seeming odds, in the full assurance of final success; for, in the noble words of Frederick Douglas, “God, with one, always form a majority”.

THE LATE PROFESSOR FARADAY.

AMONG the great discoveries of Sir Humphrey Davy it has been said that the greatest was the discovery of Faraday. This eminent *savant*, full of age and honours, has now passed away from the scene of his labours, and journalists have been working with busy pens in writing his biography and recording his distinguished services in promotion of science. For more than half a century connected with the Royal Institution, he was one of its most efficient and popular lecturers: much of this success was due to his habit of demonstrating whenever possible the truth of what he said by direct experiment before his audiences. He once said to a young lecturer, “If I said to my audience, ‘This stone will fall to the ground if I open my hand,’ I should not be content with saying the words; I should open my hand and let it fall.”

It is greatly to be regretted that the late Professor could not be induced to carry this method, so fruitful of results, into the investigation of those phenomena which men of high scientific attainments have, *after full investigation*, declared could not, in their judgment, be otherwise accounted for than by spiritual agency. Every facility was afforded him by the Spiritualists for this

purpose; but, unfortunately, he had early committed himself against not only the very small portion of the phenomena with which seemingly he was acquainted, but against the *possibility* of their occurrence;* and all efforts to get him to reconsider his opinion were unavailing. His dictum that "before we proceed to consider any question involving physical principles, we should set out with *clear ideas* of the naturally possible and impossible," was severely handled by Professor De Morgan in the *Athenæum* (March 28th, 1857, and March 12th, 1859), and is strangely inconsistent with the practice he otherwise so strenuously enforced, and to which so much of his own success was due, of bringing all matters to the test of direct experiment. Indeed, the whole assumption on which Faraday based his objection to facts of spiritual agency was a misconception. Neither in table moving nor any other phenomena of Spiritualism is the *creation of force* implied, as he supposed; but simply the *employment of existing forces by invisible intelligences*; a view which, whether it be true or false, is at least not manifestly impossible.

The only practical suggestion on this subject by Faraday, was the employment of an instrument to test whether the alleged table movements were or were not caused by the unconscious muscular pressure of the sitters around it; but, apart from other considerations, this suggestion was at once disposed of by the fact, that these movements frequently occurred, *without the slightest contact with the table*—indeed as Mr. Capron, in his history of Spiritualism, tells us—"In most of the early cases, the first intimations the mediums had were from the sounds and rappings, and moving of furniture, *without any person being in contact with it*. The table moving—assembling around it and placing the hands upon it—was not known until nearly or quite four years after the first demonstration. Previous to that, all the moving was done *without contact*."

In 1865, in reply to a letter from Mr. Robert Cooper, of Eastbourne, (whose father was a personal friend of Faraday's), inquiring what his views then were as to "table moving," and other so-called "spirit manifestations," the Professor wrote:—"I feel more certain than ever that such events do not take place. They who say they see these things are not competent witnesses of facts." Subsequently, Mr. Cooper wrote to the Professor, giving him a detailed account of certain experiments, making particular reference to the following:—"I placed a half hundred weight on the centre of the table. I then placed my hands on the table, and tried to pull it down; this I found I

* "Lecture on Mental Education at the Royal Institution," May 6, 1854.

could do by dint of considerable effort. I then placed the weight further from me, and I then found it impossible to move; but the table, at my request, began tipping towards me, without the slightest effort on my part." In reply to this the Professor wrote him—"I freely admit my belief that you are perfectly sincere and truthful in your account of experiments; nevertheless, I refer you to my former letter for my answer now I do not doubt your competency to check the facts, if you are willing to work with an unbiassed mind; but I decline to enter upon the subject."*

The facts which the Professor had so unhesitatingly pronounced to proceed from involuntary muscular action and from no other cause, had become so unruly, and the trial he had made to unlock spiritual things by his natural key had proved so unsuccessful, that after some spasmodic but fruitless attempts to right himself, he gave up the subject in disgust. He had been so roasted all round that he felt decidedly uncomfortable and that he had had quite too much of it. It is no wonder then that he declined further experimenting in that direction. Had he done so, it might have resulted as in the case of Professor Hare, of America, and as in a more recent instance of a Professor in this country of similar standing to his own, in his convicting himself of error, and of having pronounced judgment without proper investigation. But the refutation of Faraday by Faraday was not exactly a result that Faraday felt anxious to bring about; and so, as we have seen, he refused to come again before the public in connection with a subject which had been so unfortunate to him. Still some of his intimates would open it in private, and pour into his unwilling ears their experiences, and urge him to make a new investigation, and correct the errors into which he had so unhappily fallen. They did this partly out of consideration for his own reputation, thinking it necessary that so great a man in physical science should not be convicted of persistence in childish blunders in a matter amenable to the senses, and capable of absolute observation and analysis; and partly from a notion of the service which his name would render in a more general acceptance of the truths of Spiritualism. The eminent Professor had an intuition, however, that he was not destined to reap honours in this new field of investigation, and he steadily declined to enter again upon the trial, although he was well assured that his former published judgment was arrantly erroneous.

At length, however, the numerous and circumstantial descriptions given by men of high note, and dinned into his ears,

* *Spiritual Experiences, &c.*, by ROBERT COOPER, pp. 16-17.

had their effect, and he signified his desire to see for himself. This which would not be thought much of, if it had only been a common person who had made the request, was considered to be a great condescension and kindness on the part of Professor Faraday, who was at last willing to see and pronounce his decision whether or not spiritual agencies can act upon material things. Up to this time, it must be remembered that the learned Professor had consistently and persistently declared, not only that no such action has ever been, but that from his accurate knowledge of the relative powers of spirit and of matter, such action is impossible. A meeting was accordingly arranged for him by Sir Emerson Tennant, to be held at the house of Mrs. Parks, 7, Cornwall Terrace, Regent's Park; the evening was fixed, it was settled as to the persons who were to be present; Mr. Home, the medium, was to be there; everything was arranged; when lo! the day before the *séance* was to have been held the Professor demanded (what does the reader think?)—a *programme of what was to take place!* Could a more complete ignorance of the possibilities of the case be manifested? As well might a demand have been made on the Professor for a programme of next year's discoveries in science. Of course, the unreasonableness of this demand, and the impossibility of complying with it, was represented to the Professor; but he would hear none of it, a programme he wanted, and a programme he must have; it was a *sine qua non*, and because this could not be given him he absolutely refused to attend the *séance* which had been arranged for him.

Again, (we are not giving these occurrences in the order of date) when the Davenport Brothers visited this country in the autumn of 1864, yet another opportunity was offered Professor Faraday to set himself right on this question. Our readers will remember that at this time twenty-four gentlemen met at the house of Mr. Dion Boucicault, and that after a most searching and thorough investigation of the manifestations, they came to the unanimous conclusion, and published it in the public journals, that they "could arrive at no other conclusion than that there was no trace of trickery in any form, and certainly there were neither confederates nor machinery; and that so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain."*

* Viscount Bury, M.P.; Sir Charles Wyke, G.C.B., Ambassador to Mexico; Sir Charles Nicholson, Chancellor of the University of Sydney; Captain Inglefield, the Arctic Navigator; and Mr. Robert Chambers, D.C.L., were among those present on this occasion. For full particulars, see *Spiritual Magazine*, No. 11, Vol. v.

Professor Faraday was one of those invited, and on this occasion he might have had, what on the former occasion he had thought so necessary, a programme; inasmuch as with the Davenport's the same general order of phenomena, and in the same sequence, usually take place; this time, however, the demand was not repeated, but while acknowledging the courteous invitation of the Brothers, he expressed himself "disappointed" and "tired" with the "manifestations" and "the spirits;" and therefore left them "in the hands of the professors of legerdemain."

Our readers can now judge for themselves concerning Faraday's relations to Spiritualism, and as to what his opinions on the subject were likely to be worth. In the remarks we have made, and in the little *resumé* of facts we have given, we have no wish to reflect upon the great man who is no longer visibly in our midst. We can well understand that to one like him who had spent a long life, and whose time and thought must have been almost wholly engrossed, in those researches and experiments in natural science which, in his hands had led to such immediate and valuable results, Spiritualism must have seemed a strange, new, and not very promising field for scientific investigation. But, then, it must be borne in mind that a man's authority in any matter is strictly limited to the extent he has made himself acquainted with it, and that his attainments in one department of knowledge, however eminent, gives him no qualification to speak with authority in any other foreign thereto. In religion, Professor Faraday belonged to the Sandemanians or Glassites—an obscure sect formed by two Scotchmen named Sandeman and Glasse—and we are told by the *Daily Telegraph* that, as an elder in this Church, he sometimes held forth in their meetings at a little chapel in Goswell Street. Still, no one outside his own denomination would probably think of quoting Professor Faraday as an authority in theology; and *à fortiori*, in Spiritualism his authority is even less admissible; for here, while his knowledge was singularly weak, his prejudices were remarkably strong; and, having pronounced a hasty judgment with somewhat of that dogmatic spirit which is usually the accompaniment of imperfect knowledge, he refused, as we have seen, to make that further investigation which would have enabled him to strengthen the one, and to correct the other.

The facts we have narrated are evidence that Spiritualists have no fear, but every confidence, in the results of an honest, scientific investigation of the phenomena of Spiritualism.

Some years ago the Spiritualists of the United States presented to Congress a Memorial, numerously signed, requesting the appointment of a Scientific Commission to thoroughly inves-

tigate the phenomena exciting so much attention throughout the land; and that the Spiritualists of this country are equally sincere, earnest, and well assured of the facts to which they testify, is, in a measure, shewn by their putting themselves to some trouble and going out of their way to court investigation at the hands of, perhaps, the greatest man in his own department of science that his generation and country have produced; and this, notwithstanding his known prejudices in the matter.

Still, though we cannot be blind to this particular weakness, we consider that Faraday has a special claim upon our gratitude as Spiritualists. Few men have done more than he to prepare the way for Spiritualism, though he may have laboured all unconsciously of the work he was doing in this direction. He was an explorer, and a most successful one, in that border-land which lies, as it were, midway between the two worlds. Even our dull journalists recognise this when they speak of "the victories achieved by Faraday's strong thought in this new and semi-spiritual region;"—the region of the impalpable and imponderable, of the subtle occult elements and forces which seem to link together the natural and the spiritual, and which, there is every reason to believe, serve as the media through which the spiritual acts upon the grosser forms of matter. One of the ripest conclusions of Faraday was that matter, in its last analysis, was resolvable into *points of force*;—a conclusion strengthened by the most advanced science of our time. Points of force. Yes! And what beyond? Will the materialist reply—*Nothing*. What, then, is force,—unintelligent, impersonal force, the ultimate fact of the universe? Is that the final, efficient cause of this wondrous Cosmos, with all its marvellous beauty; and of the higher Cosmos, Man, with all his manifold affections and intelligence? Have we at last torn aside the veil of Isis to find only the eternal ceaseless play of unconscious force? On the contrary, does not our highest reason on the data furnished by science *compel* the conclusion that force can be only the *manifestation of the energies of Personal Will*? demonstrating the truth of Bacon's axiom, that "a little philosophy" (*viz.*, Natural Science) "inclineth man's mind to Atheism; but *depth* in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity." Science has at least now fairly exploded the old gross materialism, and reduces the question to the above simple issue, as to which *no* thinking man, it seems to us, can long remain in doubt.

To Faraday and his fellow-labourers we are largely indebted

for bringing home this result, and for enlarging the boundaries of our knowledge in directions that seem most nearly allied to, though separate from and not to be confounded with, the spiritual. Thus has man advanced in his knowledge of Nature; from gross to subtle, from solid to fluid, from the aqueous to the gaseous, from thence again, to those auras, ethers, forces, which surround, permeate, and operate throughout its vast domain. Shall we stop here? Can we do so? Are we not, in the now demonstrated facts of vito-magnetic action, and in the still farther developments of Modern Spiritualism, already on the frontiers of the new realm of spiritual science, thus ending one cycle and beginning another in that infinite spiral of ascension from Matter to Spirit, from Man to God?

The Daily Telegraph, in a leading article on Faraday, has this concluding paragraph:—

“How, then, can any but those who have the right of personal sorrow lament the death of such a man, dying so happily, with all his nobly used faculties possessed to the end, and his life lived out from birth to death like that of the rich fruit which was a blossom when the spring began, falling ripe and perfect before the winter sets in? The wise Confucius would not write the word ‘death’ in all his philosophy. In a Chinese college, indeed, it is accounted bad manners and gross ignorance if you mention the word; and it really does seem absurd in relation to the closing of a career which, all its ‘life long,’ has been reaching beyond the boundary of visible things. Can it, indeed, be that the ardent passion of that pure and truthful soul which yesterday would have helped us with joy to such truths as it had attained, is to-day ‘vacant of its glorious gains,’ and satiated by the cup of Death of its old eternal thirst for more and more, and still more, of God’s lovely secrets? Shall we go on, and our children after us, discovering what puzzled *him*?—stepping surely where even *he* faltered, and leaving Michael Faraday’s gravestone to be the limit-mark of *his* share in these approaching wonders? What a contradiction it seems? What a folly and a fallacy appears the terror of death set thus in the light of one gentle, pure, and steady-shining life! Religion, Reason, Instinct and Hope agree in saying, at the grave of one who solved so many mysteries, that the arch-mystery of all must and will also have a beautiful solution. He is ‘gone a little nearer to the Lord of all the wise ones, to the Master of all teachers,’ as the poet sings; and as for those chambers of the palace of science which he unlocks no more for us, is there not always in the Arabian story a final chamber, a very secret pavilion, which must not be opened to the companions of the favoured adventurer, but into which he passes

himself with the last key left of all the fifty upon the bunch which the good genius gave him? Ah! who doubts, if all those other palace-chambers were so fair and splendid, that the portal through which our Master disappears hides from us wonders worthy of the last key—answers fit for the parting prayer of the Philosopher, whose passion throughout life was ever to come into the glorious presence of the Truth?" T. S.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

SPIRIT VOICES.

SINCE the remarkable *séance* related by me in the last number of this Magazine, I have made several visits to the Marshalls, accompanied by different friends, and have had additional evidence of the undoubted reality of the vocal exhibitions of which I have spoken. There is no question that distinct individualities mark the two voices of John King and his companion Kate, nor that these voices do not belong nor bear the remotest resemblance to those of either Mr. or Mrs. Marshall, who are the mediums, nor to those of any other persons present. They appear to be *the same voices as those I have twice heard in the presence of the Davenports*, the tone and articulation however being clearer and more natural than when I heard them before. In most instances John or Kate gave the names and occupations of those who accompanied me, and on one occasion three of the persons were strangers to the mediums. To one, a well known *litterateur*, Kate said, "You are writing a book—I was at your chambers this evening with Mr. Coleman when you were finishing that article for the ——— newspaper, and I impressed you to accompany him."

To Professor Gunning who was with me on one occasion, John said, "I see you are fretting. You should be more cheerful." The Professor asked "What do you think disturbs me?" John replied "I suppose the loss of your wife; but she is always with you; she is standing by your side now, and so is your child." (The Professor has lost his wife and only child). After some further observations of this character, Professor Gunning said, "I wish John you would not—" Before the sentence was finished John turned to me and said, "Ah, that's you, Mr. Coleman, you have been telling tales of me; how would you like your faults to be exposed?" Nothing could be more

ready and natural in tone than this remonstrance. Professor Gunning then said, "I don't want to talk with you, John, any more, I wish Kate to speak to me." "Oh, don't you?" said John, as if huffed, "I shall speak to my friend Coleman then;" and at once, in the most natural and easy way, he commenced talking to me in a somewhat subdued tone, whilst Kate talked to the Professor, so that we both realized the fact of the two voices speaking for some minutes at the same time. This was new to me, and I think a proof of the separate individualities of the two invisible speakers.

The Reverend S. E. Bengough, who accompanied me on another occasion, has written me a letter upon the subject, which from want of space I regret I cannot give *in extenso*, but from which I make the following extracts:—

"Since it is desirable to accumulate a variety of testimony to such unprecedented phenomena as may now be witnessed at Mrs. Marshall's, perhaps you may find room in 'Passing Events' for a report of the *séance* at which I was present. For a few moments I felt rather uncomfortable, but speedily acquired confidence. The singular liberties which John takes with his visitors are attended with danger only to those who exhibit signs of bad faith and unworthy suspicions.

"But much more wonderful than the mere voice of John was the inimitable, vivacious individuality from which it proceeded. If it be objected that some parts of the exhibition are vulgar and repulsive; still vulgar and repulsive aspects of humanity are sometimes very instructive; just as unsavoury scenes in Houndsditch or St. Giles are not only worthy of study in themselves, but also cast a lurid light upon the perfumed existence of Belgravia and Pall Mall. Of course the newspaper writers would say that all these things were clearly to be referred to concealed wires, clever ventriloquism through tubes, and general obfuscation of the faculties of those who were fools enough to assist at such an exhibition, and the Press would display thereby far less intelligence, not to say courtesy, than the much abused John King. That curious entity, however, can be serious, as we afterwards found out in the sequel of the *séance*, for he actually undertook to talk theology, and did it very well too.

"He moreover confessed that he was heartily sick of being bound to this poor world, but that he was obliged for his punishment and for providential ends to play his peculiar rôle in it, and tried accordingly to amuse himself, and make the best of a bad matter; he said this, as you will remember, in so many words. It is not necessary in this place to state in detail what he said upon religious topics; suffice it to add, that his sympathies seem

to be fairly orthodox, and he actually had the presumption to accuse me, a clergyman, of holding incorrect opinions, and to my amazement revealed to all present, my most cherished ideas, which he declared he 'read upon my heart.'

"On the whole the *séance* gave me more the impression of REALITY than anything I have yet encountered in my investigation of Spiritualism."

I may add that in the course of the *séance*, to which Mr. Bengough refers, John asked me to sing, and said he would accompany me upon the guitar. I transferred the honour to Mr. Marshall, who sang a plaintive air, and John thrummed the strings in tolerable tune, but he is not a musical genius. I then suggested that John should himself sing the air *with* Mr. Marshall, which he did in a somewhat discordant tone through one verse. I then asked him to whistle the tune, and this too he managed, but in imperfect time; it is, therefore, a fact, which can be attested by three of us who were present, that the spirit sung and whistled an accompaniment to the air Mr. Marshall was singing, and that should put an end to the suspicion that ventriloquism has anything to do with these marvellous manifestations.

I have to mention another interesting incident which occurred at this sitting. It will be remembered that the first time I went with Truth Seeker (see last month's Magazine) John voluntarily said, "Come here next Friday, and I will take your daughter's likeness for you;" and that I went on Friday, taking with me two plain cards, marked with my initials, which as soon as I had put upon the centre of the table were spirited away, and that John excused himself from fulfilling his promise on account of the number of sceptics who were present. Each time since then I had asked John for the promised likeness, but was put off: on this occasion I repeated my request, saying, I did not believe that he would ever make the likeness, but that he might as well return me the cards and tell me where they had been hidden for a fortnight. At his request I put my hand in the centre of the table and immediately a card was put directly into it. I said, "Is this really one of my cards?" "Yes." "Is there anything upon it?" "Yes, a likeness of *Agapé* as she is, and a likeness of Mrs. Coleman as she will be; but," he added, "they are not so well done as I could wish, you were in such a hurry you see; but I will do the other better. Tell Mrs. Coleman not to criticise the drawings, I know they are not well done." Upon taking the card to the light, I found on one side a very fairly drawn figure of angel-like form, with flowing drapery, bearing a cross upon her shoulder, and the word "*Agapé*;" and on the other side a queenly-looking figure with a coronet on the head and a sceptre in her hand, intended for Mrs. Coleman.

Neither of them are likenesses, but the fact is curious, and interesting. I have now no doubt that I shall at some future *séance* receive the other card with a drawing, but I hardly expect it will be a likeness of my daughter as she appeared in her earth-life.*

OTHER SEANCES AT THE MARSHALLS'.

The following are some additional facts which took place during the several visits I have made to the Marshalls since the preceding account. Asking the question, as I am accustomed to do when bringing a friend for the first time, (and in several instances they were, as I have said, entire strangers to the mediums,) "Do you know my friend on my left?" "Yes, John Thomson, he's an artist. You'll succeed, sir, in that picture of the Madonna."

"Tell me the lady's name to whom I am pointing" (be it remembered the darkness was so complete no one could see). "You never saw her before, I know." "Yes I have; I saw her this morning when she came to your house and brought Mrs. Coleman a present. Her name is Ann," which was perfectly correct both as to the fact of the visit, and the name.

"Now, John, there are two ladies on my right who wish you to speak to them; tell them something which you think will interest them." "This lady's name is N——, she has a daughter standing by her side; she was very beautiful; she will help you to complete that portrait you are copying."

To the other he said, "Mrs. B——, your mother's spirit is with you; she wishes you to go on with the music." Both remarks were quite pertinent.

I had on one occasion left a friend in another room for a short time. John said, "Oh, you may as well ask him to come in, he is listening to all you say at the door," which I at once opened, and found my friend there. None of us knew that fact.

On another occasion there were two friends with me, strangers to each other,—one, Mr. G——, had been a frequent visitor at the Marshalls', and had before talked with John some three or four times. Though fully satisfied of the reality of the phenomena, this gentleman does not believe in their spiritual character, but like many others, he "does not pretend to explain."

The other, Mr. F——, had never been at the Marshalls', but

* At a subsequent visit the second card, identified by my initials, was returned to me with a drawing in pencil of a female figure and the word *Agapé*. The drawing is much more artistic than that which is on the first card, but I can trace no likeness to my daughter.

is an old convert to Spiritualism. With this gentleman, John, after addressing him by his name, and making special allusion to a remarkable fact connected with his daughter's spiritual experiences,—kept up an animated conversation which turned to a theological character. John asked a question as to his belief, which Mr. F—— answered at considerable length, John, interjecting his approval of Mr. F——'s sentiments, by saying, "Quite right, quite right!" Then, turning immediately to Mr. G——, he said, "There, G——, that's a sermon for your good." I said, "Does Mr. G—— not believe in the Bible?" "Not he; why he is the greatest infidel you ever met." During this *séance* I was telling my friends of some incidents of former evenings and mentioned having had perfume brought on one occasion. "Would you like some now?" John asked. "Very much! do you think you can manage it?" "I'll see! I'll send Kate." An active conversation then went on for about five minutes, when John said, "Shut your eyes," and presently there came pouring upon each of our heads a gentle spray of delicate perfume lasting for a moment or two; it ran down over our faces obliging us to use our pocket handkerchiefs, mine retained the scent, which John said was "Ess. Bouquet," for at least 48 hours. Immediately afterwards without giving warning to any one, and whilst John was talking, I struck a light, when the cardboard trumpet through which he was speaking was seen by all of us to tumble from a point just above Mrs. Marshall's head, and upon examining the table I could not find a trace of the scented liquid with which each of us had been so profusely sprinkled.

Darkness being restored, John sharply rebuked me, and warned me not to do that again. I explained that as he and I were engaged in the same work he must let me do as I pleased. "Well," he said, "I like you, and before you go I should like to say a word to you privately." "Say it now, there is nothing, I think, that my friends may not hear." "No, I will tell it to you when your friends are gone."

My friends having retired to the adjoining room, John said to me in a tone of voice, and with much clearer articulation than is usual:—"I want to prove to you that I am acquainted with your private affairs, and that I am watching over you. I have seen that you have been very anxious for more than a week past about ——. I know that it will be all right, don't be anxious about that;" and he added in a cheerful tone, poking me at the same time in the breast, "there now, you see I am a friend of yours, don't you scold me any more, and talk to me with such a long face." I said, "John, you certainly impress me more and more favourably, I am obliged to believe in your intelligence, but I don't believe in your prophetic power." "Well, well," he

replied, "you will see that I am right in a few days."* Upon this particular evening John kept up a most animated conversation, whilst Kate also spoke occasionally. She said, in a tone somewhat like entreaty:—"Wouldn't you like to speak to me Mr. Coleman?" "Yes, I should very much, but John monopolises our attention." Several observations were made, when John broke in, in an authoritative voice, and said, "Come now, you have talked to her long enough."

One more incident which occurred on this evening, will tend I think to establish John's claim to be considered a distinct individuality possessing much intelligence.

"Can any of you," he said, "repeat the names of the twelve Apostles?" We thought we could, but it turned out that we really could not, three times John corrected us, saying:—"He wasn't an Apostle!" I asked John to repeat them, but he refused, and referred me to the 10th chapter of Matthew, 3rd verse.

In concluding my record for the present of these very remarkable manifestations, I pronounce a decided opinion which I am sure can never be controverted. I say that the voices we heard on the several occasions spoken of, are real voices proceeding from an invisible intelligent entity; that they are not produced by any human agency whatever; that the entity who calls himself John King does many things which no one present can control; that he reveals facts and utters sentiments which at the time are not in the mind of any one who hears them; and that whilst our sense of sight is shut out by impenetrable darkness, he exercises a clear vision of all that is going on around us in that state of darkness.

THE ZOUAVE JACOB.

I had intended to give an epitome of the various statements made by the special correspondents of the English papers regarding the proceedings of Jacob, the healing medium; but for the most part they are so palpably false and illogical, that it would be a waste of time to comment on them at any length. I will therefore merely say that whilst all accounts admit that the Zouave practises without fee or reward, and that many persons have said they were cured of long standing ailments, and that crowds assembled daily to cheer the patients as they came from the Zouave's room without their bandages and crutches; yet these veracious correspondents announced at length that this

* I am making this record a few days after that communication, and although I am not able to say that John's prophecy is fulfilled, circumstances have occurred which make me less anxious upon the point to which he alluded, and which I may add was literally as he described it.

disinterested benefactor of the poor afflicted people of Paris was but a sorry impostor after all; and for this reason—he did not succeed in curing Marshal Forey of paralysis. Some friend believed, from what he had seen and heard, in the Zouave's healing power, and pressed him against his own wish to go to Marshal Forey. It was generally rumoured at first that Jacob had been as successful with the Marshal as he had been with Count Chateau Villard, and hundreds of others who had *gone to him*, for in that may lie all the difference between success and failure. The man repeatedly announced that he could not cure all who came before him; but he certainly did effect cures of many whom the doctors had failed to cure. That fact however goes for nothing with some of the clever fellows who command the columns of our press. Marshal Forey was not, as reported, restored to health, and the humane Zouave, who will accept neither money nor thanks, is denounced by them as an impudent impostor.

The readers of this Magazine are aware that there are many men in America who have in a greater or lesser degree the gift of healing, and pre-eminently among them stands Dr. Newton, who has succeeded under conditions precisely similar to the Zouave's in relieving thousands of sufferers;* and there must be tens of thousands in Europe, and hundreds of thousands in America, who know that this healing power is a great reality, and who will smile with pity on the lamentable ignorance which the press in England displays upon such subjects.

The following is a correct translation of an extract from the *Petit Journal* of Paris, with the Count Chateau Villard's letter to the *Patrie* newspaper, which will serve as a faithful historical record of

THE ZOUAVE JACOB'S SUCCESS AS A HEALING MEDIUM.

“ We have several times alluded to the Zouave Jacob, garrisoned at Versailles; but who comes to Paris to effect his marvellous cures.

“ What is the secret of all this, and has he any? Is he gifted with a degree of magnetic influence unrecognized until now? How are the various cures of suffering people to be explained? We can give no opinion; all we know is, that the house in

* The Editor of the *Portland Daily Evening Star*, September 12, 1866, makes the following remarks upon Dr. Newton:—“ We can only say that the ministrations of this man have been scarcely less than miraculous. Hundreds have been raised from sickness to apparent health by a touch of his hand. We do not write this as a puff at all; we are as much at fault in regard to this wonderful man as any member of the community. But through some agency—Spiritualism he claims—he has made cures never performed, to our knowledge, by any other living man.”

which he operates is continually attended by invalids, one after the other takes his ticket in order to arrive in turn.

“ We must add that the Zouave will receive no money, gifts, or thanks; he will accept literally nothing! All these facts are attested by an honourable witness in the person of the Count Chateau Villard, residing at 60, Rue St Lazare, who writes as follows to the *Patrie* newspaper:—

“ Sir,—Reading in the newspapers that I had offered a part of my private residence to the Zouave Jacob, I beg of you to be so good as to insert, that I have made the offer only in the event of his being forced to quit his quarters in the Rue Roquette.

“ God knows that I have no wish to take him away from the poor afflicted who will know well where to find him; I have made the offer in gratitude, and for the benefit of humanity.

“ I had heard such extraordinary things of the Zouave, that, paralyzed as I was, I had a desire to attend one of his *séances*; I took my lady with me, who has been a continual sufferer also, and I here state what actually occurred.

“ On arriving in the Rue Roquette, where there was a stoppage, I alighted from my carriage with the aid of my valet, and a kind working man who hastened to take my other arm. These two assisted me to the workshop of Monsieur Dufayet. In this condition I arrived at the door, where a person who could not be bribed refused me admission without a numbered ticket; my secretary, who by a fortunate accident happened to know the principal clerk of M. Dufayet, beckoned to him, and he seeing my state of impotence allowed me to enter into the court, crowded with sick people. The arrangements of the Zouave are that those who are at the worst should be treated first.

“ My lady began to weep at seeing so much misery. There was a lady who had brought her daughter; she stated that the child was being treated within; that she herself was not allowed to assist, inasmuch that the doors are only open to actual invalids. I observed after, the young girl come out, and walk to the vehicle which had brought her, followed by her mother. This same girl had been taken to the place carried by a man.

“ I also noticed a man with a distorted neck, unable to walk, make his exit jumping with joy; whilst the plaudits of the crowd, and persons from that quarter of the town who recognized him, joined in.

“ We were introduced at last to the chamber, which may really be designated the miracle chamber. I saw there a human being frightfully afflicted, paralyzed and incredibly ill, brought in by M. Dufayet and his assistants, and placed in chairs closely packed one against the other.

“As soon as the apartment was full, the Zouave entered and said, “No one must speak unless I interrogate him, otherwise I leave you.” Here the greatest stillness reigned. He then went round telling each one what was the matter with him, and without touching them, he said, “Rise up,” and those that had been paralyzed arose; I am one of the number, and raised myself without the slightest effort.

“At the end of about twenty minutes he told us all to retire, and amidst profound silence each one left. My wife, more polite than I, wanted to thank him; he immediately imposed silence, and said, “Other sufferers await me; you are cured; let that suffice—begone!”

“On going out, I was much crowded upon by persons asking affectionately of what had occurred; and I regained my carriage without any help, walking upon a very badly paved street where the best man might find it awkward.

“From that time forth my wife also has been marvellously well. There is an extraordinary fact connected with this strange circumstance which it gives me pleasure to relate; the street is crowded with sick people; not only one is desirous to give a helping hand but all seem to forget their ailments in their interest to help others.

“Can it be that this immense charitable influence spreads itself from one source into the hearts of all?

“I am, &c.

“(Signed) CHATEAU VILLARD.

“Paris, August, 1867.”

More than one-half of the columns of *Le Petit Journal*—a paper of the largest circulation in Paris—was occupied for several days in September with a fair and impartial account of Jacob's past and present history, and of his undoubted success as a healer. One of the editors of this paper, it appears, made Jacob's acquaintance at the Camp of Châlons in August, 1866, where his fame created as great an excitement at that time as it has recently done in Paris; and the editor vouches for a cure of a long-standing complaint of a woman who was a servant in his family.

The crowds that assembled daily around Jacob's tent at the Camp of Chalons obliged the officer in command to put an end to Jacob's practice of his great and undoubted “gift of healing.”

Anxious to obtain direct and reliable information of Jacob's proceedings in Paris, I wrote to my friend, Mr. Samuel Chinnery, who resides there, and I have received the following interesting letter from him, by which it will be seen that Jacob

and his patron, M. Dufayet (who is engaged in extensive business as a refiner of metals), are Spiritualists:—

“ Paris,

“ 9th September, 1867.

“ Dear Mr. Coleman,—Yesterday I called on M. Dufayet, in the Rue Roquette, Jacob's friend. I was exceedingly pleased with his kindly manner, and I am not at all surprised that he should be selected to help the grand cause in which Jacob is engaged. Poor Jacob is in prison for eight days for violating barrack rules; they say his leave of absence was wrongly signed. But I think it is a paltry pretext arising out of the pressure put on the authorities by the medical profession and the clergy, more particularly the former.

“ I am told that Jacob has been a thorough Spiritualist from his infancy, and possesses a number of faculties of an extraordinary kind. For instance, his drawings are most beautiful, and the delineation of trees, flowers, and fruits, purporting to be representations of growths in the planet Venus, exquisite. He has the power of describing the moral and physical condition of each member of a family upon seeing one of the family only, and the ordinary physical spiritual manifestations are intensified in him to a great degree. M. Dufayet says his character and conduct are excellent, and that he is altogether a fit subject for a mission of the highest order.

“ M. Dufayet states that all his own friends have been against his taking part in the movement. His business has declined, and he was subjected to a daily outlay of 150 francs. In the neighbourhood he has been threatened by some principals of a faction with assassination, and the penalty of having his premises burned down. He has gone through unheard-of difficulty and danger, and was unable to obtain the slightest assistance from the police when quite 20,000 people daily thronged to the street and yard of his premises. Nevertheless, he has gone bravely and confidently on, feeling that he was called to a high duty, and that he must undergo that strange suffering which uniformly attends the pioneers of a great benefit to humanity.

“ The exigencies of the people have been so great, whilst on the other hand the faction against Jacob and M. Dufayet has been so powerful, that the antagonists have nearly created a small revolution. Large assemblies are contrary to government rules, and the fear was that unscrupulous people might make them a pretext for starting a political disturbance.

“ I saw Jacob's father yesterday; he appears to be a fine soldierly-looking old fellow, of about 70 years of age. M. Dufayet told me that *he* has the gift of seeing spirits, and describes often

those surrounding individuals as they are engaged in their worldly avocations.

"There are two or three English Spiritualists interesting themselves about Jacob here; one of them is intimate with the Court people and is trying to obtain Jacob's freedom. M. Dufayet tells me it was proposed to emancipate Jacob by paying for a substitute, but he himself does not want that. It is supposed, however, that he will yield, if the authorities will allow him to leave the army; but I doubt whether they will give permission, unless he left the country.

"I have just seen one of the patients, named 'Mouton,' the daughter of a respectable tavern keeper, 24, Rue Trevisé, close by my residence. The child was paralyzed and half witted, her head from the shoulder, and the left and right arms were distorted from early age. Her age is about eight years. She is now perfectly well and healthy in mind and exceedingly lively and happy, and there are hundreds of such instances.

"My dear Mr. Coleman, I am, yours truly,

"SL. CHINNERY."

A SERIES OF PHENOMENA IN ONE FAMILY.

Mr. C——, M.A., of St. John's, Cambridge, called at my residence recently, to make me acquainted with some of his own and his family's experiences, and to ask whether they would come under the category of spiritual manifestations, of which he professed to know little or nothing, having only seen a copy of the *Spiritual Magazine* for the first time two or three days before our interview. He said that between himself and his mother there had always existed a strong mental sympathy, so that he frequently read her thoughts, even when they were temporarily separated. As an illustration of this peculiar power which he does not attempt to explain—he mentioned an instance when, returning from town to dinner, he told his mother he was impressed with the knowledge of a secret which a neighbour had that afternoon confidentially imparted to her, and at once he repeated the facts, and, as his mother acknowledged, almost in the exact words which had been spoken. In like manner he could at times impress his own thoughts upon another, causing the person so impressed to repeat the unexpressed thought in his mind. Mr. C—— is also "a dreamer," seeing, as he expressed it, in his dreams, places which he had never visited, and incidents which afterwards occurred, but none of which had any special significance or were of any apparent service to him. On one occasion a gentleman invited him to make a visit to his house for the first time, and upon entering it, everything around him

was quite familiar to his eye; he had seen the house in "a dream," and all its special arrangements were just as he had then seen them.

Whilst at the university he dreamed one night that an accident had happened to his mother whilst she was on her way to visit some friends; he saw that the carriage had broken down and had tumbled backwards, but his mother was unhurt. He wrote home and learned that no such accident had occurred. Two months subsequently, however, the vision was realised. His mother was driving to these friends, the carriage broke down, tumbling backwards, and she escaped uninjured.

On another occasion, he dreamt that he had renewed an old acquaintance with a lady he had not seen for some years, and that they had taken a walk together by the side of a stream. A few days after he unexpectedly met this lady, called upon her and proposed a walk, when she led him to the side of the stream, just as it had been foreshadowed. Mr. C—— mentioned several other incidents which had occurred to him in this way, but all were alike of the most trivial character, not leading to any practical object, and hence he was troubled and anxious to obtain, if possible, a solution of them. I could not give him a satisfactory interpretation further than to suggest that these realised dreams, or spiritual impressions, might be a sort of discipline, or preparatory state of unfolding in him a power which may ultimately lead to more important results, and upon which results he would more confidently rely by reason of his past experiences.

Mr. C—— informed me of other family legends recorded by his mother which have a more direct bearing upon spiritual phenomena. One was especially interesting to me, though he said it was so extraordinary he hardly liked to mention it, but his mother vouched for its truth. It is similar to the story I related in the July number of this Magazine of a spirit reanimating the body after death, but Mr. C—— said he had not read that narrative, as he had never seen any but the August number of the *Spiritual Magazine*, as I have already stated.

A cousin of his mother's, whose name and residence were given to me, died; preparations were being made for his funeral, and two or three days after, when about to put his corpse into the coffin, several members of the family standing by, the man opened his eyes and said:—"I have been dead, but I have been allowed to come back for two hours, to do an act of justice in the disposal of my property. Lift me on to the sofa! Ah, you find me very heavy!—a lifeless body is heavy." He then gave full instructions about the property, and at the expiration of two hours, as he had predicted, his spirit finally passed away.

Another of Mr. C——'s stories is worth recording:—Two of his mother's sisters, one a widow, on a visit with her married sister, whose husband had left home for a day or two, were preparing for bed in the same room. The married sister was at the glass arranging her hair, when she suddenly screamed and fell fainting upon the floor; her sister running to her assistance, was startled to see the form of the absent husband reflected in the glass, which it appears the wife had also seen, and which had caused her agitation. On the following day they heard that the husband returning at night to his friend's house where he was visiting was thrown from his horse at the hour his apparition was seen by both ladies, and though seriously injured, he was not killed, and ultimately recovered.

Mr. C—— said he had been talking over these events with a friend, Mr. S——, of Hammersmith, and he told him that there was residing next door an old lady and her daughter, who had recently been disturbed by an incident for which they could not account. An hour or two after the old lady had retired to bed, the daughter lying on the sofa saw her mother enter the room, from which she immediately retired again, the daughter following the figure up stairs when it suddenly disappeared, and entering her mother's room found the old lady sound asleep. Nothing followed to account for this apparition.

SONG AND MUSIC WRITTEN BY A SPIRIT.

In Vol. VI. of this Magazine, page 187, I gave an account of a remarkable dream described by Mons. N. G. Bach, "one of the most honoured and esteemed professors of music in Paris," which had then recently occurred to him, when, as it seemed to him, a man dressed in the costume of the time of Henry III. spoke to him, and told him the history of a spinette which his son, Leon Bach, had just bought for him at an old curiosity shop. It will be recollected that the man of the dream then played a few notes upon the spinette, and sung the air with such expression, that M. Bach awoke in tears, and found in the morning, on his bed, a page of music with the words in very fine writing, &c., &c.

It is said that M. Bach, who resided at No. 3, Rue Castellane, soon came to the conclusion that what he at first called "a remarkable dream" was a spiritual manifestation, though he had never before even heard of such occurrences in modern times. "What," he said, "was I to think of the tangible, visible proof of somebody's having been really there, afforded by the presence of this written music, this actual copy of the verses I had heard in my dream?"

M. Bach, however, had further evidence which satisfied him of the spiritual character of this so-called dream, as it must do every other person who believes his statement of the following facts. "About a month after my dream I had a violent headache, and a nervous trembling of my hand, which I could not account for. Suddenly, having heard of 'writing mediums,' the thought struck me, perhaps Baltazarini (musician to Henri III.) is wishing to make me write. I took a pencil, and held it on a sheet of paper—my hand wrote a verse of four lines saying that the king had given the spinette to Baltazarini. The turn of this verse being obscure, my hand then wrote as follows:—'King Henri, my master, who gave me the spinette you possess, had written a *quatrain* on a piece of parchment, which he had nailed inside the case and sent to me. Some years afterwards, having to take a journey, and fearing, as I took the spinette with me to play on, that the parchment might be torn off, and that I might not lose it, I put it into a little hiding-place to the left of the key board, where it still is.'

"As at that time," M. Bach continues, "my spinette had been lent to the Retrospective Museum, in the Palace of Industry, I could not ascertain whether this was true or not: but, as soon as the spinette was brought back to me, my son and I searched carefully for this parchment, but could see nothing of it. At last, having taken it almost to pieces, we found a niche under the hammers, so small that we could not get at it without taking out several of them; and there, hidden under the dust and cobwebs of 300 years we found a piece of parchment, blackened by time, 30 centimetres long and seven and a half wide, on which, when we had cleaned it, we found the verse alluded to, and running thus:—

'Moy le Roy Henri trois octroy cette espinette
A Baltazarini, mon gay musicien,
Mais sis dit mal sone, ou bien (ma) moult simplette
Lors, pour mon souvenir dous l'estro garde bien.'

The writing and signature, it is added, are exactly similar to those of Henry III. M. Bach says, "No one could imagine the meaning of the word (MA) surrounded by a line as you see. But one day my hand was again moved, and these words were written, 'Amico mio—The king joked about my accent in the verse he sent with the spinette, I always said *ma* instead of *mais*.'"

A NEGRO SPIRITUAL PUNDIT.

The *New York Times* of August 13th, 1867, contains an account of a learned Negro named *Said*, an African, only 30 years of age, who without schooling of any kind, has acquired—in addition to English and his native language—

Arabic, Turkish, Russian, Hebrew, Greek, German, French and Italian, some more perfectly than others, but in most cases he is so far proficient that he can read, write, and speak them with ease and accuracy. It is not as might be supposed, a mere parrot-like faculty, for he has, it is said, a deep perception of their genius and affinities, and in some instances a fair, and in others a profound acquaintance with their literature.

Said was born at Bornu, Central Africa, and at an early age was captured—while out hunting in the woods with some boyish companions—by a party of Bedouins, and carried to Tripoli, where he was sold to a trader, who sent him to Constantinople; there he entered the service of Reschid Pasha, the Turkish Minister of Foreign Affairs. In 1852 he was transferred to the service of Prince Menschikoff, the Russian Minister at the Sublime Porte, and after travelling with the Prince's son through most parts of Europe, Said ultimately went to America and entered the army, joining the 55th Massachusetts, a coloured regiment, in 1863. At the close of the war the regiment was disbanded in South Carolina, and he was forced to take employment upon a plantation at St. Andrew's Island, belonging to Dr. Sim, who was Medical Director during the war of *Sickle's Corps*. The doctor having discovered the remarkable character of Said's accomplishments set him up in a school, which he now keeps at St. Andrew's Island, and he has been appointed a Member of the Board for the parish in which he lives.

The history of this learned Negro has a special interest for Spiritualists, inasmuch as he has recently become a student of Swedenborg's writings, the reading of which has, it is said, made a complete transformation of his inner nature, as he has found that the teachings of the Swedish Seer respond to all that was most intimate in his spiritual being, though not previously understood by him. He says, he *knows* from an inner consciousness and his own experiences, that Swedenborg is right, and that he sees the spiritual world much more clearly than the natural world. In this we obtain a key to this Negro's so-called self-acquired learning and wonderful aptitude for languages.

It is to be hoped that Dr. Gray, of New York, or Mr. Robert Dale Owen, or Mr. A. E. Newton, who is connected with the Freed Men's Bureau, at Washington, will make this pundit's acquaintance and tell us something more of his spiritual knowledge and experiences.

SPIRITUALISM IN AMERICA.

Professor W. D. Gunning, of Boston, a geologist, who is at present in London, has given me some interesting facts connected

with the spread of Spiritualism in America, where he says the belief is becoming all but universal; and he thinks Judge Edmonds' estimate of numbers is tolerably correct. Amongst the open and proclaimed believers may be ranked a large number of the Members of the Senate and the House of Representatives. He mentioned in this category of avowed believers the names of Vice-President Wade, Judge Ladd, Chief Justice Chase, Lloyd Garrison, Professor Bushnell, Governor Andrew, Horace Greeley (the editor of the *Tribune* newspaper), T. W. Higginson (editor of the *Atlantic Monthly*), the Rev. Dr. Tyng (of Newport, one of the most popular preachers of the Established Church), Waldo Emerson, Professor Longfellow, and many others eminent in politics and literature.

Professor Gunning also states that none of the Boston papers are opposed to, whilst some uphold Spiritualism; and that the Music Hall in Boston, which contains 3,000 persons, is crowded to overflowing every Sunday evening to hear the Spiritualist speakers.

Professor Gunning's own conversion was brought about by the following incident. He was sorrowing for the recent loss of his wife, when he was invited by a friend to accompany him to visit a family with whom he, Professor Gunning, was unacquainted.

In the course of the evening he observed that one of the ladies, a writing medium, was much disturbed by a nervous tremor of her hand, and for some time endeavoured, as she afterwards explained, to resist the "influence," to which, however, she was obliged to yield. Taking a pencil and paper, she commenced writing, and in a short time handed to him the sheet, which, to his great joy and surprise, contained a loving message from his wife, signed with her name, and in which the names of several friends and relatives were mentioned, the writing and signature being identical with that of his late wife. Prior to this time the Professor, though he had heard much of the subject, and did not doubt the testimony of others, had not himself taken an active interest in the investigation of Spiritualism. But this incident touched him so closely, and conveyed to his mind such irresistible evidence of a great reality, that he at once became a thorough believer and applied himself to a close study of the subject. Professor Gunning said to me, "Though there may be disagreeable phases and objectionable phenomena to be met with here and there, which I admit, how can I be repulsed by them when I have such a fact to stand by?"

Professor Gunning has devoted the best part of a year—it is barely twelve months since he became an avowed believer—to collecting evidence and examining witnesses to fortify his faith,

and with his consent I give my readers a few of the facts which he related to me.

He recently attended a *séance* at the private residence of Mrs. Cushman, of Boston, where he witnessed a manifestation which, among other curious things, he says is of common occurrence through this lady's mediumship. A guitar being laid upon the table, it is lifted by the spirits some two or three feet, and whilst it is thus held suspended, in open daylight, various pieces of music are beautifully played upon it though no visible agency is seen.

Something of a similar character, which Professor Gunning affirms as a fact within his own knowledge, occurs frequently with the Rev. Dr. S——, who is a confirmed believer, and who has personal experiences of a peculiarly interesting character. He has hanging on the wall of his library a guitar, which belonged to his wife, who died more than 20 years ago. The Rev. Doctor is constantly visited by her spirit, which he sees and holds communion with; and though the spirit is not visible to others, her presence is made manifest to all who happen to be with him when she pays her weekly visits to tune her favourite guitar, which she is accustomed to do, and on which she plays it is said in a most perfect and beautiful manner. There is no arrangement necessary, it is a spontaneous act and occurs at times when the Doctor is in conversation with a casual visitor.

Professor Gunning gave me corroborative evidence of the reality of spirit photographs. He was at Springfield, Massachusetts, and went to a photographer named Knox, a stranger to him. It was somewhat late in the day; Knox at first declined to take Professor Gunning's portrait, thinking there was not light enough, but on second thoughts said he would try; the plate being hastily prepared, the Professor, who says he is conscious of the frequent presence of his deceased wife, having taken his seat, the operator as he closed the camera, turned pale and exclaimed, "I saw the figure of a woman standing by your side!" They went at once together to the dark room, and there indeed to his great delight Professor Gunning found, with his own portrait, a half-length likeness of his late wife.

Professor Gunning shewed me the photograph of a Miss Flora Robertson taken by Mr. Adams, a Boston photographer. Upon the neck of this likeness there are two hands, as if embracing the young lady. A Mr. Sergeant of Chelsea (not my friend Mr. Epes Sergeant, the novelist, who has long been a believer), a sceptic, took this likeness to Mrs. Smith, a well-known trance medium, residing at South Boston. When entranced she said, "They are my hands; I am Flora's aunt, Sarah Hardley; I passed to the spirit-world four years ago last December." Mr. Sergeant went immediately to Miss Nelly Starkweather, a

writing medium, residing at Indiana Place, Boston ; he asked her to look at the photograph, when her hand wrote out, " I have just told you about that picture—I am Flora's aunt, Sarah Hardley. I left the earth four years ago last December." Mr. Sergeant then called upon Flora's mother, and without explaining the object of his visit, he asked her if she knew any one of the name of Hardley? " That," she replied, " was my maiden name." " Had you a sister who is dead?" " Yes, I had a sister whose name was Sarah ; she died about four years ago." This test I am told completed Mr. Sergeant's conversion and he is now an avowed Spiritualist. Professor Gunning added that he had investigated this case for his own satisfaction, and he had obtained confirmation of the facts as I have stated them.

COTTON HILL—SUNDAY MORNING.*

O glorious, great God, are all Thy works—
 The fruitful sea, the fair and fertile earth,
 Valley and mountain ! Here, on this high hill,
 Where wild the humble heather blooms—a thing
 Of simple beauty and of dear delight ;
 And whence are seen the smiling, well-till'd fields ;
 And peeping cottages ; and Tor, sparkling,
 As the sun looks on its placid waters ;
 And 'mid the verdant trees the village spire,
 Pointing to heaven :—Here, O bounteous Lord,
 (Giver of good, Thyself the perfect gift),
 In this Thy temple—the blue sky for roof,
 The birds for choristers,—warbling their songs
 With native unpremeditated art ;
 Here could I kneel and worship. Not that Thou
 In cities art less near amid the throng ;
 But here, through every faculty of soul
 I feel Thy presence and protecting hand,
 And hear thy voice, chiding unfilial thoughts,
 Hushing the soul to rest—safe in the arms
 Of Thy enfolding love :—Thy pitying love—
 Source of all love, and hence, of blessedness,
 In earth or highest heaven. For this my soul
 Doth worship Thee, its sovereign Lord, and pray
 That Thou would'st fill me with Thyself, that so
 Thy child may walk more worthy Thee ; and grow
 In wisdom, goodness, and the life divine. T. S.

* Cotton Hill, near Barnstaple, commanding an extensive view of the beautiful scenery of North Devon.

INTERPOSITIONS OF DIVINE PROVIDENCE
IN THE LIFE OF RICHARD SELLER
(A QUAKER FISHERMAN).

IN the second volume of *The Sufferings of the People called Quakers*, by Joseph Besse, at page 112, is "An Account of the Sufferings of Richard Seller, of Keinsey, a Fisherman, who was pressed in Scarborough Piers in the time of the two last Engagements between the Dutch and English in the year 1665." An account taken down from the mouth of Richard Seller, "as he sate weeping" before the writer. As it contains several remarkable instances of spiritual phenomena, and is even yet more noteworthy as being a simple chronicle of repeated providential interposition for the preservation of a courageous and humble servant of Christ, we present our readers with the entire narrative, slightly curtailed:—

"I was pressed in Scarborough Piers, and refused to go on the *Ketch*; they beat me very sore on the sand, and I, refusing to go on board, they hoisted me in with a tackle on board the *Ketch* that pressed for the ship called the *Royal Prince*, and they *bunched* me with their feet, that I fell into a tub, and was so maimed, that they were forced to swaddle me up with clothes. The first day of the third month they commanded me to go to work at the capstan. I refused, and told them that 'as I was not free to do the King's work, I would not live at his charge for victual.' (One of the chief "testimonies" borne by the Friends was against war.) "Then the boatswain's mate beat me sore, thrusting me about with the capstan till he was weary. Then the Captain sent for me upon the quarter-deck, and asked me 'Why I refused to fight for the King?' I told him "I was afraid to offend God, for my warfare was spiritual, therefore, I durst not fight with carnal weapons." Then he fell upon me and beat me with his small cane; then he called for his great cane and beat me sore, and felled me down to the dust three or four times, and beat me so long as his strength continued. The Captain said, 'He is a Quaker, I shall beat his brains out,' then fell upon me and beat me till he was weary; then called some one to help him, for said he, 'I am not able to hurt him enough to make him willing to do the King's service. Then came the commander's Jester, and told the Captain, he would lay a guinea with him that he would make me work, and hale the King's ropes. So two guineas were thrown down on the deck. Then the Jester called for two seamen, and made them make two ropes fast to my wrists, and reeved the ropes

through two blocks in the mizen-shrouds on the gunnel of the ship, and I hung some time. Then the Jester called the ship's company to behold and bear him witness that he made the Quaker hale the King's ropes; so veering the ropes, they lowered me half way down, then made me fast again. 'Now,' said the Jester, 'noble Captain and the company, see that the Quaker haleth the King's ropes,' and with that he commanded them to let fly the ropes loose, when I fell upon the deck. 'Now,' said the Jester, 'noble Captain, the wager is won, he haled the ropes to the deck, and you can hale them no farther, nor any man else.' Then the Captain called the boatswain's mate, and bade him take the Quaker dog away and put him to the capstan, and make him work, and beat him, and spare him not. . . . Then the boatswain's mate fell upon me and beat me again, and called his boy to bring his two seizings, and seize my arms to the capstan bars, and caused two men to heave the capstan about, *and in three or four passings about the seizings were loosed, no man knew how, nor could the seizings ever be found, although they sought them with lighted candles.* Then the boatswain's mate, seeing what was done, caused all the men to come from the capstan, and took a Bible, and commanded them all to swear that they neither loosed me, nor knew how I was loosed. He then searched their pockets for the seizings, but could find none, so he let them go. Then he called them all again to him, and said, 'Hear what I shall say to you; you see this is a wonderful thing which is done by an invisible hand which loosed him, for none of you could see his hands loosed, that were so near him.' 'I suppose this man,' said he, 'is called a Quaker, and for conscience' sake refuseth to act; therefore, I am afflicted, and do promise before God and man, that I will never beat, nor cause to be beaten, either Quaker, or any other man, who doth refuse for conscience' sake to act for the King. If I do, I wish I may lose my right hand.

"Then on the third day came the Admiral, Sir Edward Spragg, on board of his own ship, called the *Royal Prince*, and hearing of a man that was pressed on board, that was called a Quaker; also, hearing that the boatswain's mate had beaten me much, and had given me over, and had declined to beat me any more; he was, therefore, called to come before the Admiral to answer for himself, why he would not beat a Quaker. He said, 'I have beat him very sore and I seized his arms to the capstan-bars, and forced them to heave him about, and beat him, and then sat down, and in three or four times of the capstan's going about, the seizings were loosened, and he came and sate down by me. Then I called the men from the capstan, and took them and swore them whether they had loosed him or no, but they

all denied that they had either loosed him, or knew by what means he was loosed, neither could the seizings ever be found; *therefore I did, and do believe, that it was an invisible power that set him at liberty*; and I did promise, before God and the company, that I never would beat a Quaker again, nor any man else for conscience' sake.' The Admiral told him 'he must lose his cane.' He willingly yielded it, and told him 'he must lose his place.' He was willing. He also told him 'he must also lose his right hand.' He held it out, and said, 'Take it, if you please.' So they took his cane from him and displaced him. So the Commander gave orders to the seven yeomen to beat me where they met me for seven days and nights, and make me work. They being called to an account as to what they had made me do, told the Commander that they were weary, and could not make me work. Then the eighth yeoman was called, who promised he would beat me and make me work, and he did beat me for a day and a night, when he met me, and being weary, he begged to be excused. Then the Commander sent for me upon the quarterdeck before him, and caused my clothes to be stripped off, shirt and all, from my waist downwards, *then he took a view of my body, to see what wounds and bruises I had, but he could find none; no, not so much as a blue spot in my skin.* Then the Commander was angry with them for not beating me enough. Then Captain Fowler answered him and said, '*I have beat him myself as much as would have killed an ox.*' Then the Jester said, 'He had hung me a great while by the arms up aloft in the shrouds.' The men said, '*they also had beat me very sore, but that they might as well beat the mainmast.*' Then said the Commander, 'I will cause irons to be laid upon him during the King's pleasure and mine.' Then the boatswain was called, and commanded to call the ship's company together and make ready the irons.

"The Commander, Sir Edward Spragg, said:—'You, gentlemen, sailors, and soldiers, whosoever serves here under me for the King, on board of his Majesty's ship, called the *Royal Prince*, the Admiral of the Blue, you are to take notice, that there is a man on board called a Quaker, he is to be laid in irons during the King's pleasure and mine for refusing to fight and eat the King's victuals; therefore, I charge you all, and every man, that none of you give or sell him any victuals, meat, drink, or water, for if you do, you shall have the same punishment that he hath."

We will spare our readers the details of this steadfast martyr's sufferings during the two weeks that he lay in irons, being weakened also by a severe fever. Of the manner in which food was conveyed to him, we must, however, speak. Upon

being laid in irons, the remains of food which had been given to him by two Friends, Thomas Swales and Mary Stringer, who had visited him shortly after his imprisonment, were removed, and he must have suffered the pangs of hunger, added to his other pangs, had it not been for the kindness of the carpenter's mate. "He came in the crowd," says Richard Seller, "and joined himself so near me, that he put about a pint of brandy into my pocket, and no man knew; likewise some meat, and no one knew; and told me he should supply me daily, for, said he, 'I have meat of my own which is not at the King's charge;' and said, further, that he had had a strict charge given him by his wife and his mother, before he came on board, that if any Quaker came on board with him he should be kind to him, and that he had lately received a letter from them, wherein they charged him to remember his promise, and be kind to the Quakers, if any were on board." During three days this kind carpenter's mate was called away from the ship, and it might have gone badly with Richard, had it not pleased Providence to touch the hearts of two men in irons like himself, and who gave him a little brandy, and also promised him that they would not hurt him, as they previously had done, by lying upon him, which he, in his weak condition, and in the narrowness of their place of confinement (the bilboes), had no means to avoid.

At length his deliverance from the bilboes arrived. More men had to be put into irons on account of mutiny in the ship, and Richard Seller was brought forth. Sir Edward ordered a flag to be put up at the mizenmast-head, and a council of war to be called, which was done. "Then the captains of the other ships all came on board to answer the council of war before eight o'clock in the morning, it being the first day of the week. So I, being brought before the council of war, the Commander asked me if I would go on board of a flag-ship that was a tender and had six guns? I refused, and desired to stay on board and bear the punishment I had to abide. Then he bid the council of war go on with their business, so they did proceed; and I, being set on a bulkhead, being so lame with the irons that I could not stand, heard them pass sentence of condemnation upon me. The judge was a Papist, being Governor of Dover Castle, and went to sea on pleasure; but they could not tell at present what death to put me to. The judge said that I should be put into a barrel driven full of nails inwards, and so be rolled to death, but the council of war thought it too terrible a death and too un-Christian, so they agreed to hang me; and I, hearing them speak several things against me which I was clear of, had a desire to arise from my knees, where I was set to answer for myself, but had not any power to arise or open my mouth, but

was condemned within myself, insomuch that I had not power to breathe towards God. Proffering to rise again the second time, *there came a motion within me and bid me 'BE STILL, BE STILL, BE STILL,' three times; which I obeyed, and was comforted. Then I believed God would arise.* And when they had done speaking God *did* arise, and I was filled with the power of God, and my spirit was lifted up above all earthly things, and *wonderful strength was given me in my limbs, and my heart full of the power and wisdom of God, and with glad tidings my mouth was opened to declare to the people the things which God had made manifest to me.*

"Sweat running down, and tears trickling from my eyes, I told them that 'the hearts of kings were in the hand of the Lord, and so are both yours and mine; and I do not value what you can do to this body, for I am at peace with God and all men, and with you, my adversaries; for if I might have an hundred and thirty years longer, I can never die in a better condition, for the Lord hath satisfied me. He hath forgiven me all things in this world, and I am glad through His mercy that He hath made me willing to suffer for His name's sake; and not only so, but I am heartily glad, and do really rejoice and with a seal in my heart to the same.'

"Then came a man and laid his hand upon my shoulder, and said, 'Where are all thy accusers?' Then my eyes were opened, and I looked about me and they were all gone; and said one to me, 'There goeth thy chief friend, the judge.' Then it arose in my heart that I had news for him from the Power of God; and I cried, 'Man, come back, I have news for thee, better than ever thou heard in any coffee-house or elsewhere, and answer for what thou hast done.' Then came a Lieutenant and said, 'Sir Edward, this is a *hypocrite* Quaker.' I said, 'Commander, I entreat thee to look upon me a little.' So I loosed my knee-string and put down my stocking, and let him see how the blood and matter ran down my leg round about. He said, 'Put up thy stocking, there is enough.' Then presently came an ancient soldier and loosed down his knee-strings and put down his stockings, and put his cap under his knees, and begged his pardon three times. Then said he, 'Arise up, soldier, and speak;' and he entreated him, and said, 'Noble Sir Edward, you know that I have served his Majesty under you many years, both in this nation and other nations by the sea, and you were always a merciful man; therefore do I entreat you in all kindness to be merciful to this poor man who is condemned to die to-morrow, and only for denying your order, for fear of offending God, and for conscience' sake; and we have but one man on board out of nine hundred and fifty, but one

which doth refuse for conscience' sake, and shall we take his life away? May God forbid! *For he hath already declared, that if we take his life away, there shall a judgment appear upon some on board within eight and forty hours, and to me it hath appeared; therefore, I am forced to come upon quarterdeck before you, and my spirit is one with his;* and therefore I desire you all in kindness, when you take his life away, to give me the liberty to go off on board, for I shall not be willing any longer to serve his Majesty on board ship. I do entreat you once more to be merciful to this poor man. So God bless you, Sir Edward, I have no more to say to you.'

"Then came the chief gunner that had been a captain, and he loosed down his knee-strings, and did beg his pardon three times, being upon his bare knees before Sir Edward. 'We know you are,' said he, 'a merciful man, and therefore I entreat you in all kindness to be merciful to this poor man, in whom there remains something more than flesh and blood; therefore I entreat you let us not destroy that which is alive, neither endeavour to do it, and so God bless you, Sir Edward, I have no more to say to you.' Then he went away. Then the Commander desired me to go down and take my leave of my friends this day that were on board. So he gave orders that any that had mind to give me victuals might, and that I might eat and drink with whom I pleased. Then the dinners came up to be served, and several gave me victuals to eat, and I did eat freely, and was kindly entertained that day. Then the night being come, a man kindly offered me his hammock to lie in that night, because I had lain long in irons, and I accepted his kindness, and slept well that night.

"The next morning being come, it being the second day of the week on which I was to be executed, about eight o'clock in the morning, the rope being ready, reeved upon the mizenyard arm, and the boy ready to turn me off, and boats having come on board with the Captains of other ships that were of the council of war who came to see me executed. I then coming to the execution place, the Commander asked the council "How their judgment did stand?" So most of them did consent, but some of them were silent. Then he desired me freely to speak my mind, if I had anything to say before I was executed; but I told him that I had little at present to speak. So there came a man and bade me go forward to be executed, so I stepped upon the gunnel to go towards the rope. The Commander bade me stop there, if I had anything to say. Then spake the Judge, and said, 'Sir Edward is a merciful man, that puts that heretic to no worse death than hanging.' Sir Edward turned him about to the Judge, and said, 'What said'st thou?' 'I say,' replied

he, 'You are a merciful man, that puts him to no worse death than hanging.' 'But,' said he, 'what is that other word, that thou said'st, 'that heretic,'' 'I say,' said the Commander, 'he is more a Christian than thyself, for I do believe that thou would'st hang me, if it were in thy power.'" Then said the Commander unto me, 'Come down again. I will not hurt an hair of thine head, for I cannot make one hair grow.' Then he cried, 'Silence, all men!' and proclaimed it three times over, 'that if any man or men on board of the ship would come and give evidence that I had done anything that I deserved death for, I should have it, provided they were credible persons; but nobody came, neither opened a mouth against me. So he cried again, 'Silence, all men, and hear me speak.' Then he proclaimed 'that the Quaker was as free a man as any on board the ship was.' So the men heaved up their hats, and with a loud voice cried 'God bless Sir Edward, he is a merciful man!' The shrouds, and tops and decks being full of men, several of their hats flew overboard and were lost.

"Then I had great kindness showed me by all the men on board, but the great kindness of the Lord exceeded all, for the day I was condemned to die on was the most joyful day I ever had in my lifetime, and so I remained exceeding joyful, until the very time that I was proclaimed a free man. But soon after troubles came upon me again; for I, being laid upon the deck one night, as it was my usual lodging place, there was *something appeared to me, and struck me as if I were dead; and I, being in great dread and fear, believed that our ship was to engage such a day of the month, with the wind at south-east. Then appeared also a small cloud to me, about as big as my hat. After being engaged, the same cloud spread and became a great one, insomuch that it darkened part of the ship. Then I stepped over on the star-board side of the ship, into the shrouds, and looked aft, and I saw a thick water arising in the wake of the rudder, then I feared the ship was near ground. This appeared to me three times that night, and I would gladly have put it from me, but I could not. Then I did believe, and was satisfied of the truth of it. Then I was at peace, and quiet in my mind.*

"But then I must make it known to the pilot, and I believed it was death by law to discourage the men. I thought I should thus give them an occasion to take away my life; but I could neither rest, eat, drink, nor sleep, until I had declared it. So I breathed unto God, and desired that He would find me a way to reveal it. Thus it remained with me two days and two nights, when, walking on the deck, and taking notice of the chief gunner of the ship, I was ordered to go to him and walk with him. He perceived I had something to say to him of some

weighty matter, so he desired me to speak my mind to him. I told him I had such a weighty matter to declare, that it was death by law to declare it. I desired that he would stand true to me in that respect, and he promised me fidelity in the presence of God, before whom we were, that he would be true to me in all respects, and if one suffered, both should suffer. Then we espied the mate of the ship walking: he being a sober man, we drew near to him, and he perceived that we were both afflicted, and desired to know what was the matter. So we told him, and he was satisfied with the truth of it. 'But,' said he, 'it doth belong most of all to the pilot.' So we must speak to him, and he being such a *brickle*, high-spirited man, we scarce knew how to speak to him; but calling him to us and walking with him, we told him the matter. Then he said, 'Who saw it?' I told him '*I see it.*' Then he fell into a rage, and seemed to fly from his promise that he would be faithful to us, for he said he would go tell the Commander. So away he went, and said he would have me executed speedily. I said, 'Let him go. Better I die than the whole company perish.' But they said, 'If thou die, we will all die.' Then he came to us again, near weeping, and told us, *that when he came before the Commander his mouth was stopped, that he could not speak a word good or bad.* He was very tender, and praised God that he had such a messenger. Then he took me by the hand, and desired me to tell him the name of the land. I told him I did not know. I never came there, *but at that time I looked up with my eyes and told him whereabouts the land lay.* So he desired me to go to the compass, and he asked me if I knew the compass? I told him 'very well.' *So I showed him upon what point of the compass the said land lay, and he took a book out of his pocket and found the land and the name of it.*

"Some days after this, we were engaged on that very point with the *Hollanders*, and as soon as we were engaged the cloud appeared to me, and came and darkened the ship, then I stepped into the main shroud and I saw the thick water; then I showed the pilot it, and he called two of the best men to the lead, they cried, 'Five fathom and a quarter.' Then the pilot cried, 'Starboard your helm.' Then the Commander cried, 'Larboard your helm, and bring her to.' The pilot said 'He would bring the King's ship no nearer, he would give over his charge.' The Commander cried, 'Bring her to.' The pilot said to the lead-men, 'Sing aloud that Sir Edward may hear,' (for the outcry was very great amongst the officers and seamen, because the ship was so near aground, and the enemies upon them) so they cried 'A quarter less five.' The Commander said, 'We shall have our *Royal Prince* on ground, take your charge, pilot.'

Then he cried hard, 'Starboard your helm, and see how our ship will run.' So she did bear round up. Then the men at the lead cried, 'Five fathom, and a better depth.' Then the Commander cried, 'God preserve the *Royal Prince*.' Then the pilot cried, 'Be of good cheer, Commander.' They cried, 'Six fathom;' then 'Nine fathom;' then 'Fifteen fathom;' then 'Sixteen fathom.' The Hollanders then shouted and cried, 'Sir Edward runs.' Then he cried, 'Bring her to again,' and the fight continued till the middle of the day was over, and it fell calm; and the ships being engaged on head of us, we could see nothing but fire and smoke; so out of that smoke I espied a fire-ship designed to lay us on board of the larboard bow. Then I cried to the chief gunner to come to me quickly, and I showed him the fire-ship coming to board us on the larboard bow. Then he fired a chace-gun with a ball in her, and as soon as the smoke was gone from the gun we espied the fire-ship all on fire blown up, and what remained of her sallied on board of the *Cambridge*, and only burned her ancient.

"The fight continued, and my employ was to carry down the wounded men, and look out for fire-ships; and the Commander was mighty pleased with my service, and said it would have been a great pity that my life should have been taken away before the engagement; and the chief gunner said I was instrumental through mercy, not only for giving notice of the ship coming on ground upon the sand, but also for preventing of the fire-ship that was near to hand to board us, and said it was he who gave me the first notice, whereof I am witness; and the Lieutenant said to the Commander, 'that there was not a more undaunted man on board except his highness.'

"Eight days after we were engaged again with the Hollanders, and the officers sent for me upon the quarterdeck and asked me what I would do that day. I told them that I was willing to do as before. They desired that I would do that service, and look out for fire-ships coming on board. I told them that I was free to do this; likewise to carry down the wounded men, if there was occasion. So presently we engaged. Not one fire-ship troubled us that day, but we lost about two hundred men.

"The Lieutenant meeting me, he asked me 'If I had received any wounds?' I told him that I had received none, but was well. He asked me 'How came I to be so bloody?' Then I told him 'It was carrying down wounded men,' so he took me in his arms and kissed me. That was the same Lieutenant that persecuted me so when I was in the irons at first." (He had attempted to stab Richard Sellers with his rapier.)

"Then we came to the Buoy and Nore again, and then went up near Chatham, and the King coming on board, the Lieutenant

desired me to go and walk upon the deck with him in the sight of the King, that haply some might give him notice of me, hoping I might be brought to trial and have my liberty, but I did not understand that he had any intelligence of me. The next day the same Lieutenant came to me, and desired me to walk along with him upon the quarterdeck. I being somewhat unwilling, told him I did not use to go upon quarterdeck unless I was called by the officers. He said, 'My uncle hath much business, and doth forget you, so walk along with me, I desire you;' and I did as he desired me, and he being with me walked away and left me alone. The Commander being there, and several Captains with him, he came from his company to me, and laid his hand upon my head and said, 'Thou hast done well, and very well, too.' So he walked by me, and I blushed. Then he asked me, 'Why I blushed?' I told him 'I desired to know wherein I had done well.' He said, 'By encouraging them which should have encouraged both thee and me.' Then said he, 'Thou shalt have thy liberty to go on shore.' I asked him 'If I might go on shore to recruit (my health), or go to my own being?' (condition.) He said 'I should choose what I should do.' I told him 'I would rather go to my own being.' He said I should do so. Then I told him that there was one thing that I requested yet of him, that he would be pleased to give me a certificate under his hand to certify that I was not run away. He said, 'Thou shalt have one to keep thee clear at home, and also in thy fishing, (for he knew I was a fisherman.) So he called the Captain, and ordered him to write me a certificate and bring it to him, which he did with speed, but he did not like it, but flung it at him again, and ordered him to make me one more legible. Then he brought another and he signed it, and gave it me, and wished me well, and said he desired to hear from me if got well home; and I told him I would send him a letter, and I did so.

"But soon after I got into London two press crews came to me and said, 'This is Sir Edward's Quaker! You are welcome to shore. Will you please go to the tavern with us?' I told them I would not go, nor drink anything. Then they wished me well home.

"Also, they proferred me my pay before I came off on board, and said I deserved it as well as any man on board; but I refused, and told them that I had of my own that I hoped would serve me home, and the Lieutenant was troubled, because I would take nothing. He would have given me twenty shillings, but I would not take it."

A BROAD CHURCH CLERGYMAN ON SPIRITUALISM.

“THE beliefs and practices which are combined under the vulgar name of Spiritualism, form another and a very direct protest, though to the common English mind a disagreeable one, in favour of special spiritual influences descending out of the unseen world upon the souls of men. The most active forms of Spiritualism have come to us from the United States of America, and have brought with them much that offends our taste. The stories of what have been said and done by deceased persons who have put themselves once more in communion with those yet in the flesh, are such as most of us cannot hear without a smile. The theology with which the habit of holding intercourse with the departed has allied itself—that of Swedenborg and his followers—with all its truth and beauty, is so much opposed to prevailing opinions, so hampered with a strange terminology and a system of special revelations, that it has peculiar difficulties to overcome before it can be accepted. The strikingly eloquent discourses of the chief prophet of Spiritualism, though every hearer or reader of them must confess their fervent piety and high moral tone, suffer from the drawback of an inflated rhetoric such as English habits can hardly tolerate. And yet the beliefs thus commended to us have gained power over many minds; for the most part, no doubt, over those of an enthusiastic, affectionate, and imaginative temperament. Far deeper and fresher thoughts have been evoked by this Spiritualistic movement than by the more common-place Revival; thoughts which harmonize well, as I believe, with the true orthodox faith, but which often put to shame the ordinary level of our orthodox sentiments. Whatever be the right explanation of the marvels of spiritual intercourse which are said to have been so abundant, it can hardly be denied by those who know anything of the religion of Spiritualism, that it raises visions of a life governed from another world and actuated by one spirit of love and joy, at which both the records of Apostolic times and the secret hopes of our own hearts forbids to mock.”—*Tracts for Priests and People*: No. XI., “The Spirit giveth Life.” By the Rev. J. LLEWELLYN DAVIS, M.A., Rector of Christ Church, Marylebone, late Fellow of Trinity College, Cambridge.

Notices of Books.

THE LATE CONVENTION OF PROGRESSIVE SPIRITUALISTS.*

THE late Convention of Progressive Spiritualists in attendance, and in tone and practical aim, so far as we can judge from its authorised report, though still leaving much to be desired, was a marked improvement on its predecessors.

We have no doubt that the publication committee must have had considerable trouble in preparing this Report, and especially in making abstracts of the papers and speeches; still we cannot help thinking that the operation of the pruning-knife might have been extended in certain directions with considerable advantage. For instance, the desultory rambling remarks offered in lieu of a report by its late earnest and well-meaning but erratic Secretary might usefully have been cut down much farther, or indeed altogether lopped away. Dull diatribes against the churches, stale sarcasms at what some speakers are pleased to call "Old Theology," without apparently understanding very clearly what they mean by it; vague, vapid, declamatory common-places on the evils of society generally, without the slightest hint of any specific well-considered plans for their removal, is all little better than aimless talk, a mere beating of the air, and a sore weariness to flesh and spirit. Truly, in comparison with such speech, "silence is golden." Wherefore will men utter words without knowledge? Of what use are

Windows that exclude the light,
And passages that lead to nothing?

Ply thy flail never so vigorously, my industrious brother, what profit can be gained by threshing only the straw? Oh, there is sometimes great virtue in excision!

As Transatlantic ideas and phrases are in special favour with some of our progressive friends, we would suggest a word, we believe of Transatlantic origin, very significant as applied to this kind of talk—*bunkum*. In future Conventions it might be well to give instructions to the president that when any speaker begins talking in the way indicated, he, the president, should call "*bunkum*," on which said speaker should be required to bring his eloquence to swift conclusion, under penalty of doing penance by

* *British Association of Progressive Spiritualists. Proceedings of the Third Convention, held in London, June 11, 12, and 13, 1867, embodying prepared Essays and Papers read, Addresses delivered, Experiences of Mediums, and the Discussions.* HEYWOOD & Co., 335, Strand.

standing in silence during remainder of session before all progressive brothers and sisters in most conspicuous corner of the platform, dunce's cap on head, with BUNKUM in large capitals thereon. Or, if this should be thought too severe a means of checking a growing evil, a resolution at the beginning of Conference might be passed to the following effect.—

Whereas much valuable time has heretofore been wasted in vituperating so-called "Dead Churches" and "Old Theology," and in other matters foreign to the proper objects for which this Convention is called; be it therefore resolved that all papers and speeches relating to these matters, intended to be submitted to this Conference be *taken as read and spoken*; and that this Convention at once proceed to business.

If, in accordance with the tyranny of custom, it should be thought necessary to enforce this resolution by a speech, something like this might be said:—

MY PROGRESSIVE BROTHERS,—Let us begin by clearing our minds of all *Cant*; whether it be the cant of conservatism or of progress—the cant of the pulpit or of the platform. Let us above all things be sincere in thought and word; first taking care to know our own meaning, and then saying only what we mean, and meaning only what we say; not speaking that we may say, or seem to say, something; but reserving speech till we have something to say; speaking our own thoughts in our own words, avoiding borrowed catch-phrases, for the most part as empty of independent thought as *Tupper's Proverbial Philosophy*, or the *tol-de-rol* chorus to a comic song;—dead-corpse words, from which whatever soul of meaning once animated them has now departed. Mr. Chairman, I beg to move said resolution.

We hope the object of these plain strictures will not be misunderstood; they are made in no spirit of fault-finding, but in the hope that such errors and defects as those pointed out, may, as far as possible, be avoided in the future. To make things pleasant by speaking only smooth things is always easy and agreeable, but he does us the most true and friendly service who in kindly spirit points out our faults, and so assists us to correct them. We desire to see these Conventions become as useful as they may be made to be, and to this end extravagance and needless eccentricities should be avoided. One of the speakers at the Convention insisted strongly on the duty of temperance; which was well, only it should be remembered that sobriety in speech and action is no less a virtue than sobriety in foods and drinks. Not that we would have at these Conventions stiff, prim, formal speeches; in relating experiences and in transacting business an easy conversational freedom of style is the most natural and fitting; but in discussing principles, and in making generalisations, a severe simplicity of thought and speech should be sedulously cultivated.

If papers intended to be read to the Convention were first referred to a committee for examination, after the plan of the Social Science Congress, as recommended to the Convention by Mr. Scott, much chaff and dross would doubtless be winnowed, and valuable time be saved.

We would add, as a further suggestion, that the composition of the Convention might with advantage be made, like that of other bodies, to consist only of delegates from societies and circles, and persons specially invited; such invitations should, of course, be extended liberally to all whose counsels were likely to aid, or whose presence might be otherwise useful. Visitors, as at present, could be freely admitted, and if a visitor had anything to communicate, permission could be easily obtained, or he might be specially invited to address the Conference, and otherwise participate in the proceedings, in accordance with whatever standing orders the Convention might think it advisable to adopt. One more suggestion. The propriety of retaining the adjective "Progressive" as part of the title of the Association, might be well reconsidered. It is not only vague, indefinite, conveying the most opposite meanings; but it conveys an assumption and an imputation, and seems to imply an exclusiveness and a sectional character, not perhaps intended, but the very appearance of which should be avoided.

We believe the adoption of these hints would greatly improve the composition of these Conventions and the character of their proceedings; and place the Association, on a broader and more acceptable basis; secure for it a larger support, and preclude all need or idea of any other general Association of Spiritualists in this country being attempted.

The chief outcome of the Convention has been the following Resolutions:—

Whereas all Spiritualists hold the one central belief in the intelligent communion with the spirits of departed human beings, and that such communion may be and is of vast utility in the progress of individuals towards purer and happier lives, and in the progress of the entire human family towards harmonial brotherhood, therefore be it resolved:—That the members and friends of this Association do unite together for the propagation of this central truth.

That a Committee of Lectures and Correspondence be formed, who shall take the names and obtain the requisite knowledge of any persons who, being duly qualified, are willing to give Lectures on Spiritual Science, within a radius of fifty to one hundred miles of their residence; such lecturers to have their expenses paid by the persons inviting them to lecture. Also to take the names of any qualified individuals who may be willing to correspond with persons who may be seeking information on the subject of Spiritualism.

That it is desirable to obtain the services of missionary mediums for trance or physical and test manifestations, and the work of such mediums may be economically arranged, and all information supplied through the Central Committee aforesaid.

That this Convention recommends the formation of Circles for the study of the nature of Man,—for the carrying out of which we would advise, first, the formation of Schools or Lyceums for the young; second, the formation of Family Circles; third, we would strongly recommend to the attention of all classes of spiritual and progressive reformers the need of an Educational College, based upon the principles of spirit intercourse.

This last motion, the Chairman explained, "was not properly a resolution to be carried out by the Convention, but

was a recommendation calling the notice of Spiritualists and Reformers all over the country to the subject." The remaining resolutions of the Convention were of a purely formal and business character.

Among the papers read we would specially note one by Mr. Etchells, on "The Atmosphere of Organised Bodies,"—a continuation of "The Harmony of Matter" (the last title being that of a paper read at the previous Convention); and one from Miss Alstone, on "Spirit Guidance." A paper by Mr. Burns, on "The Connection between Spiritualism and Education,"—not given in this report—is published in *Human Nature* as a separate article. Two papers were received from America, one by the Hon. Warren Chase, and one by the Rev. J. M. Peebles; of these there was only time to read a portion of the latter. Several other papers also remained unread for the same reason. Mr. Hitchcock, of Nottingham, reported the establishment of a Children's Progressive Lyceum at Nottingham—the first, we believe, formed in this country. We hope Spiritualists will give more attention than they have yet done to this important matter of education, both for children and adults; they cannot be better employed than in providing good secular instruction, combined with unsectarian religious training. Some spirit paintings were exhibited, and their history narrated. Several mediums related their experiences, which were of a very interesting kind; some, not in this report, are given in the report published in *Human Nature*. Baron de Guldenstubbe gave an account of the twenty years' experience of himself and sister in the investigation of spiritual phenomena, which was most striking and valuable.

The Convention was supplemented by an excursion to the Crystal Palace, where speeches reviewing the proceedings of the Convention were delivered. Altogether the Convention must have been very gratifying to its promoters and to those who attended it and took part in its proceedings. The character of the office bearers for the ensuing year augurs well for the success of the Association, which is yet young; and we may hope, with increased experience, will outgrow its juvenile indiscretions and attain a more ripened wisdom as it approaches its maturity. Meanwhile, it will be well to bear in mind that the object of these meetings, as stated by the President of the Convention, is "not so much to discuss the philosophy of Spiritualism as to seek to bring about a better understanding amongst Spiritualists in England,"—an object we sincerely hope they may attain.

DR. LEE ON ANIMAL MAGNETISM.*

DR. LEE'S book is, as it professes to be, a "succinct *resumé* of opinions and well authenticated facts, shewing "the physical and psychical effects resulting from magnetism;" the "Psychical Phenomena" occupying by far the larger portion of the book, differencing it in this respect from most treatises on the subject. This feature of the work should specially commend it to our readers, for there is a close alliance between these phenomena and those of Spiritualism. The one frequently blending into the other, and both being alike branches of the great Ygdrasil tree of spiritual life and activity which pervades the universe. Mesmerism, indeed, is the key which opens one of the principal gates through which spiritual communion may be gained. Indeed, we know that many have made their first approaches to Spiritualism through the gate thus opened to them. Mesmerism, also, in its psychical phenomena, which demonstrates the existence of a spiritual nature in man, and of latent faculties in the soul not bounded by the conditions of space and time, strikes a death-blow at that *pseudo*-philosophy which limits all existence to the physical sphere, and all modes of perception to the physical senses.

Mesmerism has been often and ably treated of from the plane of external observation; we wish that some fully competent writer would now trace out its philosophy from that central principle we have indicated; only so, as it seems to us, can it be rightly and fully understood, and its relations to kindred subjects distinctly marked out. If Dr. Lee's book does not do this, it at least presents in moderate compass valuable materials towards it; and we hope its author may have the satisfaction of knowing that it has been "the means of causing a greater share of attention to be directed to these phenomena by members of the medical profession, theologians, and scientific men;" as well as by many others who may not be strictly classed in either of these categories.

* *Animal Magnetism, and Magnetic Lucid Somnambulism. With Observations and Illustrative Notices of Analogous Phenomena occurring spontaneously; and an Appendix of Corroborative and Correlative Observations and Facts.* By EDWIN LEE, M.D., Corresponding Member of the Medical Association of Prussia, the Royal Academy of Medicine at Belgium, the Medical Academies and Societies of Paris, Berlin, Munich, Brussels, Madrid, Turin, Florence, &c. London: LONGMANS, GREEN, & Co.

Correspondence.

DIRECT SPIRIT MESMERISM.

To the Editor of the "Spiritual Magazine."

SIR,—The following is an account of some remarkable phenomena of direct spirit mesmerism, witnessed by myself and others at my house early on the evening of the 8th of August, and I should be glad if you could give publicity to my letter.

It is necessary to premise that Mr. D. D. Home, the medium present, had been staying with me for some short time—and that owing to the state of health of Mrs. Jencken, who had been seized with paralysis, I had determined not to allow any *séances* to be held. On the evening in question however I yielded at the request of my mother, and accordingly we sat round a small square table in front of the sofa—Mrs. Hennings, our neighbour, making up the party of four.

We had not been seated many minutes when raps were heard in different parts of the room; the table was tilted and raised straight off the ground; numerous raps were then heard under the table, in the drawer which was pulled out and replaced; a cold current of air then passed over our hands; spirit hands touched several of us on our hands and knees; a hand appeared between myself and Mr. D. D. Home, but only for a moment. We then observed the form of a hand under the shawl Mrs. Jencken had drawn across her knees. A pause then ensued followed by the phenomenon of "Direct Spirit Mesmerism," to record which is the special object of my present communication.

At first we heard the rustling of Mrs. Jencken's dress as though a hand was rudely moved over it; we then noticed a hand making mesmeric passes down the right side of Mrs. Jencken; her knee was then grasped, and we distinctly heard the topping, kneading sound, of shampooing a patient. Mrs. Jencken, who remained perfectly calm and composed throughout the process, described her sensation with great precision, observing that she felt as if a powerful hand was making passes down her paralyzed side, almost causing pain. Her hand was then seized by, as she described it, a soft warm hand, rubbed and stretched out with sufficient force to leave a red mark on her hand and wrist; she further said that she felt as if an electric stream had passed through her, causing every limb to glow.

The whole process lasted about eight to ten minutes, and resulted in the restoration of the use of the paralyzed limb and side of Mrs. Jencken, who all but immediately called our attention to the fact of her being able to move her right arm and hand,

hitherto perfectly paralyzed; on essaying to rise from her chair, she found to her great joy that she could walk, and her convalescence has ever since steadily progressed.

Fortunately, during the *séance*, Mr. Jones, of Enmore Park, joined our circle, at which I was much pleased, as I felt it desirable that a farther witness should be present to testify to the truth of the statement I am recording.

Other and very marked phenomena were produced that evening. Mrs. Hennings' hand was repeatedly touched and grasped, her chair seized and drawn back, and half turned round. Mr. Jones was also touched by a hand. A voice was distinctly heard to pass through the room, the note being not unlike the wail of a female voice; but I will not burden you with an account of these phenomena, my object being to confine myself to the description of the phenomenon of direct spirit mesmerism. I may, however, add that Mr. D. D. Home is in full power, and that, during his stay at my house, very remarkable phenomena occurred.

Mrs. Jencken is now occupied in writing a statement of what took place, anxious that a document should be placed on record to prove at some future time the possibility of direct spirit mesmerism.

H. D. JENCKEN.

Kilmorey House, 15th August, 1867.

DO THEY MEAN WHAT THEY SAY?

To the Editor of the "Spiritual Magazine."

SIR,—Nothing is more common than to hear persons, who take great credit to themselves for "soundness in the faith," use phrases which are startling to those of us who really think what such phrases mean. Thus, what more common than such phrases as these, on the lips of popular preachers—"The spirits of the redeemed look down on us, and beckon us to follow in their footsteps." "The kind friend, who on earth sought to win you to God, now looks down upon you, waiting for the hour of your decision." "They are not lost, but only gone before; and from their abodes of bliss, they behold us and love us still." Such phrases might be multiplied almost indefinitely, and yet if you take these good people at their word, and say "Amen" with a meaning, they are shocked or annoyed. I have tried this several times lately, and the results of my experience are curious indeed. Their poetry, their prayers, their religious sayings, are full of statements involving the nearness of spiritual beings to us, and the possibility of spirit influence upon us, and yet they almost hate us when we say, "Yes, it is true, and we have proved it!" I have, for instance, just cut the following from the *Leisure Hour* for this month. I wonder whether its

thousands of orthodox church and chapel people will *really* believe it, or whether they will only think they do.

ANGELS EVERYWHERE.

“Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.”—MILTON.

A myriad angels hover about this earth below,
And in and out our thresholds their footsteps come and go,
While in our very blindness their forms we do not know.
They sing to us in music, they smile on us in dreams,
They speak to us in echoes the wordly spirit deems
But chirruping of woodbirds and chattering of streams.
They make light in our corners, they purify our air,
They take our hands unconscious, and guide us unaware;
The presence of their ministry is sweetly every where,
They sit up in the nursery, and kiss the babes to sleep,
Across the holy hearth-place they join their hands to keep
The light of love undimmed by the tears pained hearts do weep.
They lurk about the sick room, and trace upon the wall
Quaint legends for still musings when twilight shadows fall,
And pleasant thoughts and words they help us to recall.
Then still they near the bed-side, and hold our passive hands,
And talk to us of strange things that health scarce understands,
Till home-like to the soul grow far-off heavenly lands.

This is very delicious and beautiful, and we can only hope that writer and readers will come to “mean what they say.”

Yours faithfully,

THE AUTHOR OF “SIX MONTHS’ EXPERIENCE
AT HOME OF SPIRIT-COMMUNION.”

WILLIAM LLOYD,—AN OBITUARY NOTICE.

WE have to record the passing away from us, so far as the bodily presence is concerned, of a good man, in the person of William Lloyd, of Fulford, York. An old and highly respected member of the Society of Friends, he was also an earnest Spiritualist, and had been so for 20 years. He delighted in reading and in correspondence on his favourite themes—Spiritualism and Mesmerism; freely lending his books, and pleased to initiate others into a knowledge of those things which so greatly interested himself. He was for some time associated with the late Dr. Simpson, of York, and others, in the practice of Mesmerism and the propagation of Spiritualism. He was 76 years of age, and with his advancing years and increasing infirmities, he must have felt pleasure in the prospect of his departure, not only a welcome release, but in the full assurance that the exchange of worlds could be to him only exceeding gain, that—

The less of this cold world, the more of Heaven,
The briefer life, the earlier immortality.

THE
Spiritual Magazine.

NOVEMBER, 1867.

HEALING MEDIUMS.—PRINCE HOHENLOHE.

BY WILLIAM HOWITT.

As the French Zouave has of late revived the subject of healing mediums, and with it the invariable cry of the press of "Quack and Humbug," it may be useful to notice passingly this most useful class of God's benefactors. History in its most continuous and most varied pages bears testimony to their existence. The present age does not believe in them; but then, in what does it believe? It does not believe any longer in the Bible, the most ancient and most thoroughly authentic history in the world. It does not believe in history in general because Comte has taught it not to believe in anything but what it can prove by its five senses. To this generation all other generations and all other men are liars and are not worthy of credit. The Positivists have taken up their stand on the narrowest bit of ground they can find, and refuse to admit that any people but themselves are worthy of credit. The immense mass of historic evidence, the results of the observations of the greatest minds that have existed in any former age is rejected by them, on the simple plea that nothing is to be depended on which they have not seen, felt, smelled and tasted themselves. Still it is in vain that they deny that they utterly exclude historical evidence, because, if they do admit it, they cannot arbitrarily shut out this or that piece of evidence at pleasure. If they admit historical evidence at all they must submit to the rules of evidence, and the dictates of sound common sense will on such evidence prove everything that they are anxious to shut out from proof. There is plenty of evidence of the truth of the main facts of the Bible; of its prophecies, of their fulfilment, of revelation, and therefore, of a spiritual world and spiritual life. Abundant proof of the

same kind stands prominently in profane history, and if the Positivists, as they profess, adhere only to common sense, they are bound to take a common sense view of history, and at once their narrow bit of standing room is swept away by the flood of rational evidence. The most inconsistent thing in Comte's philosophy, is, that in order to exclude history, he employed it to trace all the various stages of human advancement. Without history and the evidences of successive ages he had no light at all to guide him in the formation of his theory. He could not draw his evidence, singularly enough employed to destroy all but present, formal evidence, from revelation, for he denied its existence; not from spiritual communication, for he had not proved spiritual life by his only admitted means, his physical senses. Thus Comte actually committed suicide on his own theory; for without evidences of the past, he could not prove the necessity of depending only on the perceptions of the present. He used evidence to destroy evidence; he employed it to teach his followers that it did not exist, and could not exist for them. Such a philosophy, libelling as base and untrustworthy all past human evidence, is necessarily the meanest and most ungenerous of all philosophies, because it treats as liars the noblest and most sincerely enlightened of the race. By confining its sources to the senses, it rejects all that the greatest and the wisest have learned through those sources, and every day perpetrates the gross inconsistency of libelling the senses themselves. When Spiritualists invite them to witness striking physical facts proving a spiritual basis, they are the first to denounce these senses, their sole standing point, as delusive in the extreme. In short, when put to the test, they believe in nothing, not even the senses, to whose operations they profess to confine themselves. If the Positivists frankly and honestly followed out their creed, they must speedily, by following facts, come into Spiritualism, which is based on facts and on the evidence of the senses. Refusing to follow these proofs, now everyday things, they utterly stultify themselves; deny their own premises, which, carried out honestly, are suicidal, and thus reduce their creed to a mere crotchet, having no human or superhuman basis, support or principle of existence, a fallacious shadow and nothing more.

The spirit and reasoning of the Positivists more or less predominate in the sceptical of all classes in the present age; and the French Zouave has only the same treatment as that which the numerous *terre filii* of to-day deal out to the same class of benefactors in all ages. Many indeed profess to admit of the miraculous cures of the Old and New Testaments; but to regard them as an exceptional order of facts, given for evidence which was to serve for all future times. Without stopping to

shew the utter want of proofs of such limitation of healing miracle to the times of the Bible, we may simply assume that the truth of these cures is, by a large body of modern cavillers, admitted. To say nothing either of the cures of a like kind recorded amongst the ancient Greeks, or other ancient nations, especially of India and Egypt, we see amongst the pagan Romans the admission of such facts by the most sceptical of their historians—Tacitus—in the case of the Emperor Vespasian. The Roman Catholic Church has in all ages been firm in its maintenance of this miraculous power. Let us concede that some, and even many, of such reputed miraculous cures were not genuine, yet there are hundreds of others attested by as sound and sufficient evidence as can be demanded by human reason. The names of St. Catherine, St. Theresa, St. Hildegarde, of our own historian Bede, of St. Columban, of the learned Pascal, Nicole, Arnauld, Racine, &c., amongst the acute Port-Royalists, of all the leading authorities in France, in the case of the cures at the tomb of the Abbé Paris; of equally unquestionable authority, that of the almost numberless cures by the Pastor Gasner, in the time of Lavater; of Madame de l'Amour; and of the Curé d'Ars, in our own time, present a guarantee for the reality of what occurred through their mediumship which would be absolute in any other kind of evidence. Of the same unquestionable character are the cures, and are the attestations of them, as performed by Valentine Greatorex before the physicians of the United Kingdom and the Court of England. The cures of the Emir Bechir in Palestine a few years ago, and of Dr. Newton before thousands and tens of thousands in America at the present time, shew that the fact of such cures in all parts of the world cannot rationally be denied by any except such as can at the same time credit the assumption that we are the descendants of monkeys, and ought to sport in our family arms the smug and smutty faces and pliant tails of our grinning progenitors.

There is a Catholic thaumaturgist who, soon after the great Napoleonic war, made a far greater and more extensive sensation by his cures, through prayer and laying on of hands, than the Zouave Jacob, and who has not received a proper degree of attention from Spiritualists. This is Alexander Leopold Franz Emmerich, Prince of Hohenlohe-Waldenburg-Schillingsfürst, Archbishop and Grand Provost of Grosswardein in Hungary, and Abbot of St. Michael's at Gaborjan. This eminent man, of a princely house of various German branches, and great churchman as he was, having discovered through a peasant the power of healing diseases in the name and through the power of Christ, had no fear of injuring his respectability, or making his name and character the sport of unbelievers, but at once boldly

devoted himself in the openest manner, and in various parts of the German empire, to abate human suffering by this divine agency. Prince Hohenlohe was born in 1794, at Kupferzell, in Waldenburg, and was educated at the Universities of Bern and Vienna, Tyrnau and Elwangen. In the course of his clerical career, he officiated as priest in Olmütz, in Munich and Bamberg. In 1820, when he was twenty-six years of age, he fell in with the peasant Martin Michel at Unterwittighausen, a bathing-place on the frontiers of Bavaria and Franconia, but in the Grand Duchy of Baden, and from this moment devoted himself with unwavering zeal, through good report and evil, through his whole life, to this noble office of a physician of Christ. He himself tells us of this first acquaintance with his future coadjutor, the peasant Michel:—

“In the frequent visits which I made to Herr Brachtold, the worthy pastor of the small village of Hapfort, I became acquainted with his brother-in-law, Martin Michel, the pious peasant of Unterwittighausen, in the Grand Duchy of Baden, a man who had a decisive influence on the rest of my life. His spirit calm and religious; his faith firm and ardent; the tranquillity of his soul; his unchangeable equanimity of temper; his devotion, devoid of all bigotry, and his profound knowledge of the New Testament, fixed my attention on that man at whose feet I seated myself without blushing.” In company with Michel, the Prince, in the following year, accomplished one of his earliest and most famous cures. He thus relates it:—

“At the commencement of June, 1826, I proceeded to Hapfort to pay a visit to his Royal Highness Prince Louis, the heir to the crown of Bavaria. There finding Martin Michel, I offered him my carriage, that we might make the journey together to Würzburg, knowing that his intention was to pass through that city on his return home. He accepted my proposal. Having arrived at Würzburg, we alit at the house of the pastor, Herr Deppisch, who received us with much goodness and affection. On the morrow I paid a visit to Baron von Reinach, who invited me to dinner. As we were at table, his domestics carried in the young Princess Mathilda of Schwarzenburg, who for eight years had lost the power of walking through paralysis. She was placed at my side. Touched with compassion, I recollected that my good Martin Michel had by his prayer cured me of a violent sore throat. I then said within myself, that probably he could also obtain the same favour for the Princess, if she had a firm confidence in the help of the Saviour.

“On the 21st of June, after performing mass, I perceived myself greatly moved and impelled to hasten to the Princess, to tell her that she would have help from Jesus Christ, if she had

a firm reliance on His divine words:—‘ Verily I say unto you, whatever ye ask me in the name of my Father, He will give it you.’ Entering into the sacristy, I endeavoured to rid myself of that idea as proceeding from an excited imagination. My efforts were useless; I continued impressed to go to the Princess, accompanied by Martin Michel. I went; and leaving Michel in the ante-chamber, I proceeded alone into the apartment of the Princess, whom I found reclining on her bed, and, as it were, enveloped in machinery.

“ After the ordinary salutations on the one part and the other, I said to her without preamble, ‘ My dear cousin, God is able to help you through Jesus Christ, His Son, in the holy name in which we address our prayers to the eternal Father.’ ‘ Yes, undoubtedly,’ she replied, ‘ I believe it.’ I then said to her, ‘ I have brought with me a pious peasant, at whose prayer Almighty God has already succoured the afflicted; if you are willing, I will call him that he may pray for you.’ ‘ With all my heart,’ replied the Princess. Whereupon I caused Martin Michel to enter.

“ After some words addressed to the invalid, Martin, joining his hands, commenced praying. But it is necessary to have seen it, in order to have a just idea of the depth and fervour with which he prayed. I appeal to all who have seen him in that attitude. All would agree with me that his prayer issued from the fulness of a heart penetrated by the most living faith. I avow for myself that I threw myself on the ground in prayer. The prayer ended,—I could not tell the reason, but I felt a secret power which commanded me in a loud voice to say to the Princess, ‘ In the name of Jesus Christ, arise and walk!’ I pronounced these words, for ever memorable to me, and the Princess, released from the bandages of her machines, was able not only to rise to her feet, which she had not done for eight years, but to walk. Thou knowest, my God, what then were the sentiments of my heart. I felt my tears flowing, but I was only able to utter the exclamation, ‘ My God, my God! is it possible?’

“ The rumour of this memorable event was quickly spread, and I was surrounded by invalids. I say nothing of the number of such facts, which then and since took place, for it is not for me to judge of them.”—*Memoirs of Prince Hohenlohe*, p. 18.

The Princess, on Sunday, the 24th, walked to church, to the astonishment of all who knew her and had seen her for so many years reclining only in a carriage in a most helpless condition. From that moment she retained the full use of her limbs.

Immediately afterwards, another equally surprising cure was performed on a still more exalted personage, namely, Louis, the Crown Prince of Bavaria, still living in a hale old age as ex-king

Louis, the great patron of art and embellisher of Munich. We have here his own declaration of the fact in a letter which has been printed many times:—"To the Count von Sinsheim. My dear Count,—There are still miracles. The ten last days of the last month the people of Würzburg might believe themselves in the times of the apostles. The deaf heard, the blind saw, the lame freely walked, not by the aid of art, but by means of a few short prayers, and by the invocation of the name of Jesus. The Prince of Hohenlohe demanded faith in Jesus Christ, faith in His power to heal the sick if it were His will. This faith was an indispensable condition. On the evening of the 28th, the number of persons cured, of both sexes and of every age, amounted to more than seventy. These were of all classes of people, from the humblest to a prince of the blood, who, without any exterior means, recovered, on the 27th at noon, the hearing which he had lost from his infancy. This cure was effected by a prayer made for him during some minutes by a priest who is scarcely more than twenty-seven years of age, the Prince Hohenlohe. Although I do not hear so well as the majority of the persons who are about me, there is no comparison between my actual state and that which it was before. Besides, I perceive daily that I hear more clearly.

"In my ante-chamber, and in the presence of Madame Grasvensreuth, the Prince twice unsuccessfully pronounced his prayer for a woman who for twenty-five years has been blind. He did not wish to repeat it, but at the pressing solicitations of the woman he prayed a third time, and she recovered her sight. Another person received the same blessing in the presence of Herr Lichtenthaler, my librarian. I cite these two cases, selected from a great number of others, all as striking and as well attested.

"My hearing at present is very sensitive. Last Friday the music of the troop which defiled in the square in front of the palace, struck my tympanum so strongly that for the first time I was obliged to close the window of my cabinet.

"The inhabitants of Würzburg have testified by the most lively and sincere acclamations, the pleasure which my cure has given them. You are at liberty to communicate my letter, and to allow any one who wishes it to take a copy of it.—Louis, Prince Royal. Bruckenuau, July 3, 1822."

What are we to say to these things? The spirit of true piety and benevolence in which Prince Hohenlohe relates the wonders performed through him, is utterly at variance with any idea of what is so brusquely and pertly termed "Humbug" now-a-days by our newspaper scribes and correspondents. The frank and honest tone of the ex-King of Bavaria, who asserts

that these marvels were done in the presence of numbers of people, and the Court, and in the city, and wishes any one who pleases to take a copy of his letter, stating his own remarkable cure, is not that of a dupe or a charlatan. The characters of both these distinguished men, the Prince Hohenlohe and Louis of Bavaria, and their position, are ample guarantees for the truth of their statements. We have no doubt, however, that the *Times*, the *Star*, and the rest of our journals would, on hearing these recitals, glibly cry, "Humbug!" In fact, there is no deposition however sacred, or attested by a whole people as witnesses, as were the people of Würzburg on these occasions, but our newspapers would, if it clashed with their narrow theories, impudently pronounce "Humbug." Nothing, indeed, saves the miracles of our Saviour from their arrogant contempt, but a sense, not of reverence, but of policy. Let the Zouave Jacob be content.

Amongst the numerous recorded cures by Prince Hohenlohe, we will select a few of the most striking. During this memorable visit to Würzburg, besides the cures of the Crown Prince and the Princess Schwarzenburg, Professor Onymus of the University of Würzburg, and Herr Scharold, Counsellor of Legation of Würzburg, have left us relations of many others, of which they were eye-witnesses. Professor Onymus says, "Prince Hohenlohe cures the sick and afflicted by his prayers. The crowd is great before his door. From all sides they bring the sick, the blind, the lame, the paralytic, the deaf, the dumb. The victims of the evils that afflict our unhappy humanity surround the house where he is staying from morning till night. At ten o'clock at night the square before the house is not empty. It is not without great trouble, and by the assistance of the police, that you are able to get to him. When you penetrate into the most retired of his apartments, you will scarcely find a chair unoccupied. Notwithstanding, he never seems fatigued. He never refuses his aid to any one, to the poor or even to mendicants with the most disgusting complaints. When he quits the house, it is not merely to carry alleviation to the palaces of the great or the houses of the rich; he goes in preference to the cabins of the poor. When he prays, we see that the prayer comes from the bottom of his heart, and he prays with so much fervour that sometimes he seems ready to sink from exhaustion. This trait is characteristic.

"On the 20th of June, Elizabeth Laner, a woman of about fifty years of age, who from her twenty-fifth year had been in the city hospital, completely disabled by a rheumatic affection of the nerves, asked permission to seek the help of the Prince. This was readily accorded, as all the skill of the physicians had

failed to touch her ailment. One of the porters of the establishment carried her to the house of Herr von Greifrancau, where the Prince was staying. The Prince prayed over her, but without apparent effect; but as the porter was carrying her away again, she felt her health restored, desired him to set her down, and walked to the hospital with ease, though she had not walked for twenty-one years. All at the hospital saw her enter in full vigour and freedom with astonishment. The cure remained permanent, and the doctors gave her certificates of her previous condition.

“Captain Ruthlein, an old gentleman of Thundorf, seventy years of age, who had long been pronounced incurable of paralysis which kept his hands clenched, and who had not left his room for many years, has been perfectly cured. Eight days after his cure he paid me a visit, rejoicing in the happiness of being able to walk freely. A like cure was performed on Fräulein Fegelein, an old lady of seventy, suffering under general paralysis. Yesterday she went to church to return thanks to God, accompanied by her friends and acquaintances. Michel Dinsbacher, aged twenty-four, had for about three years suffered horrible agonies from an abscess in the chest producing caries of the bones. I have seen two splinters of five which were extracted. His legs were also in the most pitiable condition. He was incapable of any kind of labour. On the spot he recovered the use of his limbs, and in a few days he was at work in the fields. A lame man in the house of Aulic-Counsellor Martin, who went on crutches, was cured instantly, flung away his crutches, and raising his hands to heaven, thanked God for his restoration. A man of about fifty, named Bramdel, caused himself to be carried by six men from Carlstadt to the Court at Stauffenburg. His arms and legs were utterly paralyzed, hanging like those of a dead man, and his face was of a corpse-like pallor. On the prayer of the Prince, he was instantly cured, rose to his feet, and walked perfectly, to the profound astonishment of all present; who, struck with a religious terror, threw themselves on their knees in prayer. A student of Burglaner, near Murmerstadt, had lost for two years the use of his legs; he was brought in a carriage, and though he was only partially relieved by a first and second prayer of the Prince, at the third he found himself perfectly well. The daughter of Herr Mentz had suffered nine months from acute pains in one foot. The bone became carious, and the medical men pronounced amputation necessary. By the prayers of the Prince she was quite cured. All these cures,” says Professor Onymus, “I saw myself. They are real, and they are permanent. If any one would excite doubts of the genuineness of the cures operated by Prince Hohenlohe, it is

only necessary to come hither and consult a thousand other eye and ear-witnesses like myself. Every one is ready to give all possible information about them."

The testimony of Legation-Counsellor Scharold is equally substantial and decided from his own observation. He cites other cases, of the blind receiving sight, as the widow Balzano, blind for many years, and a woman of Narstadt, paralytic and blind for twenty-five years; of various cases of cure of paralysis, &c., amid the jubilant joy of the spectators.

Prince Charles Hohenlohe, of Bartenstein, cousin of the Prince, in a letter to his father, dated August 18, 1821, expresses his astonishment at the cures which he himself had witnessed in the chapel at Bruckenau, where he says, four hundred blind, deaf, dumb, paralytic people, and people afflicted with incurable diseases were instantly and completely cured. Sixty crutches, he adds, were left in the chapel, and the Prince had then already cured seventy other people at Würzburg, where he was still operating.

With these letters, many others, written by persons of distinction in Germany and France, testify to the reality of these extraordinary cures. These have been collected, and were printed in German and French in 1825. As in the case of the Zouave, and of every other spiritual healer, pressure was put by the doctors on the Government, which interfered to stop him, and he retired to Austria, where he continued his operations. He died in 1849, aged only 55, at Böslau, near Vienna. But the cures of Prince Hohenlohe were not confined to Germany; they took place in Hungary, and often in various parts of Europe, and even in America. Mrs. Mattingly, the sister of Mr. Thomas Carbery, the Mayor of Washington, who had been pronounced incurably ill with cancer in the stomach from 1817, applied to the Prince Hohenlohe through M. Dubuisson, French missionary in the United States, and soon after received through M. Tessier, the grand vicar of the diocese of Baltimore, a letter from the Prince, informing her that on the 10th of each month he offered up prayer for persons living out of Europe, and wished her to unite in them. This was done; a fast of nine days was ordered her, which commenced on the 1st of March, 1824. On the ninth day she became so ill that she was expected every moment to expire. M. Dubuisson gave her the last consolations of the church, when suddenly she cried out, "What have you done to me? I am quite well!" rose up, returned thanks to God, breakfasted with a good appetite, and received the visits of numerous persons who were drawn thither by the rumour of this wonderful cure. Depositions of the nature of the malady, and of its perfect cure, were made by Mrs. Mattingly herself;

by her brother, Captain Carbery; Mr. Marshall, Chief Justice of the United States; many members of congress and magistrates; by five doctors, of whom two were Protestants, &c. All these were sworn before a justice of peace, and were printed and published. The *Washington Gazette* said that the whole city was in the greatest state of excitement on the occasion.

Circumstances so public, and attested by such a number and variety of witnesses, from princes down to citizens and peasants, including learned and medical men, it is in vain for the sceptical to attempt to set aside. They are not only indisputable in themselves, but are, as we have observed, part of a great and general system, which is confined to no country and no age. Doubtless, nevertheless, there were people who did not and could not believe them, even when they saw them with their own eyes. "Faith," said Prince Hohenlohe, "is indispensable to a cure." It is equally indispensable to the admission of a cure; and if a man has no faith, he is, of course, incapable of admitting the fact of such a cure. It is proverbial that you cannot wet a duck by pouring any quantity of water on its back. The oil on the hone which sharpens your razor is lost to the hone itself; the iron is welded on the anvil, but the anvil itself is totally insensible of it. Every one acquainted with country life knows there are, occasionally, lambs that come into the world with necks twisted to one side. These so-called wrynecks permanently carry their heads sideways; they see only on that side, unless they turn their whole bodies round, which is a trouble. Consequently, they are continually tumbling into a ditch, or blundering into some thicket. The born wrynecks of the human race, or morally thus distorted by education, turn philosophers. As they see only on one side, they imagine they see better on that side than anybody else, and that there is no other side. Hence the hopeless spectacle which they exhibit of incurable unconsciousness of the most striking spiritual phenomena around them and of the heaven above them.

It is the peculiar habit of this class of men, to listen out for a failure in the wonders related; to fasten on that voraciously and tenaciously, and pronounce all along with it, "Humbug." The Zouave did not cure Marshal Forey. So much the worse for the Marshal. But on the clearest evidence, he has cured some hundreds of others. Yet, because he fails in one instance, he is denounced as a humbug and a quack in all. But does, or did, any thaumaturgist or theurgist ever pretend to cure all cases without exception that came before him? Certainly not. From Jesus Christ to our own time, no such pretence has been set up. Christ himself required faith in the recipient to insure success; and all healers by divine power since, have cured, as

Prince Hohenlohe expressed it, "only such as God wills," such as have the life-germ of faith within them. But the newspaper correspondents must have all cured, or the curer of thousands, who has effected wonders in those thousands far beyond the reach of art is pertly styled a quack.

Let us apply this wry-neck rule to the regular doctors. Do they never fail? Obviously, continually and admittedly. Are they, therefore, quacks and humbugs? Why, the doctors, of course, fail, at one time or other, in the case of every individual, or no man would die. Are they, therefore, quacks? Oh! shallow wry-necks, and able editors, and special correspondents, make your rule equal and universal, or hold your peace; for with what measure ye mete, it shall be measured unto you again. And the day of such retribution is fast approaching. The elements of mind are all in motion. The spirit of the age is in a ferment. The leaven of the unseen is already leavening the lump of society. The very extravagances and eccentricities of opinion in religion and philosophy are signs of the life that is stirring beneath. The Ritualists are seeking life in dead forms, substance in the empty vanities of vestments; they are seeking outwardly whilst the Spiritualists are seeking inwardly. The Colensoists are importing German theologic screws as the only things to penetrate through the husks of ages to the literal truth. The Positivists and Secularists are catching like drowning men at what they conceive to be palpable proof. The Faber and Cummingists are hanging on by the old cord of prophecy for salvation. The Darwinianists are poring for truth in the ditches amongst infusoria, seeking an ancestry there and in oysters, or amongst the monkeys who ungratefully don't recognize in them their progeny. All, even when they proudly ignore faith, are stimulated by an inextinguishable faith in something, even if it be in a development rejected by all history, and invisible to the eye of keenest scrutiny; even if it be in annihilation, or the solution into original elements of our conscious being. All are fevered, tossing, and uneasy, and are struggling towards the light as well as they can, though it be in very odd and anomalous wriggings. There is a universal tension of the fibres of existence, an ominous orgasm, which, even when they do not know it, is life, incipient, embryo life, slowly, though grotesquely expanding.

Look back into the past century, and this motion becomes the more visible. All then was dead. Church, state, philosophy, art, taste, all were dead. The pulse of the social system was low, the topics of the time were cold and threadbare. It was a period of spiritual atrophy, a reign of dead formalism and animalism, There was no speculation, no enquiry, no conscious-

ness of beauty or deformity in man's inner or outer environments, either intellectual or physical. Bishops slumbered on their minster thrones, canons in their stalls, fat incumbents in their parsonages, and professors in their chairs. The people ate and drank when they could get food, and worked always, and died "as the fool dieth," as unschooled and dark as the beasts around them. The stir of morning life amongst these dry bones began in literature, and giants appeared in the land. The shaking has gone on into the churches, and the seats of learning, and into parliaments. Schools are now as plentiful as daisies on the uplands. There have been reforms, or aimings at reform, in states and laws and philosophies, and the shaking is going on and must go on. The old neglected fallows of the soul have been torn up by the plough of busy enquiry, and what if only rank weeds and poisonous have sprung up in the furrow—no matter, the wheat will follow. And while the earth beneath and the roofs above us are tottering, let no man fear for what is sound and true—it cannot perish. Only, let us stand clear of old walls and time-rifted towers, for whatever is rotten must crumble and come down; and the eternal facts and principles, wherever they are, however they may now be grinned and gibed at, must stand forth and remain. The hands that shaped the world are in the midst of the cataclasm; the single and unsealed eye of faith can see the sublime power regnant in the convulsed gloom, and knows that amidst the throes of such a chaos the fairer world of promise, the new earth with its new heaven, must be born.

THE "PALL MALL GAZETTE" ON THE PAN-ANGLICAN SYNOD.

"THE use of a National Church is to teach, to guide, to lead its nation in all high and holy things, to set religion and morals on their true basis, and to point out their true practical application. To teach poor children to read and to visit poor people when they are sick is well; but they are not the great things, the weightier matters of the law. If the fundamental doctrines of the Church are refuted and exploded, if educated men cease to be Christians, and in many cases cease even to be Theists, the Church of England will not continue to receive several millions a year for purposes of minor philanthropy; and when 77 bishops from various parts of the world can do nothing but cant, and that in the most commonplace manner, when they are "gathered by the good providence of God for prayer and conference," it must be owned that things do not look well for the main positions in the great battle."

MR. LINCOLN'S DREAM OF WARNING.

IN Judge Pierpont's address to the jury at the Surratt trial, he related the following singular incident:—

“Mr. Pierpont resumed his remarks, and said he now came to a strange act in this dark drama—strange though not new—so wonderful that it seems to come from beyond the veil that separates us from death. It is not new, but it is strange. All governments are of God, and for some wise purpose the Great Ruler of all, by presentiments, portents, bodings, and by dreams, sends some shadowy warning of a coming dawn when a great disaster is to befall a nation. So was it in the days of Saul—when Cæsar was killed—when Brutus died at Philippi—so was it when Christ was crucified—so was it when Harold fell at the battle of Hastings—so was it when the Czar was assassinated—so was it before the bloody death of Abraham Lincoln, President of the United States. In the life of Cæsar, by De Quincy, in the life of Pompey, by Plutarch, is given the portents that came to warn Pompey. Here it is we find how Cæsar was warned. . . . On the morning of April 14, Mr. Lincoln called his cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was here, and he said ‘Sherman was all right;’ but Mr. Lincoln feared, and related a dream which he had the night before—a dream which he had had previous to Chancellorsville and Stone River, and whenever a disaster had happened. The members of the cabinet who heard that relation will never forget it. A few hours afterward Sherman was not heard from—but the dream was fulfilled. A disaster had befallen the Government, and Mr. Lincoln's spirit returned to the God who gave it. The dream was fulfilled. It was to this purport: He seemed to be at sea in a vessel, that was swept along by an irresistible current toward a maelstrom, from which it seemed no power could save her. Faster and faster the whirling waters swept the fated ship toward the vortex, until, looking down into the black abyss, amid the deafening roar of the waves, and with the sensation of sinking down, down, down an unfathomable depth, the terrified dreamer awoke. The same terrible dream Mr. Lincoln had four times; first before the first battle of Bull Run, again before the second disastrous defeat at the same place, again before the battle of Murfreesboro', and finally, as above mentioned, on the night before his own assassination. Mr. Lincoln had at last come to recognize the dream as a portent of some great disaster.”

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

SEANCES WITH MISS NICHOLL.

THE readers of this Magazine are now tolerably well informed of the general character of the manifestations which Miss Nicholl obtains, the spontaneous production of fresh flowers and fruits predominate, being their most distinguishing feature.

On the evening of the 21st of September last I was one of a party of seven who assembled at Mrs. Houghton's residence, namely,—Mrs. and Miss Houghton, Miss Nicholl, Mr. and Mrs. Tawse, Mrs. Matthew Pearson, and myself. The *séances* previously held at Mrs. Houghton's have been conducted in a formal routine. After the light is extinguished the party sit, I was told, in perfect quiet, and await, without making any request, whatever manifestations may follow. Judging by the very marvellous results obtained by the chosen party who have usually formed these circles and who are confirmed believers, a deviation from the usual practice would not be thought by them an advantage. They are satisfied of the genuineness of all that takes place, and they are perfectly indifferent to the opinions of the outside world. I, however, am not. I do not go to such meetings for the mere purpose of satisfying my curiosity, but of obtaining something worth carrying away for the consideration and instruction of others. Knowing as I do the sceptical character of the human mind, and how extremely difficult it is to realize such facts as I am called upon to record in this Magazine, I always try to lead the investigation in a practical way, and by narrowing the ground of opposition, to leave the doubter no reasonable opening to drive a shaft through. On the evening in question I requested that I might be allowed to depart from their usual method of conducting their sittings, and I suggested to the invisible operators that as we had all had flowers brought to us at other meetings we would if they pleased dispense with them upon this occasion, and I begged that we might each have the privilege of selecting something of our own choice. This being assented to, I at once asked for French plums, which was the first thought presented to my mind; within a minute two fine preserved greengage plums were given to me! Mr. Tawse asked for almonds, and instantly two

almonds were put before him. One of the ladies asked for dates, and they were brought; another for raisins, and two small bunches of new fruit were given to her. Some bread cut in exact squares quite fresh was given to another, and an apple to a sixth. The only request which was not complied with was made by Mrs. Tawse, who asked for the Indian fruit, mango; but her husband reminded her that mangoes were not in season.

Encouraged by the success of this experiment I asked the spirits if they could bring us perfumes, four were named; Violet, Ess. Bouquet, Lavender, and Verbena. The three first were brought and sprinkled over us as if coming from a jet held above our heads; my handkerchief retained the scent for several days after.

I then suggested that we should lay our handkerchiefs upon the table; I requested that they might be tied in knots, and especially that one of them should be made to represent as closely as could be the human figure.

Two of the handkerchiefs were tied up at the corners, one having a deep laced border was put upon Mrs. Tawse's head, and presented the appearance of a lady's cap, and one was actually folded and tied up, as I had requested, in a most ingenious manner, representing something like a Turkish figure, seated,* these operations being accomplished in an instant.

I have the handkerchief in my possession, and I also retain the plums, raisins, and a piece of the bread, which should be sufficient evidence to the most sceptical that we were at least not under hallucination, and that the medium, Miss Nicholl, under the circumstances I have described, must have been a passive agent in the production of the phenomena.

At a subsequent *séance*, held at Miss Nicholl's residence, there was the unusual number of eighteen ladies and gentlemen present, and I am informed that the manifestations were more wonderful than upon any preceding occasion.

The invisibles did not wait for suggestions, but told each person to ask for what he wished, and in compliance with their requests eighteen different fruits and vegetables were instantly brought, among them were black and white grapes, a bunch of raisins (which had never been pressed), almonds, currants, a fine fresh peach, banana, pomegranate, orange, lemon, apple, onion, and potato.

With such facts we may realise some of the extraordinary statements made in America, as that on one occasion the spirits

* Mr. Henry Dixon, of 112, Albany Street, Regent's Park, has photographed this curiously folded handkerchief, and will no doubt be glad to supply it to those who desire to possess a copy.

produced (at request) a large shell from the ocean filled with sea water.

SPIRITUALISM IN SCOTLAND.

About three years ago "some 16 gentlemen," residing in Glasgow, determined to investigate the claims of Spiritualism, and they engaged "a Mr. Conklin, a medium of 13 years' standing, warranted to be highly favoured in spiritual matters," with whom they held several *séances*, and concluded by denouncing him as a charlatan.

A pamphlet, entitled *Spirit-Rapping in Glasgow: a True Narrative*, was written by Mr. John W. Paterson, one of the 16 whose "object was to arrive at the truth; they had read much and heard more, were not unwilling to believe, but had never had any personal contact with mediums," and as Mr. Conklin, in their opinion, was an impostor, they had "strong suspicion that Mr. Conklin's more famous brethren differ from him but in degree; that, tracked with a like patience, and met with, of course, a subtlety proportionate to their own, their inflated pretensions would collapse, even as this man's did, and vanish amidst a like laughter."

This "true narrative," though supported by an influential journal, the *Glasgow Herald*, produced an effect the very reverse of the author's intention. In the first place,—it called forth an admirable letter from Mr. Howitt, which met with a rejoinder, and a general controversy ensued. The *Glasgow Herald*, with great fairness, and sound discretion, since no subject could be more interesting to its readers, opened its columns to both sides, and it eventuated in the "collapse" of Mr. Paterson and his followers, and the triumph of Spiritualism. A few intelligent men of the middle class, stimulated by the facts and reasoning of the supporters of Spiritualism, (who did not condescend to imitate their opponents by writing vulgar abuse under the cover of the anonymous,) took up the investigation in earnest, and the result was that an association was formed which has steadily increased its numbers, and is now in the third year of its existence. The hall in which it holds its meetings was filled on the third anniversary to overflowing, and the *Glasgow Herald* of October 5, reports their proceedings in full, under the head of—

A NIGHT WITH GLASGOW SPIRITUALISTS.

"The third annual *soirée* in connection with the Glasgow Association of Spiritualists was held on Thursday evening, in Ansell's Rooms, under the Trades' Hall, Glasford Street. The attendance was numerous and respectable, Mr. James Marshall

(President of the Association) occupied the chair, and amongst other gentlemen present were—Messrs. James Nicholson, Hay Nisbet, James Walker, Alexander Simpson, and William Larmont. After tea, the company joined in singing the first two verses of the Hundredth Psalm. Thereafter, the chairman delivered the usual introductory address. In the course of his remarks, he said the object of the Association was to encourage members and inquirers in their investigation of the facts and teachings of Spiritualism; and secondly, to spread a knowledge of its truths, with the view of opposing the Materialism of the age, and of confirming the mind in the belief of a future state. . . . They were all practical men, who wished to use their own eyes and ears—who wished to use the senses that God had given them, leaving every one of course to deduce his own theory from the facts which were presented. The Association possessed no religious element, but was, in short, composed of a band of investigators who wished at their own fire-side to study the science of psychology.”

Want of space necessarily precludes my giving fuller details, which occupy two columns of the *Glasgow Herald*, but I may briefly state, that Mr. Andrew Cross, the Honorary Secretary, supplemented the report, which he read, by some sensible remarks, and Mr. Hay Nisbet gave an interesting account of the “Progress of Trance Painting.” The *Herald* says, “The story Mr. Nisbet had to tell related to the wonderful trance painting of a working cabinet maker in this city,” (of which the readers of *Passing Events* have already had an account in this Magazine). The medium performed all the operations of the painter, not excepting the mixing and arranging of his colours, with his eyes shut, and sometimes he worked in a room made perfectly dark.”

Miss Chapman, a young lady from Huddersfield, who I am told is a very interesting speaking and singing trance medium, was present, and took a prominent part in the evening’s proceedings. The *Herald*, giving a lengthy report of Miss Chapman’s address and singing, says, “To a stranger, it was no slight novelty to see a young woman, with closed eyes and a pale face, led in by the hand to sing while in what Spiritualists call a trance, before 300 or 400 persons.”

I congratulate the Spiritualists of Glasgow upon their advanced position. I respect the editor of the *Glasgow Herald* for the example he sets to all others of his craft, and I hope Mr. J. W. Paterson, who is really the founder of the Glasgow Association of Spiritualists, has at length arrived at the truth.

A VERITABLE GHOST STORY.

Charles Dickens has published in "*All the Year Round*," (May 18th, 1867) a story called "The Botathen Ghost," which is no doubt true, or at least believed by Mr. Dickens, or he would not have adopted it.—Parson Rudall was asked by Mr. Bligh, of Botathen (a place in Cornwall), to visit his son, a youth of fourteen, who had become much changed in his manners and appearance. The parson elicited from the boy the secret of his moody habits and depressed state of mind. The boy, it appears, whenever he passed a particular field in the neighbourhood of his father's house, met a woman, who lived at one time near them, but who had been dead three years, and whom he had seen buried. The parson verified the boy's statement, by accompanying him, and saw the ghost as she had been described. He spoke to her, and asked her the cause of her appearance. She said she had committed a certain sin, and explained it to him. He went to his Bishop, and obtained leave to exorcise and relieve her; and accordingly he met her again on January 12th, 1665.

Parson Rudall asked her for a sign that she was a true spirit, and not a false fiend.

She replied—"Before next Yule-tide, a fearful pestilence would lay waste the land, and myriads of souls would be loosened from their flesh; our valleys would be full." Six months after—July, 1665—the plague was raging in London, which was taken as a fulfilment of her prophecy. The parson went through the ceremony of incantation, and the ghost was never seen again.

This ghost story, which it is said was well recognised throughout Cornwall, at that period, as true, concludes with these words:—"What pleasure and improvements do such deny themselves, who scorn and avoid all opportunity of intercourse with souls separate, and the spirits glad and sorrowful, which inhabit the unseen world."

 PROFESSOR GUNNING UPON SPIRITUAL EVIDENCES.

In the last number of this Magazine, I gave some interesting facts communicated to me by Professor Gunning, of Boston, since which I have received the following letter from him, containing reflections, which I especially commend to his compeers in the scientific world:—

"My dear Sir,—Allow me to thank you for the pleasure

and the profit I have gained from the few numbers of the *Spiritual Magazine* which have reached me. I do not believe you can serve your race and your age more nobly than by labouring as you do to bring the doctrine of immortality from the realm of faith into that of knowledge. I like your method. We need *facts*. I do not see how we can learn anything of an after life except as that life reports itself. At best our faith assures us only of the *fact* that life reaches on beyond the tomb—nothing of the modes of spirit-life. Many minds trained in scientific methods, know nothing of faith, take nothing on trust. To such the facts you have to report come like sunlight on the clouds. I would give up everything I have except faith in God and hope for men, rather than the treasured words which have come to me from the higher life. You want facts. Has it never occurred to our sceptical friends that the greatest fact of all is the belief of some ten millions of men and women? Are these men demented? Many of them on my own side of the water I know well. They are men who know how to weigh evidence. They are in the senate chamber, on the bench, in the universities, on scientific surveys. One of them is a poet whose books are the delight of every cultivated mind in England. Another is a bishop whose eloquence was surpassed by no preacher who met with him in the Pan-Anglican Synod. Is it not safe to assume that facts which have convinced such men, deserve at least, a decent hearing?

“Let us take a fact. Mr. Simonds, a member of the United States Senate, from Rhode Island, a grave and careful man, published to the world over his own name, a statement like this. He was in the presence of a woman who was called ‘a medium.’ On the table, before him, lay a pencil and sheet of paper. The pencil moved—no visible hand touching it—and wrote ‘P. T. Simonds.’ After writing the name it moved back and dotted the *i*. The handwriting, the senator says, was that of his son, living then, as he thought, in California. The agent that moved the pencil went on to write a communication, claiming to be young Simonds, and giving an account of his death in San Francisco, a few days before. Now, the senator affirms that the next Californian mail brought tidings of his son’s death, corroborating in all respects the account he had received in presence of the medium. What shall we say? That the grave senator uttered a falsehood? Who will say that? A lady, well known in literary circles, was present at the sitting and puts herself in print, re-affirming the senator’s statement. Did they both falsify? No one who knows them will say that. Were they mistaken? The case does not admit of mistake. Either these things are true, or no truth outside the dull routine of life can be established by

testimony. Will the writers who finish the *Zouave Jacob* and put down Spiritualism in the daily press of London, sneer at men just as intelligent as they, for believing that young Simonds was still a living, conscious being—a *man* whose love and memory did not die with the body—and that under certain conditions he was able to lift the veil, and make his presence known to his father? Then let them at least treat the facts with common decency, and give us a more rational conclusion. Meantime they may do well to remember that thirty years ago these same papers were sneering at the British Association for the Advancement of Science. Thirty years hence it may not be pleasant for editors to look over their files of sixty-seven.

“Facts similar to these are of everyday occurrence. Take one of a different type. Very wonderful things, I was told, were done in the presence of a lady who lives in Charlestown Mass. Mrs. Cushman, (of whom you have made mention) is not before the public as a medium, but she gives sittings occasionally to those who wish to investigate. I visited her house in company with a Boston clergyman. A guitar was laid on my knees, and after a few minutes lifted up, held in the air and played upon by unseen hands. This was in full daylight. The concert lasted an hour. It was utterly impossible for the lady to touch the strings. No mortal, under the circumstances could have made the music. Of this we were both satisfied. We did not decide hastily, but only after the fullest investigation. Now the agent that played the guitar, whatever it was, acted wonderfully like a human being. We requested a particular tune—it was played: then another, that was also played, and so on for an hour. How could we resist the conviction that here, unseen by us, was a spiritual being, a man, or woman, knowing the music that we knew, hearing our words or reading our thoughts, and able, under conditions we may not understand, to move material things? ‘We are compassed about with a cloud of witnesses.’ We need to return to the early faith, the faith of the founders of Christianity, the faith of all great poets of all ages. This age is steeped in materialism, but re-action has begun. Men are crying out for the knowledge of Eternal Life. With the eloquent Bishop of Rhode Island I hail this influx from the spirit-world as a gift of the Father, sent in his own good time, to His children to wean them from doubt, to confirm them in faith, to take away the sting of death by the knowledge that immortality means no gauzy abstraction, but *real human* life.

B. Coleman, Esq., London.”

W. D. GUNNING.

SPIRIT-VOICES.

I have made several visits to the Marshall mediums since my last account was written, and I have conferred with many intelligent friends who have also heard the spirit-voices in their presence; all are satisfied that there is no delusion nor trickery in the case.

I am not disturbed by the character of these manifestations as some of my friends appear to be; I may not admire and would not select such spirits as companions, either in or out of the flesh; but I find in this case a marvellous fact, disbelieved until now, even by the majority of Spiritualists; and I am content, after having established the fact to a certainty, that spirits can speak to us in a perfectly natural tone of voice, to await further developments of a similar, but probably much higher character, which I feel sure will follow in the order in which these revelations are doubtless intended to do.

The intelligence which these invisible entities, calling themselves John King and Kate, exhibit upon all subjects is, to me, very curious and interesting.

They frequently discourse upon matters, as I have before said, with which neither the mediums nor the majority of those present are acquainted; for instance—one evening, when 17 ladies and gentlemen were present, John addressed one gentleman, and said,—"You, Mr. S——, understand astronomy and astrology, don't you?" "Yes," he replied, "I know something of these sciences." "The eighth house is the house of death, is it not?" Mr. S—— replied in the affirmative "The seventh house is the house of marriage, and the second house the property of the person; the ascendant describes the person." "Quite right," replied Mr. S.

A lady then asked John what planet she was born under, when he replied as quickly as an expert astrologer; though, according to Mr. S——, not with the same accurate knowledge of astrology shewn in his previous observations.

I have heard John King ask a question from the Bible which none present could correctly answer, even two clergymen could not,—and John gave them the chapter and verse to refer to. He or his companion invariably give the names of the visitors, and appear to know that which most concerns or interests them individually.

Kate shews that she possesses moderate intelligence, she always speaks quietly, and exhibits no mischievous habits; whilst John is full of power, speaks in a loud tone, which, however, he can moderate, even to effeminacy, bangs the table with great force, turns from grave to gay almost in the same breath, is very shrewd and quick at repartee, talks upon the most

common-place worldly matters, and as I have said, exhibits a smattering, if not a profound knowledge, of almost every subject.

John's voice, though generally loud and rough, is sometimes quite natural in tone, and this I have noticed more particularly when I have talked to him alone, with no one present but Mr. and Mrs. Marshall. At a recent interview, after an absence of three weeks, the natural tone and character of the voice were especially marked. After some complimentary remarks, John went on talking in the most free and easy way, and in a sort of confidential manner, said, "Oh, I've become very serious lately! I've been preaching sermons to some of the sceptics! You know —, don't you?" "No," I said, "I don't know him." "He's a bill discounter in the City, charges 40 per cent., very rich, and never was known to give a penny to anyone; I told him he could not carry his money away, he'd better reform, riches were no use in the other world, and I think I did him some good, for when he came again, he was very civil and very nervous. He said, 'How do you do, John?' (here John imitated the bill-broker's voice, which the Marshalls said was very like). I said, 'Very well, how do you do, Tom?' and then I talked to him in the same way till he was all of a tremble. I said, 'I find my sermon has done you good, Tom; you only charged 10 per cent. on that bill you discounted to-day, and I saw you give 7*d.* to those crossing-sweepers, who ran after you.' He said it was quite true. He's coming again on Tuesday; just come and meet him, and you'll hear how I'll talk to him." In this way John ran on until I could hardly persuade myself that I was not in the presence of a living man in the flesh.

On this occasion a new incident occurred which is worth mentioning. Whilst John was speaking, the voice as usual being close to my face, Kate spoke from beneath the table; I stooped to answer her and John joined in; so that at one time both voices spoke to me under the table, and John to give an idea of his ubiquitous power spoke first at my feet, then over my head several times, changing his position with the quickness of thought.

I repeat that I am not disturbed by such exhibitions of spirit power. It is imperative that such phenomena as may be now witnessed in the presence of the Marshalls and Miss Nicholl, should be carefully studied and recorded. Their reality being proved, they present problems of such vast importance, that we need not wonder that many men desire to ignore rather than to grapple with them, leaving their solution to men less time-serving, more earnest and courageous, and who, braving prejudice, will seek and follow truth wherever it may lead them.

ROMANISM AND SPIRITUALISM.

The *Dublin Review*, a Roman Catholic organ, of October, has an article on "*Spiritualism and Modern Devil Worship*," which is intended to prove that all the alleged facts of Spiritualism are the work of the devil, and his angels.

If this be true then the Roman Catholic faith is "devil worship," for it abounds in miracles, so called, of precisely similar character to the manifestations witnessed in modern Spiritualism. This "modern devil worship," has, however, to my knowledge, brought some who were unbelievers, into the Church of Rome, and a much larger number into the fold of Protestant Christianity. One instance of the former I will relate. It is sufficiently marked and interesting and in itself is a stern protest against the bigotry and folly exhibited by the writer in the *Dublin Review*, whose opinions we know were not adopted by such enlightened prelates as the late Cardinal Wiseman, who authorized two Romanists with whom I am acquainted to pursue the study of Spiritualism and said—"I fully believe in Spiritualism myself; I could not be a true member of the Church if I had any doubt of it." I know too, one highly intelligent priest, and I have reason to believe there are many in the Church of Rome, who not only accepts Spiritualism, but is likely to uphold it from the pulpit. The story I allude to is that of a lady being—

CONVERTED TO CHRISTIANITY BY A SPIRIT.

This lady, whom I have known from girlhood, was nominally, a Protestant, and went occasionally to church with her husband and daughters; but, in reality, as she confesses, she had no religious faith whatever. Very attractive in manners and person, and an accomplished musician, she was sought after, and spent much time in fashionable society.

Three or four years ago, whilst still in the prime of life, this lady's course was suddenly arrested by a spirit, who desired to reclaim her, and make her a Christian woman.

He taught her to look upon him as her "angel spirit-guide," by which title she reverently speaks of him. The teachings of this "messenger" speedily brought her from her previous state of infidelity into the Romish faith, in which she is now a confirmed and devout believer. A portion of every day is devoted to receiving religious instruction from this invisible guide, which, with her questions, and his replies, she records; and from several volumes now accumulated, she has read passages to me which assure me at least that he is an intelligent being, though in my view of this intercourse he would be no guide for me. This

lady, however, places implicit confidence in the advice she thus receives, and declares that she is supremely happy in her new-born condition, and ready at any moment to embrace death in perfect trust and resignation. At the same time, she is not a recluse; she mixes in society, and is charitable and liberal in sentiment to other religionists; in proof of which I may mention, that the last time I had the pleasure of listening to her brilliant performances on the piano, was at a concert given for the benefit of a Protestant school at a watering place where she was then sojourning.

Some little time ago she was urged by her spirit-guide to seek an interview with Father G——, a high authority in the Romish Church, but a stranger to her. She accordingly wrote to him, and explained her whole spiritual history, and asked his advice.

Father G—— sent for her; and, after questioning her upon her experiences, she left for his perusal the books in which she had made a record of them, and the messages she had from time to time received from her "angel guide." At a subsequent interview Father G—— said to her, "You know this is Spiritualism, which is forbidden by our church," "How," she replied, "am I to reconcile that with the fact that this same Spiritualism brought me into the church from Atheism?" "Yes, that is so far well, but the church forbids its practice: you are not a saint." "How do you know, Father G——, that I am not a saint? What are the special virtues which constitute a saint?" "Well," he replied, "I may not argue these matters with you. It is sufficient to say that what the church forbids I cannot sanction. I will not say you shall not practise it; but I say I think you are deluded." "If, indeed, I have been deluded, then do you say I must retrace my steps and go back again to the dark abyss of Atheism?" "Oh, no, my daughter, you will not do that." "No, Father G——, I will not do that, nor will I give up that intercourse which has brought me from infidelity—which constitutes my chief happiness on earth, and which is preparing me with perfect trust and resignation to meet my God and Saviour." With this earnest protest and logical conclusion against the priest's advice the interview ended, and the lady continues a devout Romanist, and an equally sincere Spiritualist.

HONOURED GUESTS.

There are two distinguished Americans in this country at the present moment, whom the press and the people delight to honour. The *Saturday Review* has taken one under its patronage, the *Morning Star* the other.

“In their complimentary reception of Admiral Farragut,” says the *Saturday Review*, “the Board of Admiralty have for once represented the feeling of the country . . . Throughout the war the name of Farragut was scarcely less honoured in England than Lee or Stonewall Jackson.”

The *Star* gives prominence to all the public meetings and banquets given to “the distinguished philanthropist Lloyd Garrison,” in which his “coadjutor George Thompson shares the compliments paid to the venerable anti-slavery advocate.”

Mr. Robert Dale Owen too has written a letter on the subject of Mexican affairs which the *Star* thinks is “marked by singular wisdom.”

It is not out of place, therefore, to remind the two distinguished opponents of our cherished belief, that the honoured Admiral Farragut, the venerable philanthropist Lloyd Garrison, his eloquent coadjutor George Thompson, and the respected diplomatist and man of letters, Robert Dale Owen, are all earnest and avowed Spiritualists.

Perhaps with the knowledge that these men of mark are believers in the facts recorded from time to time in this Magazine, the editors of the *Saturday Review* and the *Morning Star* may be disposed to take Professor Gunning’s advice, and for the future “treat the facts with common decency, and give us more rational conclusions” than they have hitherto been accustomed to do.

NOTES ON SPIRITUALISM AND SPIRITUALISTS IN THE UNITED STATES, IN 1866.

No. V.

I WAS only four days in Chicago, but the time was crowded with interesting experiences. The mere outside appearance of a city so famous for the enterprise of its inhabitants, its uplifted streets, its great works planned and already largely realized in obedience to sanitary, educational, and artistic wants, had much attraction for me. From the top of the lofty dome of its City Hall, I surveyed its vast expanse with wonder and delight. My object was to get (so to speak) a mental photograph of its grand outlines before traversing its long avenues, or attempting to reach the first object of my curiosity, the celebrated Artesian Well, whose notable history had been made familiar to the readers of the previous January number of the *Spiritual Magazine*, in which

was reproduced the greater part of the pamphlet devoted to its description by Mr. George A. Schufeldt, junior. I had introductions to gentlemen connected with the Chamber of Commerce, where the stupendous trade of this wondrous mart is regulated and recorded;—to others, chiefs of railways whose traffic facilities and management I had to observe;—to others, proprietors of provision factories, as they may be called, where, during the killing season, hogs enter alive by the thousand per diem at one end and come out cured pork at the other;—to others, owners of corn elevators, where bins containing fifty tons are weighed at one cast of the machine and emptied into the ship's hold, within the time almost that it takes our old fashioned labourers to get ready their tackle;—and, last not least, to the City engineer, whose great project of the tunnel two miles out below Lake Michigan for supplying the community with pure water in quantity commensurate with its growing wants I had especially to see. But all these had to stand aside until my pilgrimage to the Artesian Well was accomplished, and to this surpassing attraction my first forenoon was devoted.

Shall I confess that observation and inquiry there did not wholly confirm the glowing account which had fired my imagination? It is one of the disadvantages of exaggerated claims, that they are apt to beget a reaction proportionately disadvantageous to their subject when the reality is ascertained. Finding some parts painted extravagantly *couleur de rose*, we are likely to think all other parts, not susceptible of similar verification, are the same; and our general conclusion may thus be influenced to quite an undue extent, in spite of the friendly bias with which we may have commenced the investigation. If, therefore, my remarks are not enthusiastic enough to suit the taste of the gentlemen devoted to the development of that (after all deductions are made) remarkable work, I pray them to find the reason in the too extravagant pretensions which have been set up for it.

At the time I visited the Artesian Well, the medium, Mr. James, and Mr. Schufeldt, were absent in New England, endeavouring, as I understood, to obtain subscriptions of new capital, to enable them to carry out plans for the utilization of the water which was then running to waste. A pelt factory was on the ground, but not then in work, from inadequacy of means. Whatever may be justly said in abatement of the sanguine statements in relation to the well itself, which I fear sometimes present mere guesses so as to look like ascertained facts, there can, in my judgment, be little doubt of the commercial value of the enterprise these gentlemen and their coadjutors have in hand. The

mere possession of forty acres of land in the outskirts of so rapidly extending a city as Chicago is itself a security for any capital which may be invested in the undertaking; but the water, and its power as a mechanical agency, at present running to waste, afford unquestionable sources of wealth, which it would simply be a disgrace to monied Spiritualists to let remain undeveloped. The flow of the water may be insufficient to supply the immense wants of a population of upwards of 200,000 souls rapidly increasing; but it is amply sufficient to supply paper mills, and other works, besides the factory standing silent at the time of my visit; and I cannot but suppose that, after due effort, capital will be found to turn these means to profitable and beneficent account. The money in the hands of capitalists here at present—for which it is difficult in the open market at call to get more than one per cent. per annum—might be invested there with entire security, so as to produce almost as much per month. But this by the way.

Of the quality of the water I have to say that, instead of finding it as “clear as crystal, as pure as the diamond,” and “better adapted for drinking purposes than any other water known,” I found it less clear to the eye, and far less pure to the taste, than the old red sandstone water which we used to have in Liverpool before the Rivington catchment water was mixed with our supply. Of its quantity, that 600,000 gallons per day for the first well, and 1,200,000 for the joint product of both wells, is a far too high estimate: that the fact of the flow of the second well affecting that of the first, so as to diminish its force, proves a connection between the sources of the wells, and renders doubtful the anticipation that the volume of water would increase in anything like the proportion predicated upon the widening of the bores; that therefore the idea of supplying the city reservoirs and dispensing with the present waterworks—a proposition gravely set down as indicated by the spirits—has little chance of realization, and justified the contemptuous but kindly smile of the City Engineer when the topic was mentioned to him; that the height of the column of water from the first well, though *estimated* to reach 80 feet above the surface, has never been *proved* to approach this level, and until proof is given it seems quite premature to speak of its reaching the top of the highest buildings in Chicago, or indeed predicating anything upon such an assumption; and that, therefore, so far as these points qualify the prophecies and anticipations put forth in Mr. Schufeldt's pamphlet, they invalidate the pretensions of the spiritual agency believed to have inspired them, and by so much diminish the value of the discovery as a “great practical demonstration of spirit power.”

As to the drawings, I have only to express regret that similar extravagance has been employed in their characterization. Not content with the really wonderful, though by no means unparalleled circumstance, that these pencil drawings were produced through the medium of an entirely uncultivated artist, who worked the same in the dark, as in the light, sometimes with more than one pencil in each hand; the author speaks of them as "some of the most elaborate and beautiful pencil drawings in the world;" which simply forces comparisons upon the observer, and creates surprise that any one could be found to urge a claim, that so conclusively frustrates its own object. Such laudation as this is very apt to excite a hyper-criticism, disadvantageous to a just estimate of the works before us, and is not unlikely to drive an unbalanced observer to the opposite extreme. That the drawings are minutely elaborate is true; they are in this respect intensely Pre-Raphaelite; but they are also Pre-pre-Raphaelite in their disregard of the laws of perspective—a peculiarity which utterly defeats their claims to the extreme of beauty and "perfection," which has been so unwisely put in for them. The marvel surely is enough, when the severest truth is spoken of them. Any excess is not only thrown away; it is injurious.

Although the medium and the biographer were away, I was most kindly received and entertained by Mr. W. T. B. Read, the General Superintendent of the Works, whose candour, manliness, and large practical experience, made a most favourable impression upon me. I felt, after leaving the company of this gentleman, that any plans sanctioned and undertaken by him, must have reality at their bottom, and would in all probability issue in success.

But now, leaving this very notable manifestation of occult agency, which, after all deductions, is, in my view, a marvel well worth the candid investigation of every enquirer; the necessity under which I have felt myself, to moderate the roseate tints in which it has been painted, brings me, by natural association, to remark upon that very prominent tendency of our Transatlantic cousins to exaggeration, which, with characteristic shrewdness and wit, they have themselves denominated "hifalutin;" a tendency by no means confined to Spiritualists, but running through the entire body politic, and cropping out everywhere, but especially in their newspaper press.

Now let it not be presupposed that I am at all prudish on this subject. Contrariwise, I have a genuine sympathy with the enthusiasm which follows clear perceptions of far-off issues, and does not measure its terms by the footrule of cool mediocrity. It is only the abuse of a fine quality which I deprecate. I do

not even object to a little spicy exaggeration where the matter is well understood and the required discount capable of being made by every reader of common sense. When kept within due limits and indulged in with discrimination and good nature, nothing gives a keener edge to literary enjoyment. But it is a dangerous weapon to play with, and skill in its use is undoubtedly required, if we would escape backhanded blows, which by frequent repetition, may paralyze the conscience, and so warp the judgment that at length we cannot, when we would, represent things exactly as they are. This point when reached is patent to everybody's censure; but the gradual approach to it is less generally marked, and an atmosphere of unreality envelopes many ere they are aware; exaggeration becomes their ordinary form of speech; truth veils herself from their perception; veracity, upon which the normal human heart delights to rest, grows well nigh impossible to them; and, unless some sharp trial beneficently restore them to contrite simplicity, they are left to their simulations and self-deceptions, and the further mournful issues unwise indulgence in this treacherous habit entails.

One obvious disadvantage of this high-pressure system, too, is, that, having exhausted the language of panegyric or its opposite on comparatively trivial things, nothing stronger is left to say when the occasion really demands it. Think of an editor commencing a perfectly serious leader in these words, "Hear, O Israel! Give ear ye nations of the earth! Listen all creation!" What followed this tremendous exordium think you? "The Des Moines Valley Railroad is finished! The first train of cars has reached the metropolis of the State," &c., &c. Every one would imagine that this was mere burlesque. But it was no such thing; it was given in perfect earnest, and the glorious consequences to the State were depicted in equally appropriate verbiage.

Take another illustration from a quarter more akin to this magazine—*The Spiritual Republic*. I feel the more free to comment upon anything occurring in the pages of that journal, because I have already delivered an opinion upon the paper as a whole, which ought at least to free me from the imputation of any prejudice against it; albeit, had I that opinion to re-state, I might feel constrained by subsequent experience considerably to modify the judgment then expressed. The illustration I select is but the advertisement of a book, which appeared in weekly insertions during the first six months of the paper, and which formed indeed one of the strongest grounds for the too ardent approval I then gave. What I reprehend so much is not the terms in which the work is spoken of, as the way in which these terms are manipulated, so as to give an air of bombast and

unreality to what might otherwise pass as only a warmly coloured and generous characterization. But imagine how the sensitive authoress must shrink from the following blare:—

Just Issued.

A WOMAN'S SECRET,

By MRS. CAROLINE FAIRFIELD CORBIN.

The best book on the Woman's Question yet written.

As a Novel it is

STRIKING,

ORIGINAL,

HUMOUROUS,

PROFOUND.

Ignoring the crude and superficial views concerning the position and claims of Woman which have been so widely disseminated, it aims to strike at the root of social evils, and thoroughly to expose the

IGNORANCE,

TYRANNY, and

LICENTIOUSNESS

of Men, while it fearlessly rebukes the evils which a state of subordination and slavery have induced in Woman. At the same time its prevailing spirit is not iconoclastic, but generously and genially progressive. A

TENDER,

RELIGIOUS,

WOMANLY

INFLUENCE

breathes from every page of it. The characters are nobly and skilfully drawn, some of them strikingly original, others exquisitely beautiful, and the whole tone of the book is thoroughly pure and elevating.

It advocates Woman's Suffrage from the very highest grounds, and demolishes the historical and (so-called) biblical arguments against it.

* * * * *

"It is a book that every man and woman, every boy and girl approaching maturity, should read," &c., &c.

Now it may be said that this is only a bit of advertising clap-trap which no sensible person can be taken in by. Granted. But that is one good reason why so glaring a breach of good taste should not appear in a journal devoted to the reform of abuses, and whose influence through every department should surely be given to the harmonial development of its readers, and not even in its advertising columns—certainly least of all in the advertisements of its own concerns, and therefore strictly under its own control—to encouraging the mental extravagance out of which such glaring violations of good taste come. Puffery such as this is based apparently on the supposition that the public is idiotic enough to be gulled thereby into purchasing things which it would otherwise eschew. Surely its concoctors must entertain a contemptible idea of the intelligence of their readers.

Another and more serious form in which this tendency to exaggeration appears among our friends across the water, and

eke among some of ourselves at home, is to be observed in the notions freely ventilated, that society, as at present constituted, is all wrong, and must be re-organized *de novo*, from bottom to top; that, in particular, business is a mere scramble of selfishness, and needs re-constituting on an entirely different basis; and forthwith, with high-flown notions of equity and brotherly love, all present ties must be broken; the attainments of the race as seen in the vast and complex *growths* of industry and commerce ignorantly flouted, and a set of well-meaning but wofully short-sighted persons be induced to try their hand at a new organization which is to inaugurate the millenium.

Now, I have no intention to dissuade from efforts to reform abuses, eradicate errors, and improve defects in any direction. I have no wish even to moderate enthusiasm in devotion to such objects. Far rather would I see errors committed in the excess of generous sentiments accomplishing something, than the avoidance of mistakes by the cool and easy method of attempting nothing. All I seek is to question the wisdom of proposing too much, to dispute the soundness of the views of those who are for an entire disintegration of the present form of society and a reorganization *de novo*, and to indicate, if I may, what seems to me a "more excellent way."

The unwisdom of proposing too much is, that it excites alarm and opposition, attracts chiefly those who have nothing to lose, all hair-brained, hopeful, impulsive, inexperienced people, many incompetent self-seekers, and only a small per centage of self-sacrificing able persons whose better judgment is overborne by the disproportionate influence of the former, while the prudent, cautious, ripely experienced are repelled. Schemes so supported beget their own discomfiture. Even were the principles on which they are based indisputably sound, the fact of being out of relation to the intellectual and moral powers and attainments of the individuals who have to work them out is fatal to their success.

But they proceed in general upon invalid assumptions. The proposal, for instance, put forward by certain Spiritualists, for a reorganization of society from bottom to top because of the light thrown upon human relations by Spiritualism, tacitly assumes that society as at present constituted is not a spiritual growth—is not, and has not been, governed by spiritual laws. It seems by the way in which it is set forth, to imply, moreover, that society is a mechanism, which may be taken to pieces and reconstructed with new adaptations of parts to the manifest improvement of the whole, and not a living growth which may indeed be pruned and carefully trained in various ways, but cannot be disintegrated without destruction. The schemes of

this kind which I have seen imply in their pretensions a lamentable ignorance of what has already been accomplished in various relations which they design to improve. The best methods of industry and commerce already in existence should surely be known and thoroughly understood before attempts are made to inaugurate what aims to improve them; yet some of these well-meaning world-betterers gravely propound things as novelties, which are already being accomplished by means incomparably superior to any which they could control. When their plans come to be tried, therefore, in competition with existing agencies, failure and disappointment are inevitable. The undesigned, but not less real co-operation, which takes place under the present system of individual interests (though I am far from saying it cannot be improved) beats hollow, for even practical beneficence, the achievements of benevolent schemers, who have no other aim in view, but who, from ignorance of what is already done, and from deficiency of knowledge otherwise, pursue their end by unsuitable means.

But now of the "more excellent way?" Ah, I fear it is not possible for me to do it justice. I dread to fail in commending it; I dread my poor words may even become new barriers to its clear apprehension, especially to the secret attraction which, by vivid perceptions of its infinitely varied and perfect adaptation to the end in view, would with other treatment be begotten. For the plan is not new. Nay, it is as old as human nature; our very familiarity with it deadens our appreciation and sense of the need of its ever new statement and reiteration and setting in new lights. It is simply that all who would improve society *should individually commence with what is immediately under their own control—THEMSELVES*; and work from the centre outwards. Oh, World-betterer! it is a hard doctrine, perhaps, but it is rigorously true, that the first requisite to success is the practical realization in yourself of the doctrine you teach. Be cleanly, orderly, pure, honest, affectionate, upright, diligent, steadfast, temperate, truthful, zealous in the pursuit of knowledge and wisdom, in the practical realization of their dictates within your own sphere, seeking, through obedience to natural law, health of mind and health of body, remembering that perfect health is wholeness, holiness,—and you can no more prevent your influence radiating improvement all around than you can arrest the power of sunshine. Vain, on the other hand, will be all your preaching, backed by ever so much galvanic enthusiasm, if, extolling cleanliness, you yourself be unclean; or temperance, and you be given to gluttony and drunkenness; or even less manifest excesses; veracity, and you be insincere; uprightness, and you be given to chicanery. You

may succeed in teaching lying and hypocrisy, but can do little or nothing else until you "live the psalm you sing."

I put the case rudely, for the sake of eliciting, first, a sharp appreciation of the principle. It will be easy afterwards to follow it into the finer sinuosities of human relations with tenderer consideration and sympathy. At Dodworth's Hall, in New York, I was called upon to address a pretty large audience one Sunday evening, and made this the text of my remarks. I am afraid the doctrine was not greatly liked. It did not flatter the vanity of my hearers. It was a confession of, and apology for, my own shortcomings; but it likewise involved an exposure of theirs, and made a call upon them, which I fear was less agreeable than many which they hear from the same rostrum. But I thought, and still think, it to be "the one thing needful" for them, and for all Spiritualists there or elsewhere. It was suggested by the vague aims which appeared to prevail in the minds of many of the moving spirits of the National Convention of Spiritualists held at Providence, Rhode Island; one of the speakers at which had used these helpless words,—“As an individual, then, I announce myself ready to work; and I hope the men and women here will come forward and shew me something to do.”

Had the fair speaker (for it was a lady who occupied the stand) done all that was within her own power, and now came there seeking new worlds to conquer? In the previous part of her speech she had exhibited fine sympathies, an admirable modesty and docility, a strong dissatisfaction with the want of real substantial progress among her fellow Spiritualists, and a desire that they should give up mere talking and set to productive labour. “It is very nice,” said she, “to talk philosophically, and enlarge upon our discoveries with regard to the other world, but for my part I want to see men and women who are ready to work. I am tired of talk, but I am ready to work with any man or woman, or any community that will shew me the first practical step, by virtue of which we shall be laying the foundation of a higher morality, a stricter integrity, a better government, and finally, a higher destiny for the whole human race.”

Every one will appreciate aspirations of this nature; but who can help the ungallant query arising, whether the inability to see large practical duties involving corporate action does not arise from the non-fulfilment of prior duties wholly within the powers of the individual? Has it really come to this, that you have done everything within your power, and that it has not led you to see something else capable of being accomplished in which your neighbour or neighbours could help you? Has faithfulness in small things not begotten the power to reach forth with

practical efficiency into large? Oh, my friend, you and I, if we cannot of ourselves see what is our highest duty, have little chance of getting practical instructions from those who cannot know our natures and their surroundings as we ourselves know them. In vain shall we ask them to shew us what we can do. That is precisely what we ought to know better than any one else; and if we have not discovered it, and are at loose ends, anxious to do *something* but doubtful of *what*, let us turn our thought inward and see whether we have not neglected the very things which would have landed us in some larger sphere of usefulness in which all our finest aspirations were at least *in the way* of realization. If inwardly we are pure and orderly and upright and loving, shall not our first duty be to make our immediate outward manifestations the same? Shall not our body and its attire, by thorough obedience to the laws of health, correspond? Shall we not resolve that *every* influence which passes from us shall be healthy? that to this end, and in order to the fulfilment of our every duty, we shall attain for ourselves, and preserve the highest possible condition of bodily and mental health? That done, or put in the way of doing, for by ancestral or other defects we may not be able to start in this condition, is it not our next duty to bring our immediate environments physical and social into harmony therewith? And does not this involve a clean well-ordered house, a true *home*, where heart and mind and taste harmoniously rejoice? And to accomplish this is it not imperative that we do something for the community in which we are placed? First of all, that we engage in some productive employment, which, while serving the commonwealth, brings in the means wherewith we achieve the other results? Next, is it not clear that we cannot have a healthy home while that of our neighbour suffers from ignorance, filth and disease, and while the locality in which we live presents the spectacle of habitual neglect and violation of sanitary laws? And must we not be impelled therefore to go forth, after the fulfilment of our own nearest duties, to help, educate, and influence our neighbours to the fulfilment of theirs and to the devotion of their energy and means to co-operative action for the general good? From a single centre improvements of all kinds may thus proceed. But in any community it will be found that there are many centres ready to coalesce as soon as the first motion towards it is made; and from one community it shall spread to another over an entire country, until universal social and political justice becomes the aim, and "a higher destiny for the whole human race" upon this planet comes into view as an absolute certainty of the far off, though ever nearing, future.

But the essential preliminary to efficient action for large social and political ends such as fire our imagination, is it not the rigid fulfilment of our nearest duties? Alas! that we should fail to see the beautiful concatenation, and, in our "haste to be rich" with those more dazzling glories, neglect the steps whereby alone they can be surely reached.

Wouldst thou find
Thy heart's elected work, pass through, not round,
The task that even error has made thine."

The first duty of every Spiritualist clearly is, to illustrate in his own personal habits and life the principles he would see prevail. His next is to set his own house in order. If he be an employer of labour, he should reduce the theory of short hours of work, and a just participation in the fruits thereof to practice, by making his concern an industrial co-partnership. This is *his* best way to demonstrate the practicability of honest co-operation. One practical illustration is worth a hundred abstract essays in its favour. His voice and influence would be weighty in inducing others to go and do likewise, and thus would the capital-and-labour question—the true organization of industry—be advanced towards a general solution. If he be only a workman he can still use his spare time in the public service in many ways. In the interlacing relations of society already indicated there is room for a beautiful sub-division of labour, in which every individual may find a congenial field of action. The highest practical efficiency as a true reformer, however, cannot be reached in any relation of human service except by antecedent thoroughness in the discharge of nearest duties. In no other way can the confidence of our fellow-men be attained. It is the one demonstrative proof of ability to serve the general interest. And—this for the solace of all whose generous sentiments impel them to "make the world better yet"—it cannot be pursued without *necessarily* leading all whose conscience rigorously exacts fulfilment of duties to give the very best aid in *their* power to the universal reformation. The one lesson this for Spiritualists as for all men; all the more suitable for Spiritualists that it is not more incumbent on them than upon others. But if they would distinguish themselves for signal service to the race, this is assuredly the direction in which their most strenuous efforts should be made. Alas! that it should need to be enforced, and that the grand reach of the doctrine is so little apprehended.

A King was prophesied, surpassing all
Earth's former Kings in glory. When He came,
No one believed the meek and lowly man
Of Nazareth, in very truth was He.
So when we seek high missions, and are told
They wait us in the drudgery despised,
Who is it has the faith to find them there?

In the next continuation of these Notes I purpose to give some account of what seems to me the finest practical issue as yet of the Spiritualistic movement in the United States, the Children's Lyceums.

A. L.

MANX SUPERSTITIONS.

IN Waldron's *Description of the Isle of Man*, 1731, we meet with the following curious extracts:—

“At my first coming into the Island,” says Waldron, “I imputed the giving credit to (the accounts of fairies) to the simplicity of the poor creatures who related them, but was strangely surprised when I heard other narratives of this kind, and altogether as absurd, attested by men who passed for persons of sound judgment. Amongst this number was a gentleman, my near neighbour, who affirmed with the most solemn asseverations that having been entirely adverse to the belief, he had been at last convinced by the appearance of several little figures playing and leaping over stones in a field, which he at first thought to be schoolboys; when, he approaching within twenty paces, they all suddenly disappeared, though he had never taken his eyes off them; nor was there any place where they could so suddenly have retreated, besides its being broad day.

“An English gentleman, and my very particular friend,” pursues our author, “told me that he was passing over Douglas Bridge (before it was broken down); but the tide being high he was obliged to take the river. Having an excellent horse under him, and one accustomed to swim, when he was in the midst of it, he heard—or he imagined he heard—the finest symphony, I will not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an inconceivable posture all the time it lasted, which, he said, could not have been less than a quarter of an hour, according to the most exact calculation he could make when he came to the end of his little journey, and found how long he had been coming. He, who before laughed at all the stories told about fairies, now became a convert and believed as much as a Manx man.”

He gives some apparently authenticated instances of persons being led away out of their road by the “Good People;” of others who have had dealings with them in various ways; of *changelings* also, one of whom he had seen himself—a most extraordinary child. One little girl was beaten by the fairies.

The fairies, he states, are said to enact christenings before a child is born, and it is known by the name then given whether the expected infant will be male or female.

"The natives tell you also, that before any person dies, the procession of the funeral is acted by a sort of beings which for that purpose render themselves visible. I know several who have offered to make oath, that as they have been passing along a road, one of these funerals has come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person told me, that the flesh of his shoulders had been very much bruised, and was black for many weeks after. There are few, or none of them that pretend not to have seen or heard these imaginary obsequies (for they sing psalms) which so little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a kind of friendly demons, whose business it is to warn people of what is to befall them. Accordingly they give also notice of any stranger's approach by the trampling of horses at the gate of the house where they are to arrive. I have frequently (difficult as I feel it to give any faith to this) been very much surprised when, on visiting a friend, I have found the table ready spread, and everything set in order to receive me, and been told by the person to whom I went, that he had knowledge of my coming or that of some other guest, through these good-natured intelligences. Nay, when obliged to be absent for some time from home, my own servants have assured me that they were informed by these means of my return, and expected me the very hour I came, though, perhaps it was some days before I hoped it myself, at my going abroad. That this is fact, I am positively convinced by many proofs.

"An apparition, they say, haunts Castle Russin in the form of a woman, some years ago executed for the murder of her child. I have heard not only persons confined there for debt, but also the soldiers of the garrison affirm they have seen it various times. The following is the report of a gentleman of whose good understanding, as well as veracity I have a very great opinion. Late one night, in an excessive storm of rain and wind, he saw a woman stand before the castle gate, and was much surprised that any one, especially of that sex, should remain out in such a dreadful tempest, when shelter was to be had. Drawing nearer out of curiosity, he perceived that she retreated on his approach, and at last he thought went into the castle though the gates were shut. Thinking he had seen a spirit he went home very much terrified; and the next day relating his adventure to some people who lived in the castle, and describing the gait and stature of the apparition, they told him it was the woman above

mentioned, who had been frequently seen by the soldiers on guard to pass in and out through the gates and to walk through the rooms, though there was no visible means to enter. Though so familiar, no person had yet had courage to speak to it.

“Another story of like nature, I have heard concerning an apparition frequently seen on a wild common near Kirk Yarungen Mountains, which assumes the shape of a wolf and fills the air with most terrible howlings.”

Notices of Books.

THE LORD THE SPIRIT.*

As the author of this work defends a view of Christianity which unsparingly condemns as evil every form of spirit seeing and manifestation which from the earliest historical times has been the experience of mankind, in compliance with our principle to attend to whatever may be reasonably said against us, we will endeavour to place the reader in the point of view from which he has constructed his argument.

To every attentive reader of the New Testament it is well known, that in many places, and (as if to preclude the possibility of doubt) in almost every possible variation of terms, the coming of Christ in glory, the resurrection and judgment of the quick and dead, the communion of saints, and the end and dissolution of all things, are declared to be then immediately impending events, to be completely accomplished coterminously with the fall of Jerusalem, and the overthrow of the Jewish nationality and the Mosaic economy. Now the author maintains that Christ's words, “When the Son of Man cometh will He find faith on the earth,” were a prophetic declaration, that on the fall of Jerusalem the Christian world would not believe that the above prophecies had been fulfilled. As matter of fact there is reason to think that few, if any, did believe it, thus fulfilling the prophecy. The Church, or nominal Christian world, as the author calls it, jogged on in an easy “sleeping at church” sort of way, taking for granted that the parsons must know, who said that it was all an unintelligible mystery and type of some future far distant destruction of the

* *The Lord the Spirit*, Part I., republished from the *Middlesex County Times*; second edition, revised, Shewing the Error of expecting any Second Personal Coming of Christ. Also Part II.; Shewing how these things can be in the Testimony of Jesus the Spirit of Prophecy. KENT & Co., London.

visible universe. Things went on thus quietly till about the end of the last century. At that time Gibbon, Paine, and others, rose up, and boldly stated that such New Testament prophecies had failed, that Christ and His Apostles never dreamed of their words being typical, and that their patent mistake proved them to be either impostors or mad. Bishop Watson thought it necessary to reply to this in his *Apology for Christianity*, by the following assertion:— “The Apostles knew but in part; and concerning this particular point (to wit, the coming of Christ to judge the world), Jesus himself had told them, that it was not for them to know the times and seasons which the Father had put in His own power.” This was just what Gibbon and Paine had said, adding that the Master of the Apostles was himself just as ignorant of the matter as they themselves were. Here matters remained for some time. But somewhere about forty years ago the German Rationalists commenced with fresh vigour and greater skill to defend the views of Gibbon and Paine. About the same time the Swedenborgians appeared upon the scene, and again tried to split the difference by maintaining that Christ was not mistaken though His Apostles were, and that their Master had predicted, not the destruction of the world, but the establishment of Swedenborgianism on the ruins of Popery and Protestantism! But the tide of Rationalism continued, and in some quarters continues, to rise. It is against this Rationalism that the author of *The Lord the Spirit* has endeavoured to lift up a standard. His argument leads him to equally condemn Ritualism, Millenarianism, and indeed all the isms which go to make up the total of the Church or nominal Christian world. Swedenborgianism and Spiritualism he regards as insanities arising out of man’s resistance to the kingdom of God, or the Divine Spirit within him, which would restore him “without ecstasies and apparitions” to the communion with the spirits of just men made perfect in heaven.

The author endeavours to uphold the infallibility of the Bible by an appeal to texts, and by an interpretation of them which shall shew that all prophecy was fulfilled in the apostolic age, and that Christ and His Apostles were not mistaken, but that their language is fully justified against all kind of Rationalist and Swedenborgian objections. He maintains that if Christ and His Apostles were right they taught the whole counsel of God, and any further spirit manifestations are unnecessary, and should be regarded as signs of a diseased mind, not of the perfect man which was revealed when all outward dispensations were declared to have no longer any Divine sanction.

There is nothing abstruse in this, but the argument is of

slight texture and very loosely knit together; and such assertions as that Spiritualism arises out of man's resistance to the Divine Spirit within him, is not only utterly unfounded, but the direct converse of the truth. Spiritualism in its highest sense is God in the soul, and has been so defined again and again; and all manifestations from the spirit-world must be by His appointment or permission, and can take place only according to the laws He has established.

HUMAN PROGRESS IN RESPECT TO RELIGION.*

THIS is a Tract for the Times, specially addressed to the Progressive party in America, but in spirit it is equally applicable to the same class of minds everywhere. Adin Ballou is well known as a veteran and active reformer, sympathising and personally identified with the Peace, Freedom, Temperance, Co-operative and other great movements of the age; he has therefore a strong claim to be heard, and to have his words well considered, by the "progressive minds" to whom they are more particularly addressed. Convinced of the truth and value of Spiritualism, he was one of its earliest and most earnest advocates at a time when such advocacy was far more unpopular in the United States than it is now. His work on *Spirit Manifestations*, though written many years since, is still a text-book amongst us; and of its kind there is none better. He still holds fast to the faith and knowledge he has received in respect to Spiritualism; and in these Discourses he has a word to the Spiritualists, which we hope they (and those who claim to be "Progressive Spiritualists" in particular), will lay to heart and profit by. Here it is:—

I am a Spiritualist. I sincerely believe that all human beings are essentially spirits, that they all have a conscious existence after death in suitable spiritual bodies, and that many of them, in ancient and modern times, have communicated with mankind in the flesh. The facts and ideas necessarily connected with this doctrine are of great importance to me; but my Spiritualism does not make me the less of a Christian Religionist. It seems to have this effect on some others, and to be regarded as a New Dispensation, as much above Christ and His Dispensation, as He and His were above Moses and his. But what I am coming to is this:—Suppose (which is very remotely possible,) that every human being were fully converted to Spiritualism, and even that every one were a medium, who could daily see and converse with departed spirits as distinctly as with people in the flesh; what then? Would all this necessarily render them wise, virtuous, and happy? Would this alone do it? Would it not depend largely on what class of spirits they chose to be familiar with—on the good or bad use they made of spirit converse, and above all on the positive religious principles by which they governed their tempers, passions, faculties and actions in the intercourse of life? Such I must believe would be the case.

* *Human Progress in Respect to Religion; Two Discourses, I. On the Tendency of the Age to Dispense with the Specialities and Personal Responsibilities of Religion. II. On the Ultimate Connexion of Progressive Minds in favour of the Pure Christian Religion and Church.*

These positive religious principles constitute the one grand thing needful to true happiness, without which the possession of all other good things must be insufficient. This is not saying that the ten thousand physical, intellectual, moral, spiritual, social and political good things, which the progressive classes are chiefly interested in, are of no importance; or that they are of little importance; or that they should be at all neglected; but simply that they are insufficient to true human happiness, and that positive, absolute religion, with its suitable specialties and personal responsibilities, is still more important—yes, indispensable. Just here is the issue. The Progressives are not convinced of this. They do not see it. It is even repulsive to many of them. They are confident that if anything like religion is necessary, it is involved in their various movements, as a sort of latent element which will develop itself in its own way, without any special elaboration or culture. Nothing else will take care of itself, but Religion will. Set to rights the more external things, say they, and the internal ones will take care of themselves. Rectify circumstances, and the centerance must come into order. If they are right, I am wrong.

I have said that nothing but sore experience will convince them of their error, that this *will* at last convince them, and that when convinced, they will have to come to the pure, positive, absolute Religion taught and exemplified by Jesus of Nazareth, the Christ, with its prescribed specialties, and so enter into the true church universal. Some of them say that they accept, in their own way, the essential Christ principles—only they are tired of His name, and of being bound to His personal authority and specialties.—But the Person, Christ Jesus, is the embodiment,—and in His specialties of teaching, method and life He is the perfect exemplification of everything that can be truly called Christ-principles. I hold this assertion to be beyond successful contradiction. Therefore there is really no such thing as discarding the Christ-man, and accepting the Christ-principles. Aversion to the Christ-person, as our religious Model and Master, is really aversion to His principles and spirit, in so far as they cross our own dominant inclinations. It is to set up our own self-sufficiency as Christ, and to frame our own principles to suit ourselves.

But I am asked, What is there in Christ or His religion so very important and indispensable to human happiness? I answer, A true and perfect righteousness—Godward, manward, soulward, earthward and heavenward. He was righteous in all these directions; righteous in His ruling motives, His principles, His spirit, His conduct, and His character. Every human being has got to become righteous in all these respects somehow, or be unhappy to the extent he falls short of the pattern. Christ's religion governs man internally. It resides in a region which no human law, power, or system of arrangements can reach. It deals with the inmost springs of human thought, desire, feeling and action—with the loves, affections, passions and sentimental emotions from which issue forth all the external manifestations of life. Its business is to purify, regulate and reduce to true order the heart, its will, its motives and ruling principles—in a word, to render the soul internally wise and good, and so the outward life. Thus it promotes and ensures, what nothing else without it can—absolute happiness.

A SIGNIFICANT INSCRIPTION.

SOME few years ago, C. C. Felton, Professor of Greek at Harvard University, Boston, was one of the most conspicuous and inveterate opponents of Spiritualism in the United States. He has recently departed this life; his body is interred in the Cemetery at Mount Auburn, and upon the stone over the grave is inscribed, in Greek, from the first verse of the fourth chapter of the Book of Revelations of St. John the Divine:—

“AFTER this I looked, and behold, a door *was* opened in Heaven.”

Correspondence.

[The writer of the following letter is an earnest German Spiritualist. He has translated several articles from the *Spiritual Magazine* for the local journals, and has made enquiries as to the cost of publication of a small spiritual paper, with the view of starting one, which we hope he will soon be enabled to do.]

PERSONAL EXPERIENCES OF SPIRITUALISM IN GERMANY.

Boppard, near Coblenz, Aug. 29, 1867.

To the Editor of the "*Spiritual Magazine*."

SIR,—My friend Mr. William Tebb told me a short time ago, on his journey to Switzerland, that you might like to hear something of Spiritualism here. I therefore take the liberty of writing you these lines, although I have not much to say. Mr. Tebb has had the great kindness of sending me the *Spiritual Magazine*, and has thereby done me the greatest service. The *Spiritual Magazine* is a continual source of delight to me; it is like a light in darkness. Almost everything that one reads here has a materialistic taint; that is what the philosophers have brought about. In fact, the ignorance in spiritual things here is incredible, but God has given us what we want. Many times have the invisibles manifested their presence to me and others by raps, and in other ways. Lavater foretold the time of Atheism would come, and God would then do such extraordinary things as to make an end of it in a short time. What the Universities have taught has favoured Materialism. "They get very stupid by it," said Bettina von Arnim; and they have got stupid by it. The state of Germany has been most faithfully and truly described by Mr. William Howitt, in the *Spiritual Magazine*.

I must tell you how the invisibles have manifested themselves to me. I made some time ago the acquaintance of a gentleman who did not believe much. One evening we were speaking of the Bible, when he spoke in his sceptical way there were slight raps at a window close to which we were sitting; the invisibles were warning us, I was sure. At another time we spoke again of the Bible, and when he spoke in the same unbelieving way, there were three such loud knocks at a window behind us that he turned round in a fright. I venture to say he felt there was some spiritual presence there.

I once told a friend a story out of the *Spiritual Magazine*, and was heartily laughed at, for which I did not care, as I am used to it. My friend said he would wish to live in a haunted house. I believe his wish was fulfilled the following night. Nevertheless, when I was once in his room, some time afterwards, he said again he did not believe in hauntings. He had no sooner said so, than the raps were heard. He says his name has been called during the day by some unseen presence.

I was once in company with some people, and there was some talk about Second-Sight; I said it was true, and it might also be explained. I did not say much, as I felt the company was not such that an explanation would have been in place. However, I was pressed so much by one gentleman, that I began to speak further about it: all at once there were such tremendous knocks at the three windows of the room, that is, at one window after another, and then again at the middle window, that we were quite alarmed.

A great many people have told me of manifestations they have had, but I prefer giving only the facts within my own experience.

Yours respectfully,
D. B.

SPIRITUALISM IN BRISTOL.

To the Editor of the "Spiritual Magazine."

SIR,—Mr. Coleman in a paper on "Passing Events," speaking of an investigator in India, has the following passage:—"To make his investigations more satisfactory to himself, he made a practice of asking questions mentally, and of concealing the printed alphabet * * * and in this way he satisfied himself that the mind of the medium had nothing to do with the intelligence he obtained." An experience of my own is of so similar a character that I venture to trouble you with a few of the details, in the hope that, should you consider them worthy of insertion, they may, in some small degree, tend to strengthen the faith of sincere enquirers, and also because I consider it the duty of every person who has satisfied himself of the facts of Spiritualism to add his testimony, however humble, to a truth which is assailed by such reckless and dishonourable means as are too frequently resorted to.

On the 1st October, 1865, I attended a *séance* at 13, Victoria Place, Clifton, where the younger Mrs. Marshall, the well-known medium, from London, was staying. I had previously prepared, as a test, a series of written questions inserted in a book and numbered consecutively; my wife, who was present, was, by the usual method, put in communication with the spirit of her mother, and the following are a few of the results; it is important to observe that no clue was given to the medium, or to others present, as to the nature of the answers required, the questions being put in the following form:—"Will you answer the question number 33?" &c., and as the answers were occasionally given in a different form from what was anticipated, though still quite correctly, these two facts taken together, conclusively prove, as it appears to me, that the answers were neither the result of any knowledge on the part of the medium, nor any "reflex action" from the mind of the interrogator.

The spirit having been requested to answer the question numbered 33, *viz.*:—"Will you spell the name of the place where we lived when you left this state?" The reply, spelt through the alphabet, was, "Aust."

Question No. 34, having been put in the same manner, *viz.*:—"Where was your body buried?" The reply was, "Saint George's."

No. 35.—"While your body was lying in the coffin was anything put in *the* hand?" * Reply, "Yes."

No. 36.—"What was it?" Reply, "A sprig of myrtle."

No. 37.—"By whom was it put there?" Reply, "Thomas Bowman."

No. 38.—"Who else were present at the time?" Reply, "Ann Tommy and Mary Bowman Bryant."

Many other replies were given, of an equally satisfactory character, but I must not further trespass on your space. I would merely remark that the answers, in each case, were quite correct, and that the events referred to occurred upwards of forty years since. One incident at the *séance* deserves record: at the commencement my wife obtained the replies with some difficulty, and they were somewhat indistinct; she was then requested, through the alphabet, to take off her gloves, which were of silk, and the answers were afterwards given with facility and distinctness; the inference drawn by those present was that the silk interfered with the action of the electric element which the spirit is supposed to make use of in producing the raps.

At a previous *séance*, where the two Mrs. Marshall's were present, my wife had a handkerchief taken from her hand under the table, and she distinctly felt

* The reader who has not been in the habit of attending *séances* should be informed that the peculiar phraseology of some of the questions is rendered necessary by the fact that if you ask the spirits "Where did you die?" or "Where were you buried?" They will sometimes tell you that it was not *they* who died and were buried, but merely the external shell or material covering of the real man.

the touch of a hand; the alphabet card was also violently snatched from her, and in each case all the corporeal hands present were visibly resting on the top of the table.

The visit of Mrs. Marshall and her niece to Bristol has had the effect of awakening the attention of numbers who had not previously seen any of the spiritual manifestations; and it has led to the more satisfactory result of eliciting these phenomena in the private circle of many families, when no professional medium has been present, and where, consequently, there has been no shadow of an excuse for attributing the results to jugglery or deception from interested motives.

Brandon House,
Brandon Hill, Bristol.

Yours respectfully,
GEORGE TOMMY.

[By some accident this letter had got mislaid, or it should have appeared long since.—Ed.]

24, Templar Road,
College Avenue, Hackney, N.E.

A MEDIUM'S EXPERIENCE.

To the Editor of the "Spiritual Magazine."

SIR,—I send you a brief account of my experience in the hope that it may not be without interest to your readers.

On Sunday, the 3rd of March, 1864, I was sitting with my brother, engaged in writing, when suddenly a strange feeling, which I cannot describe, except as a faintness, came over me, and I involuntarily exclaimed, "Arthur, mother is here!" (she having died the preceding September) and sank back in my chair. As soon as I came to, I was surprised to see my mother's name, "Mary Williams," legibly written upon the paper. My brother told me that as soon as I sank back, my hand moved rapidly across the paper. From this time, whenever I sat down to write, the same power came over me, which I resisted, but sometimes my hand would move rapidly across the paper; I said to myself "I will not write again, and will have no more of it;" but I was doomed to disappointment, the small articles in the room would move about in my presence, and there were loud single knocks, and when in bed a weight as if several blankets were thrown on would be felt; and to be sure that I was not deluding myself, I would ask my brother if he observed anything, and found he had the same sensation. Matters now got worse, the whole house seemed in a state of confusion, chairs and tables moved, footsteps were heard in the room, noises were heard as if small peas were shot about, and feeling something striking me, I have looked, and though it has continued, I could not see anything.

One night I saw 17 persons, strangers apparently, in ordinary attire, come and stand in the air one after another, and then disappear. Sometimes I have felt as if I were about to be lifted up, and my chair has gone gradually round with me sitting on it; this would mostly occur when I was alone, and once when I attempted to make my exit the door closed before me. It was nearly three months before these manifestations abated at all. I had some manifestations prior to these. Single knocks have always followed me; but for the first time, about a fortnight ago, I received a regular volley of them all round the room, at my feet, and on the ceiling; but the remarkable thing was that they were all raps of three knocks. A few days preceding this I began to address and censure myself, and then began praying; the prayer was not orthodox, yet I could not restrain myself. I, a Protestant, was actually praying as if I were dead, or for the dead.

Not wishing to further occupy your space, I conclude, and remain,

Yours, &c.,

CHARLES WILLIAMS.

EXPERIENCES OF AN INQUIRER.

7, Guildford Road,
Brighton, August 28th, 1867.

To the Editor of the "*Spiritual Magazine*."

SIR,—When I was at the Marshall's last summer, a circumstance, unknown to any one present save myself, was made known to me by unaccountable means. The name of a young lady who suffered and died from spinal complaint in the year 1843 was correctly spelled out, and the date of her death given. I was most intimately acquainted with her. She was good, pious, and highly intellectual. To her I owe my knowledge of the French language, and my love of its literature. I was not thinking of her at the time; in fact, she was furthest from my thoughts; yet her name—a very uncommon one, you will admit,—was given correctly, "Aletta V——." Now, I am honest enough to confess that a million guesses would not have guessed that name. I was astounded and affected; for it brought back to my mind a rush of thoughts, happy and sad, of those evenings when I sat by her bedside listening to her sweet voice, and imbibing the original thoughts which sprang, not only from a well-stored mind, but one instinct with genius. Twenty-three years had elapsed from the time of her death; she had often promised to communicate with me from the spirit world, if it was possible; and now that promise was fulfilled, even in the presence of others.

I paid a visit, Monday, July 2nd, to Mrs. Parks, of Cornwall Terrace, Regent's Park, then staying at 7, Bedford Square. Miss Purcell, the medium, went with me; and we three had some strong and wonderful manifestations. The table turned about merrily, and once whirled round in mid-air. It became as animated as a living being; it even ran about when not a single being touched it. Knockings were heard all over the room, in chairs, upon tables, under the floor, and along the wainscot. We had great trouble to keep the tables from being smashed. During the evening, the "Blue Bells of Scotland," and "*Marlbro's en-va-t-en guerre*," were knocked out on the table in a beautiful and correct manner: the table beating and dancing admirable time to each tune. At a previous *séance*, a well-known tune was knocked out, and my wife was requested to dance, the spirits stating the table should accompany her; but as we could not induce her to do so, we lost the promised *pas de deux* between a human being and a table. At my request the table also gave a series of knocks, *viz.*, the footman's the postman's, the tax gatherer's, and the countryman's, which were perfect, and caused us much amusement. In one part of the room there appeared a silvery, blueish star, shining brilliantly. Mrs. Parks, strange to say, could not see it; but to the medium and myself it was clearly visible, at the same time too; and a brilliant member of the stellar creation it was, coming and going like those of the sky when for a moment a veil of clouds passes over them.

Yours truly,

JAMES HOWELL.

THE ZOUAVE JACOB.

Lord Mayor's Walk,
York, 14th Oct., 1867.

To the Editor of the "*Spiritual Magazine*."

SIR,—The following copy of a genuine letter from M. Jacob (the Zouave), will, I have no doubt, be interesting to the readers of the "*Spiritual Magazine*":—

J. B. LISTER.

"80, Rue de la Roquette,

"Paris, Sept. 17, 1867.

"SIR,—M. Jacob, not understanding English, has begged me to answer your letter of Sept. 9, and to tell you that, owing to difficulties thrown in his way by his officers, who do not like the publicity given to a private soldier by the wonderful cures God has enabled him to make, and also by the police, who

objected to the crowding of the street whenever it was known that he would hold a reception of the sick, he is obliged, for the present, to suspend his receptions.

He hopes to resume them before long, and will let you know when this occurs. In regard to his healing powers, he wishes me to tell you that he has cured all sorts of diseases, but *not* all the cases of any sort. Sometimes he is successful; sometimes not.

He has no idea why he succeeds better in some cases than in others, and supposes that it must be a result of the Divine appointment, which permits some to be healed, while, in the cases of others, a continuance of suffering is appointed for their ultimate good. He also wishes you to know that he can do nothing for patients at a distance. Sometimes his looking at a sick person produces a cure; at others, he is obliged to touch the patient, making a succession of slight pressures on the parts affected. In some cases the cure is immediate; in others, he is obliged to see the patient four or five times. It will be necessary for you to come to Paris, if you desire to try what he can do for you; but it would be premature for you to come at present. He never accepts a fee or gift of any kind, saying that he dare not sell what God had given him; but if he leaves the army, as his friends wish him to do, it will be necessary for him to live; and it is probable that in such a case, persons benefitted by him, and desirous of showing their gratitude, would be allowed to send anonymous offerings, according to their means and wish, as was permitted by the Great Teacher and Healer, whom M. Jacob tries to imitate in the work which he believes that God has appointed to him; but he will certainly never take a fee, nor allow the question of gain in any way to enter into his plans of action.

I give you, as above, the Paris address of M. Jacob, where his father lives, and where he is whenever he gets a day's furlough.

With best wishes for your ultimate recovery,

I am, Sir, yours truly,
A FRIEND.

SPIRIT-POETRY.

To the Editor of the "Spiritual Magazine."

SIR,—A friend of mine, a minister, lately commenced "sittings" in his own house, having gathered a few like-minded friends to form a circle. The result was, a speedy development of two or three good writing and drawing mediums. One of these is a young lady, who, beside being beyond all suspicion, has written some admirable test verses. The other day, these words were written in the form I write them now:—

Love
Might
Grace
Heaven
Humility.
Pride
Conquer
Saved.

This was the work of a very few moments. She then at once began to fill up the lines, and the result was the following verses:—

"Love thou the right, the right must conquer:
Might is right, the right is true;
Grace is needed love to strengthen,
Heaven the home for all of you.
Humility and grace united,
Pride will extirpate in time;
Conquer ye the earthly passions,
Saved by Him, the Great Sublime."

Of course no one knew what the column of words meant, and no one anticipated what at once followed.

At another time, the following verses were written with great rapidity:—

“ When spirits guide your trembling souls,
And love flows down incessantly ;
Though loud on earth the thunder rolls,
In heaven you'll rest eternally.

Doubt, love, and faith, and godly fear,
Together wall this earthly sphere ;
The goal attained, doubt stays behind,
Weak attribute of earthly mind.

When, freed from earth, the heaven-born gem,
To its Great Original returns ;
How awfully sublime it burns,
Weaved in a sparkling diadem.

Fear not little flock, your Father is near,
Surrounded by those whom your hearts esteem dear ;
Guarded by such a bright heavenly band,
Leading you onwards to heaven's blest land :
You merely are treading the path that they trod,
The path which is leading to them and to God.”

The peculiarity of these verses is, that they are all in different metres, and radically unlike in form; and yet they were all written at one time, unexpectedly, and with great rapidity. At another time, the following came.

“ Far above the realms of sorrow,
Dwells our God enthroned on high ;
He but takes you to dwell with him,
When you mortals say you die.

Murmur not then, be it early,
Be it late, he calls you home ;
When he bids you, without murmur,
Gladly leave this earth and come.

Sure you may be, He will leave you
Here while you have work to do ;
Strive then onwards, fear no danger,
God upholds the good and true.

Neither wish to leave your duty,
Though at times so sorely tried ;
Fight ! and by the fire of sorrow,
You shall all be purified.”

I should like to ask any of your readers who may deny the reality of spirit communion (if you have any such), whence these verses came? The lady through whom they were written, has sometimes held her pencil for a whole morning without result; and when the influence came, it was sudden and decided, and with such results as I have here stated. Unless we are all cheating one another in a way inconceivably stupid, wicked, and absurd, I see not how we can resist the conclusion that an intelligence not our own is at work in these things.

Heartily yours,

THE AUTHOR OF “SIX MONTHS' EXPERIENCE
AT HOME OF SPIRIT COMMUNION.”

SPIRIT LEAVING THE BODY DURING A DREAM.

To the Editor of the “Spiritual Magazine.”

SIR,—A lady, whom I will call L—, a Spiritualist, and some of whose experiences as a medium have been lately published in your columns, and who, I may add, by the way, is susceptible to both my mesmeric and electro-

psychological operations, during a visit at my house, expressed her regret at hearing that my wife was suffering from rheumatism in the legs, which almost prevented her from getting up and down stairs. Upon returning, home, L— dreamt that she was carrying my wife up to bed, and in her dream experienced some difficulty in getting her upstairs; as indeed we might expect, they both being about the same size and age. During the same night my wife awoke by hearing footsteps distinctly coming upstairs towards our room, and from the clumsy way in which that being seemed to be making its way, she concluded that it was carrying a rather heavy as well as awkward weight, the stairs creaking loudly at every step. She was furthermore convinced that it wore slippers trodden down at the heels, from the well-known slipshod noise that they always make and which was in this case peculiarly audible. As it approached our room she became alarmed and awoke me. After hearing sufficient to satisfy myself that it was no dream on our part, I spoke, demanding who was there; upon which the footsteps almost entirely ceased and although rather disposed to commence again, I found by an exercise of the will I could silence it.

Looking upon this as a spiritual manifestation of some sort or other, we mentioned the affair to L—, who then told us of her dream and acknowledged that in the house she did wear such slippers, which generally made the noise described by us! This latter incident confirmed our idea, that her spirit in reality left the body during her dream and visited us. The fact, that she is susceptible to my magnetic treatment, explains for itself why my will stopped her spirit from ascending further up the stairs, or perhaps even entering our room.

Yours faithfully,

Hayward's Heath.

Dr. WILLIAMS, M.A.

A PRESENTIMENT.

THE *Boston Daily Press* relates the following case:—

“A most touching and singular circumstance occurred at the State Prison in Charlestown a few days since, which goes to shew that there may be something in presentiments. Some three weeks ago, the only son of one of the inmates serving a life sentence was drowned near the ferry slip, on the East Boston side, and his body was found floating in the water a few days afterwards. After the burial, the mother visited the prison, and requested the warden to announce the fact of the son's death to the father, also requesting that he would not inform him that he was drowned, but leave him with the impression that he died a natural death. Mr. Haynes visited the prisoner in one of the workshops, and announced to him that he had some sad news for him; but, before he could proceed further, the prisoner exclaimed, ‘Oh, my son is drowned.’ On being asked why he thought so, he replied that, two or three days before (mentioning the exact day the body was removed), he was impressed with the fact that his son had been drowned, and it weighed heavily upon his mind ever since. The facts were then told to him, and it appeared that the presentiment of his son's death was correct in every particular.”

THE
Spiritual Magazine.

DECEMBER, 1867.

HEALING MEDIUMS.—EXPERIENCES OF AN
AMERICAN MERCHANT.

BY WILLIAM HOWITT.

BEING at work in my garden a few summers ago, one of my servants came to inform me that two gentlemen wished to speak with me. I turned and saw them standing near the house. One of these strangers was a healthy-looking man of middle age and middle stature, whom I shall denominate Mr. Middlemass; the other was a tall and more elderly person, whom I will, therefore, style Mr. Long. Mr. Middlemass produced letters from two eminent Spiritualists of the United States well known in England, recommending these strangers as reliable individuals of the same faith. As Mr. Middlemass addressed me on the objects of their voyage to Europe, his companion Long stood tall, silent and motionless as an American Indian. Indeed, he had much of the physiognomical character of an Indian, and I imagined he must be somewhat of the red man's consanguinity. It is not my purpose here to enter further into the mission of these gentlemen than simply to say that it was of a spiritual character. Mr. Long stated, when he at length opened his lips, that he was directed by the spirits to go to a city, one of the chief ones of the States, where would be pointed out the person who was spiritually appointed to accompany him to Europe, and, indeed, to find the necessary means. That he had done so, and that Mr. Middlemass had been pointed out to him at a spiritual circle of entire strangers, as the person destined to be the companion of his voyage. On this Mr. Middlemass took up the narrative, and in explanation of his part in the mission gave me the following statement:—

“I am one of a family with a strong tendency to consumption. My mother died of consumption, and nine of my

brothers and sisters died of consumption also. I was myself attacked by it, and no efforts of the medical men could arrest its progress. My physician assured me that my lungs were so much wasted by it that I could not live more than a couple of months. I set about, therefore, to arrange my affairs so that my business could be carried on for my wife and daughter, or rather for my daughter, for my wife was confined to her bed in the last stage of water on the chest, and it was a question whether I myself or she would depart first. In a state of mind, such as these circumstances were calculated to produce, aided by my own feelings of the depression of disease, I was sitting one day on my own door-step, in a condition very low and melancholy. The near prospect of expiring life, and of my child, an only daughter, about to be left an orphan in the world in very tender years, made me exceedingly unhappy. My looks, no doubt, expressed my gloomy condition to the passers-by, for one of them, a man whom I had seen frequently, but of whom I knew nothing further, put a newspaper into my hand in going by, saying, 'Neighbour, you seem low, read that, it may cheer you up a little.' I took the paper mechanically, for I had little interest in any affairs of the day. In running my eye over the advertisements on the first page, it was caught by one from a spiritual medium professing to cure diseases by inspiration from the invisible world. 'What nonsense! what impudent quackery!' I said to myself, 'Can people now-a-days believe in such bare-faced trickery.' I threw the paper down in disgust.

"But somehow, I found the profession of this woman, for such she was, hanging about my mind, and though I continually drove the thought from me, as most weak and ridiculous, it still remained, and came again and again most vividly before me. I found myself saying internally 'Well now, suppose I went to this woman; she could do me no harm, if she did me no good. I have but two months to live, and what matters it? I have a good mind to go and see from sheer curiosity what sort of a creature this is, who pretends to hold communication with spiritual beings.'

"I went. The modern pythoness was not an old or at all a witch-like person. She was a neat, bright-looking, modest, and sensible seeming young woman, well educated, and of pleasing address. I told her that I had read one of her advertisements, and wished to hear what she would say to me. She requested me to place a chair by the side of the one on which she sat; and, being seated, she took my hand, and sate in silence. Presently she appeared to be in a profound sleep, and in that state began speaking. She said 'That she perceived that I

was in a deep and rapid consumption; that my lungs had great ravages committed on them by the disease, and that, according to all human means, I had but a short time to live. Still there were hopes for me from spiritual aid,' and she asked whether she should prescribe for me. I said, hurriedly, 'Yes! yes!' for I was strangely affected by her communication. 'It is a witch,' I said, and was anxious to escape from her presence. She took pen and paper, wrote a prescription, handed it to me, and thereupon awoke. In the greatest trepidation I gave her her fee, thrust the prescription into my waistcoat pocket, and rushed from the house.

"The impression of this strange interview hung about me for days. I said 'Shall I take this witch-nostum? Certainly not, it would assuredly poison me!' Yet, as before, I could not shake off the thought of this prescription. I took it out of my pocket from time to time, looked at it, and thrust it back again, saying, 'No, I am not so far gone in stupidity as to take that.' Yet eventually I did take it. As before, I reasoned with myself—I cannot live two months at best—and, if this stuff should poison me, what then? To my great surprise, after taking a few doses of the medicine, I felt myself sensibly better. My cough was diminishing; my profuse perspirations were decreasing; I was in better heart and more cheerful mood.

"'What are these Spiritualists' I asked myself; and I resolved to know. I knew that they abounded in the city, and that there were numerous private circles, into which a stranger might enter without much observation if he pleased. I enquired for one such, and the next evening walked in, and sate down in a retired corner to observe what was passing. There were several groups of people, all of a respectable appearance, but all strangers to me, in the large room. One sate round a table with their hands upon it, and were repeating the alphabet, and appearing to receive communications through raps, which were loud and distinct. Another were putting questions to a lady who appeared in a trance, and who spoke in it in the same manner as the young doctress had done. A third person was writing in reply to questions from different individuals; and, after I had remained about half an hour watching this singular scene, a person brought me a slip of paper, with writing upon it, from the writing medium, as I heard her called, saying 'This is for you.'

"I took the paper in some amazement and, in still more, read as follows:—'When that young woman prescribed for you the other day, it was not she who prescribed but I who did it through her. Your case is beyond all reach of the present medical

knowledge of man, but I have consulted with some of the most eminent physicians here, and we are satisfied that we can not only cure you but your wife also. Proceed with the medicine already prescribed for you, and if at any time you feel desirous of my further advice, call on me and I will come.—Dr. RUSH.' Dr. Rush!' I exclaimed to myself, 'why he was a famous physician of Philadelphia, and has been dead this many a long year. And these people here, how do they know anything of my case, or of my consulting the advertising medium?' I looked round—that young person was certainly not in this company, and I fled from the house in a state of mind indescribable. 'The folks are uncanny,' said I to myself, 'they have dealings with the devil.'

"In a day or two, however, I came to the conclusion that there was somebody in that company who knew me, though I knew no one there, and that he or she had heard from the young prescribing medium of my visit to her. I determined to go to a very distant part of the city where no one would be likely to know me. I took an omnibus and proceeded to a distant quarter of it, and one in which I had not been for years. I entered and took a secluded seat as in the former circle. The same sort of things were going on as in the previous circle, and after sitting a considerable time, a person brought me a written paper, saying again, 'That is for you.' I read it, and stared to see that it was again signed by Dr. Rush, assuring me of substantial improvement in myself and of ultimate cure; for the furtherance of which he gave me a new and most extraordinary prescription.

"This put the climax to my astonishment. No one, I felt sure, could know me here, and yet there was my case exactly stated, and again assuredly by Dr. Rush. I was in an extraordinary state of mind. The circumstances were so utterly contrary to all my modes of belief for my whole life long, and yet the results were as amazing in their success as in their accompaniments. I had the new prescription carefully made up, though some of the ingredients were most singular, and not attainable without much difficulty and personal influence. Its effects were still more beneficial than those of the former one. I was rapidly regaining a state of sound health.

"During the period of this satisfactory progress, another very startling thing occurred to me. In my business I employ a considerable number of workpeople, and amongst them some young women. One day, as I was giving some directions to a young woman about her work, she suddenly stepped back, and said in great surprise, 'What are you doing to me?' 'Nothing,' I replied; 'I was not aware that I touched you.' 'Yes, you

must have done,' she said; sate down suddenly in a chair, and as suddenly dropped fast asleep. It was now my turn to be surprised; but as she seemed comfortably asleep, I thought she was over-fatigued from some cause, and said, 'Let her sleep her sleep out—don't disturb her.'

"I went on with my inspection of the work going forward in my factory, and from time to time I enquired how the young woman was. The answer was still the same—sound asleep! Two hours passed over—three—four! I then became alarmed, and went to her, and examined her. Great was my horror and alarm—she appeared not simply asleep, but dead! She was cold and rigid—no breath, no pulse could be discovered. I shook her again and again—called her name; no answer, no motion. 'She is dead!' I exclaimed; 'dead to a certainty! What a catastrophe! What is to be done?' The work people all came thronging about; it was a scene of the greatest terror. At this moment I recollected that in the second paper handed to me at the spiritual circle, Dr. Rush was made to say, 'If ever you have need of me, call for me and I will come.' At once I burst out—'Oh, Dr. Rush, if ever you can be of service to me, now is the time!' Scarcely were the words uttered, when the young woman sprung from her chair, looked wildly round, rubbed her eyes, and said, 'What is all this? Where have I been?' 'You have been in a trance,' I said. 'No,' she replied, in a state of great excitement, 'I have been in heaven! I have seen my husband and my child!' she was a young widow. At the same moment she fell on her knees in the midst of the astonished people, and began praying—most earnestly—most eloquently. The whole scene was one of the most extraordinary that I had ever witnessed.

"In the meantime my health was rapidly improving; I felt internally sound and full of a new life; but my wife was getting worse, of the water on the chest, and a fatal termination appeared approaching; but one day, as I was sitting sorrowfully in my house, a druggist of the neighbourhood, whom I knew by sight, but with whom I had never had any intercourse, announced himself, came in, sate down by me, and said, 'What I have come hither about I have no idea whatever; but I felt strongly impressed to come,' whereupon he dropped asleep, and began speaking to me as from Dr. Rush. He asserted that he and other physicians in the spiritual world had now arranged to cure my wife. That I was to devote myself for a week to that purpose. That I was not to quit my house for that time. That, as to my business, I was to take no thought about it; but leave it to proceed as it might, and that all that would be cared for. Having said this, the man added that now he must go up stairs

and see my wife. We accordingly went up, and the man, seating himself by the bedside, took hold of my wife's hand, and dropped asleep, whereupon, presently, she fell into a profuse perspiration, which continued for an hour, the water streaming from her pores till she was as wet as if she had been dipped in a brook. The man then said, that the young woman who had gone into the trance, and whom he named, must come the next day and sit by my wife in the same manner. That he should come on the following day, and thus he and the young woman must give, alternately, attendance for a week. On saying this the man awoke, and expressed much surprise to see himself in my wife's chamber under these circumstances.

"In the week, however, he and the young woman, alternately, day by day attended, and on every occasion the effect was the same, to the great relief of the patient, and, in that time, my wife was perfectly freed from her complaint, and is now living and as sound and healthy as I am."

The appearance of the narrator was, indeed, that of a person in robust health and middle life. But he went on:—"After this, I took much interest in the Spiritualists, and frequently attended their circles. At one of these, I heard a medium call out to a stranger sitting in a distant corner, saying 'Come here, you stranger, with the mission to Europe.' But the stranger at first did not appear to be aware that it was he who was addressed. The call was repeated, and on this my friend here, Mr. Long, rose up and went forward, saying that he was a perfect stranger in that city, did not know a single individual in it, and was surprised to find himself thus addressed. That he was, indeed, a Spiritualist, and had a particular mission to Europe, and had been told that he must come to this city, and the means and the man who was to accompany him would be pointed out.

"'True,' said the medium, 'And there is the person,' pointing to me, 'who is to accompany you.' My surprise at this communication may be imagined. I had never had an intention of visiting Europe; my business demanded my constant attention; my means were sufficient to give me an easy position; I was not ambitious of wealth, but I had not the means requisite for such an undertaking; and no such intimation had been made to me from a spiritual source. This command, however, being distinctly laid upon me, I said, 'Well, if I am to aid this stranger, I must take him home with me and learn the nature of his views and expectations.' I accordingly did so. Having heard these, they appeared to me important and feasible, being of a mechanical rather than a spiritual nature, and the practical evidences which Mr. Long could give me appearing satisfactory, I said, 'Well, if the spirits intend

me to go they must find the means, for I do not possess them, and shall not ruin myself on their account. They must also shew me how my business can be satisfactorily superintended in my absence.' I was immediately assured by the spirits that all this would be done. To which I replied, 'Let it be done, and I will go—without that I won't.'

"From that moment, however, I perceived a strange alteration in my temperament. I had never been in the least of a speculative turn; I followed my business with a quiet and unambitious uniformity; made a fair income, and desired no more. But now I found myself full of speculative ideas. Things on which I had never bestowed a thought became extremely interesting to me. I wondered that I had not tried my luck in this and that: in shares in public companies and projected works; in the new oil mania, and the like. I made a venture—it succeeded to a marvel. I tried again, and again, and it was the same. Everything I engaged in proved profitable; I did not make a single blunder. In about two months I found that I had cleared 15,000 dollars. The spirits asked whether I had enough. I said no, I could not go on so extensive a journey and speculation under twice that sum, as, besides covering my own risks, I desired to found an institution for the benefit of poor children. The spirits said give away all you have thus got, and see whether at the end of three months from the time of our commands to you, you have not enough then.

"I did not do that, but I found myself at the end of three months in possession of 30,000 dollars, and of a safe person to manage my own affairs,—and here I am."

Such was Mr. Middlemass's story. Having launched Mr. Long on the career of his undertaking, and accompanied him to several countries on the Continent, he has long since returned home, and is again pursuing his own business as before, still intending to found his proposed institution for children. As to the success of the plans of Mr. Long, the prosecution of which has led him into very extraordinary circumstances, and into the presence of very exalted personages, the time has not yet arrived for further details concerning them. So far, however, as Mr. Middlemass is concerned, taking his assurances as those of a respectable merchant, his narrative is a very extraordinary one,—and especially those parts of it regarding the cures of himself and his wife, are of a nature though so marvellous, yet too positive to be denied, except by denying him probity and sanity, for which his sober habits and successful course as a man of business furnish no plea. As such, they deserve to be recorded, and accordingly they are here submitted to the perpetuating power of the press.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

H. MELVILLE FAY IN ENGLAND.

THOSE who are acquainted with the history of the Davenport exhibitions in this country will, no doubt, recollect that among the many falsehoods circulated by the press to discredit them, it was stated that Mr. William Fay, who accompanied the Brothers, had left them and was publicly exposing in America the "imposture" which the party of "tricksters" had been practising in Europe.

The person supposed to be Mr. William Fay was, in fact, Mr. H. Melville Fay, whose power as a medium was too feeble to enable him to live by it, and who thought to make a better market of his talents by lecturing against Spiritualism. He accordingly made a tour through some of the principal cities in America to expose the "imposture" practised by spirit-mediums generally, and the Davenports in particular, in which he was equally unsuccessful. As a last resource, Mr. Melville Fay has made his way to England, and wisely avoiding the metropolis, he planted himself in Yorkshire, where he seems to have known that the large body of Spiritualists in that neighbourhood do not trouble themselves to read the spiritual journals, and where he recently introduced himself as a medium of repute, ready to give private *séances*. Mr. Howarth, a highly respectable resident of Huddersfield, a Spiritualist, took Mr. Fay by the hand, and at once got up a subscription *séance* at his own house, where he assembled a large number of his friends to see the wonders of Spiritualism exhibited through the mediumship of Mr. H. Melville Fay.

Among those whom Mr. Howarth had invited, was Professor Gunning, of Boston, who was on a geological tour in Yorkshire, and at this time in Huddersfield. The room was arranged for a dark *séance*, with the usual musical instruments laid upon a table. Very few of the party were Spiritualists, most of them had come to see what Mr. Howarth could show them of spirit manifestations. It was fortunate that the Spiritualists should ask an American Spiritualist who happened to be present if he knew the celebrated and gifted Mr. Fay—the gentleman who had brought them together? Professor Gunning replied, "I

do, and before you commence I should like to address a few words to those who are here to witness a *séance* conducted by one, who I understand claims to be a medium for the exhibition of spiritual physical manifestations."

"Before I left America," continued Professor Gunning, "I saw on the walls large posters with the following vulgar clap-trap:—'Ho! all ye gullibles! The spirits are on a rampage! The angels won't perform! Gabriel won't blow! Michael won't ring the bell! Old Nick has got among them!' And this I found was an invitation to the public to attend a *séance* that evening, at which Mr. H. Melville Fay would expose the delusion of Spiritualism, and the tricks of the Davenports. Now this Mr. Fay is the same man who is here to-night to satisfy you that Spiritualism is true, and mediumship a reality, and I hope I need say no more than to advise you to spurn him from your presence."

Great excitement followed this spirited denunciation and exposure; but Mr. H. Melville Fay was equal to the occasion. He rose up, and to the surprise of every one calmly and meekly admitted that, so far as the one occasion alluded to by Professor Gunning, he had gone away from the honest path. As a medium, he said, he was open to the possession of evil spirits, who had led him away. He had returned to the cause of the truth, and he hoped his errors would be overlooked. He at the same time utterly denied that he had travelled through American provinces (as Professor Gunning had also stated) making these pretended exposures. The feeling of many present was in Mr. Fay's favour. They cared nothing about this man's antecedents; they cared nothing about the cause of Spiritualism; they had come there to see something; he had fairly acknowledged his one error, and they called on Professor Gunning to prove the other charges. Mr. Fay, in fact, by his assumed contrition and humility, succeeded in "turning the tables" for the moment upon Professor Gunning, who was made to feel that he had undertaken a very thankless office. Professor Gunning, unable to comply with this demand, was obliged to leave Mr. Melville Fay master of the situation. The *séance* went on—with what result I am not informed—but, on the following morning, Professor Gunning sought the principal gentlemen who had formed the evening party, armed with evidence which was conclusive. He exhibited a copy of *The Banner of Light*, containing a full history of Mr. H. Melville Fay's career in America. This confirmed all that Professor Gunning had said, and completed the discomfiture of this protean illustrator of the "Double," who left Huddersfield in haste, without venturing to face the storm of indignation which

awaited him.* Doubtless, we shall next hear of this masquerader in another dress, tempted again by evil spirits to expose himself; and, were it not for a little circumstance which has just come under my notice, I should not have been surprised to hear that Mr. Melville Fay was about to exhibit in Liverpool, under the distinguished patronage of the two gentlemen, who claim the credit of having driven the Davenports with ignominy from that town;—to re-appear, however, and to give their marvellous exhibition, not only unchallenged, but with the approbation of the courts and royal heads of France, Germany, and Russia. It is a fact well known, that since these unoffending young men were driven by brute force from Liverpool as charlatans; they have been received with favour by Kings and Emperors. Either, then, the distinguished potentates of continental Europe and their court circles, or the two Liverpool gentlemen who helped to smash the cabinet, are mistaken in the character of the Davenport exhibition.

Ten thousand intelligent men in this country know that the Liverpool people committed an unjustifiable outrage upon the Davenport Brothers; and the little circumstance to which I have alluded is, that there appears at length a glimmering consciousness of their error coming over the Liverpool community. In that town there is a clever paper which everybody reads, called *The Porcupine*. It occupies the position of a satirist or public local censor, and exercises great influence in Liverpool.

Mr. Robert Cooper, of Eastbourne, well known to and respected by the Spiritualists of England, has recently published a little book—*Spiritual Experiences, including Seven Months with the Davenport Brothers*—which has come under the notice of *Porcupine*, and it has drawn from him some unusually serious reflections, from which I take the following extract:—

“THE DAVENPORTS AGAIN !

“*Porcupine* assisted to annihilate the pretensions of the Davenports in Liverpool. He thought they were humbugs, and he said so; he had no misgivings in the case any more than ninety-nine in the hundred who applied their common sense

* The last number of *Human Nature* has the following paragraph on the wrapper:—SPIRITUALISTS, LOOK OUT.—Melville Fay, the notorious American impostor who pretends to be a spirit medium, and do all the “dark tricks,” is at present in this country, accompanied by a confederate. They have visited Huddersfield, Wolverhampton, and Birmingham. At Wolverhampton, what purported to be a spirit arm was laid firmly hold of, and it turned out to be the arm of the trickster. At Birmingham, a sceptic forcibly possessed himself of the “spirit-hand,” when it was found to be a stuffed glove. The men had another *séance* announced, but suddenly became invisible. They must be greater fools than rogues to think that such shallow deception can be appreciated in this country.

to it." (Common *ignorance* would be the proper term). "No charlatans were ever more conspicuously, or, as it seemed to *Porcupine* and his compeers, more conclusively exposed. Yet here is actually a respectable man—a man of more than average intelligence—of good position in his native town, where he appears to be universally esteemed as an upright and honourable man, who says we were all utterly mistaken. Can it be possible that we have been fooled by our common sense? Common sense said the sun went round the earth, and compelled Galileo to recant at the risk of his life, when, in virtue of his uncommon sense, he asserted the contrary.

"We did not succeed in forcing a recantation from the Davenports;" (Nor, it should be added, did they discover any secret machinery in the cabinet) "but we quickly forced them out of Liverpool. They pretended to powers which we defied them to illustrate under our own conditions. . . . Who says we were not entitled to exact such conditions? It was, of course, alleged for them that the utmost passivity was required, and our display (An infuriated mob armed with bludgeons!) possibly frightened their weak nerves a little. But assuredly nineteen in twenty of those who saw the affray believed that it was the fear of detection, and no failure of honest conditions, which was at the bottom of the resistance that finally led to the smashing of the cabinet. We all know that every phenomenon in nature has its laws, (Very good, Mr. Porcupine, I hope for your own consistency that this knowledge has come to you since the Davenport outrage), and in vain shall any one elicit it who proceeds in violation of these. (*That*, Mr. Porcupine, is precisely the argument we have reiterated a thousand times, which you and your compeers have persistently disregarded). Even a Faraday could not shew the commonest facts of electricity in a damp atmosphere and if overborne by the clamours of ignorance he were to try, what but failure could be expected? If, well knowing the certain issue, he resisted, and his foolish audience—deeming him a cheat and incapable of appreciating his reasons—rushed forward and smashed his apparatus—what would it prove?"

It would prove that facts—such as the Davenport phenomena undoubtedly are—cannot be "appreciated" by a "foolish audience;" and it proves that the comparatively few who undertake the responsibility of instructing the multitude, should approach the consideration of *all that is new to them*, with becoming humility and calmness, and then God's great truths, freed from the trammels of religious bigotry, and educational errors would spread more rapidly over the face of the civilized world.

Porcupine begins to see the light, though unhappily he is driven by the necessity of his position to feel his way very cautiously, and he therefore fences about, making honest admissions which are evidently the result of new-born convictions, but most illogically denying that conditions, though necessary for the chemist, are so for the Davenports. "I am not recanting," he says. "Oh no, I have my wits about me; I am not to be taken in because a brother quill says that Mr. Cooper is an honest man, and unlikely to be deceived. Neither am I driven to my last shift because the same writer, the editor of the *Eastbourne Gazette*, says if there be any deception, Mr. Cooper must be a confederate, which is entirely inconsistent with his character and all the circumstances of the case. No, when *Porcupine* recants he will take no roundabout way to do it. Circumlocution is not his forte. But *Porcupine*, though himself unconverted, is not afraid to admit the possibility of error, and not cowardly enough to prevent an honest man from having his say, however much he may deem him mistaken. Moreover, he does not hesitate to say that an honest man speaks through this book. That *Porcupine* is bound to accept the conclusions that honest Robert Cooper testifies to, however, is quite a different matter, and one which only a verification of the facts could by any possibility bring him to. As to the general phenomena of so-called 'Spiritualism,' since *Porcupine* has no time to seek after evidences, he must wait for the evidence to seek after him. Meanwhile, so far as the arraigned Davenports are concerned, *Porcupine*, on the principle of giving even the devil his due, acquits his conscience by admitting this testimony in their favour, adjuring his readers to weigh it for themselves, and take it if they can (a very doubtful thing) for simply what it is worth."

It would be ungracious to push the argument home with *Porcupine*, there is sufficient evidence of his desire and readiness to receive the truth, and I hope some kind friend will help him. But he cannot expect that, without seeking, the evidence will come to him, except in the way of testimony like Mr. Cooper's, which he will find in every number of the *Spiritual Magazine*, and which, by its overwhelming character, may in his present reasonable state of mind be sufficient to convince him. But if the evidence of his own senses be necessary, I beg to offer him the hand of good fellowship, and if he and his friends, Messrs. Cummins and Hulley, will come to London, I will undertake to satisfy them of their past errors, and prove that there really are more things in heaven and earth than is dreamt of in their philosophy.

THE RIGHT HON. LORD LYTTON UPON SPIRITUALISM.

During the last eight or ten years, I have on two occasions had the honour of conversing with the distinguished novelist Sir Edward Bulwer, now Lord Lytton, upon Spiritualism. At our last interview, after he had read my American Notes, his Lordship evinced much interest in enquiring about the power which Judge Edmonds' daughter possessed of *projecting her spirit*—"appearing in form and delivering messages to friends in sympathy with her, though living at a distance."

This appeared to be the only phase of the subject which was new to him; and, although I was impressed with the belief that his Lordship, from the general tone of his remarks, was a thorough believer, I am bound to say that he did not expressly declare it. I recently took occasion to write to him upon the subject, referring to the curious facts we were now witnessing, and I said "I am asked many questions, and among them one that without your Lordship's help I cannot answer, namely—what is the real opinion of the author of *Zanoni* and *A Strange Story* upon the subject of Spiritualism?" I told him, at the same time, if he did not object, I should publish his reply in the *Spiritual Magazine*.

Without a day's delay, Lord Lytton wrote me the following letter:—

"I beg to thank you for your courtesy' in sending me a number of the *Spiritual Magazine*.

"I have not witnessed any of the phenomena mentioned therein, as exhibited through the Marshalls, or at Mrs. Houghton's. They must be very curious if genuine. I must decline expressing any opinion as to the causes of such effects, (where the effects are not traceable to imposture), because I have not collected a sufficient number of acknowledged facts for the foundation of a scientific theory. So far as I have seen or read on the subject, I see no necessity to resort to the machinery of a world of spirits, for the cause of effects produced on the senses, which we obtain through material forms, by agencies which originate in another material form (*viz.* the medium) and operate upon or through matter, but not mere matter, than the complicated organization necessary for the utterance of a voice. In all the controversies on this question, I have found no clear definition of what is meant by Spirit; nor does enquiry seem to me to have been directed through the channels demanded by a physiologist or a metaphysician.

"All the experiments I have witnessed, if severely probed, go against the notion that the phenomena are produced by the spirits of the dead; and I imagine that no man, who can take

care of his pockets, would give up his property to a claimant, who could bear cross-examination as little as some alleged spirit, who declares he is your father or friend, and tells you where he died, and then proceeds to talk rubbish, of which he would have been incapable when he was alive. I can conceive no prospect of the future world more melancholy, than that in which Voltaires and Shakespeares are represented as having fallen into boobies—or at best, of intellects below mediocrity.

“With these views, I can scarcely think it would answer your purpose to publish my reply to your question; nor have I any wish to be drawn into such a controversy one way or the other.

Your obedient servant,

LYTTON.”

I think however that it is only an act of justice to Lord Lytton, to publish his letter that there may be no future misunderstanding as to his views, though I have no desire to draw him into a controversy. There would indeed be no advantage in doing so, for the controversy upon this subject was conducted in a masterly manner, on both sides, years ago by our transatlantic friends, and history records the result, of which the Spiritualists have no reason to be ashamed. Lord Lytton says, in all the controversies on this question, he has found no clear definition of what is meant by “Spirit;” nor has he, I imagine, found any clearer definition of what is meant by “Matter,” though from the tone of his observations one would suppose that he had. After all his known experiences in the occult sciences, and the hardly less amount of evidence he has had of the reality of phenomena, which we call spiritual, he can see no necessity to resort to the machinery of a world of spirits for the cause of effects produced on the senses. He ought, in a few words, to give us some explanation, some theory to explain the *genuine* (we are not dealing with the *spurious*) phenomena which are daily brought home to the evidences of our senses, and which he thinks “very curious.” But we know that this has been attempted many times, that every new *theory* has been disproved by new *facts*, that the opponents of spirit-power have been silenced, if not won over, as fast as they have arisen, and that Spiritualism at this day, with its millions of converts, stands as a truth stronger and more unassailable, than at any time during the past 20 years over which the controversy has spread.

EMMA HARDINGE IN SCOTLAND.

Mrs. Hardinge has been delivering a course of lectures at Glasgow, under the auspices of the Association of Spiritualists

in that city, and she has acquitted herself, I am informed, in a manner in every way worthy of her high calling, and of her equally high reputation as a most eloquent inspirational speaker. Mrs. Hardinge, if I may judge from the information given me by my Scotch correspondents, seems to have created quite a sensation in Glasgow, and to have won the hearts of all who heard her in public, and especially of those who met her in private intercourse. The newspapers, to their credit, whilst asserting that they do not agree with, nor quite understand all she said, have not published, I believe, a word in derogation of the subjects of her discourses, and in some instances they commend her eloquence in unstinted terms of praise. *The Christian News* says:—"Mrs. Hardinge possesses all the qualities requisite to an orator. Her diction is very dignified and even poetic. Her imagery also is always well chosen, and is sometimes even glowing in its grandeur, and when accompanied by the intense earnestness which the lecturer evidently feels in her subject, produces a wonderful impression. Altogether, Mrs. Hardinge is an accomplished orator—unequaled, we should say, by any of her sex, and certainly not surpassed; and on whatever subject she may choose to speak, she cannot fail to attract the interest of her auditory."

At the close of her course of lectures, the members of the Glasgow Association of Spiritualists presented Mrs. Hardinge with a *souvenir* as an additional mark of their respect, and as Mrs. Hardinge has found a new field by this visit to Scotland for the exercise of her great gifts, I feel sure it will be improved on a future occasion, and will lead to a more general understanding of the truths of Spiritualism.

DREAMS AND VISIONS.

MY uncle, the late A— S—, Esq., of Thornbury, near Bristol, was living at his villa in that little town in the year 1842, and on the evening of a certain day in November had retired to bed in his usual health, at his customary hour. Contrary to his habit, however, he could not sleep, but lay awake counting the hours until three o'clock in the morning, when suddenly he found himself in a country whose features were quite strange to him. He became aware that he was in the Nielgherrie hill country of India, where his brother S— was on invalid furlough. It appeared to him that he remained

three months there with S——, that he attended him during his illness, and that finally S—— died, when the vision faded, and he found himself again in his bed. He was now satisfied that this vision had revealed a certainty to him, turned round and fell asleep, and in the morning he told my aunt all about it. He has mentioned this matter to me several times, and always expressed his belief that he was broad awake while he saw the vision, which he thought must have passed with the rapidity of "thought," and was quite sure it was no dream.

In the next spring my uncle and aunt were at Cheltenham, whither they had gone for the benefit of Mrs. S——'s health; in due course my uncle received from his brother's agents at Madras a letter containing information of S——'s death at such and such a place in the Nielgherrie Hills, at the precise day and hour that my uncle saw the vision in his bed at Thornbury. "It was no news to me," said my uncle to me when telling me of the circumstance; "I knew poor S—— was gone several months before."

My aunt died in the month of January (21st), 1848, of a lingering and wasting disease, and my uncle, who was quite struck down by her loss, lived only five years after it. When he was ill, in the month of August, 1852, I was at his house at Nailsworth, one Sunday. I had come over from Stroud, where I was then living, to dine, and after dinner went up to his room. He was then very ill, in bed, and appeared inclined to be very drowsy and slightly to ramble. He said to me: "Addy, I have been seeing my poor wife, and my father, and my mother. They all seem extremely happy, and they are so busy! But I didn't see poor S—— there! I was looking for him, but I couldn't find him." He said this in a sorrowful tone, for S—— had been a great pet of his, and he was tenderly attached to his brother. S—— had been a surgeon, as well as his brothers Edward (my father) and Thomas. He was in the E. I. C.'s service, in the Madras Presidency. Mr. A—— S—— lived on until April in the next year, 1853.——

Mr. H——, of Chatham Street, Liverpool, informs me that he had a son, who died at the age of 10 from congestion of the brain following scarlet fever, and that Mrs. H—— insists that she saw the child shortly before his death, in a room where she knew for certain that, bodily, he was not.

Mrs. Blevin, stationer, Leece Street, Liverpool, related to me a dream, which made a very great impression upon her mind. It seems that a cousin of hers, named Shimmin, was employed at the Woodside Ferry Slip, to take care of parcels, &c., and he usually wore a peculiar style of dress, with very stout shoes and

blue knitted woollen stockings; he had also a peculiar halt in his gait. Mrs. B. dreamed one night that she saw Mr. Shimmin walk into the water, and walk under it, round the extremity of the slip; that he emerged and got upon the slip, on the farther side, and walked up the steps towards Laird's ship-yards. When she came downstairs in the morning, she told one of her daughters the dream, and expressed her fear lest anything should have befallen Mr. Shimmin. Shortly afterwards some one called and reported that he (Shimmin) had that same morning been drowned at Wood Side. The dress he had on was exactly what Mrs. Blevin had seen in her dream.

Mrs. Blevin comes of a family in whom second sight is hereditary. She informed me that her brother had one day seen his mother, in Bold Street, Liverpool; she passed him by in the street without looking at him, whereat he was very much astonished, and when he reached home, asked her why she did so. She was very much surprised at his query, and declared she had not left her house that day. But the sight portended nothing; the old lady lived many years afterwards.

When I was living in Bedford Street North, Liverpool, in the year 1857 (I think), my wife roused me from sleep suddenly, and said, "Oh, Adrian, there's Agnes!" I started up crying, "Where, where?" but, of course, there was no Agnes. My wife then told me that she had awoke, and had seen the form of her only sister, Agnes, sitting on the ottoman at the foot of the bed. On first seeing this form, she felt frightened; but then, recalling her courage, she thought that if the figure were real she would be able to see it reflected in the mirror of the wardrobe, which she had in full view as she lay in bed. Directing her eyes, therefore, to the mirror, there she saw by the light of the fire, which was burning brightly in the grate, the full reflection of the form seated on the ottoman, looking at a bunch of keys she appeared to hold in her hand. Under the startling effect caused by this sight she called me to look at it; but, before I was awake, the form and its reflection had vanished. We feared lest something might have happened to the person in question, who was at that moment very well and very happy at Adelaide, South Australia. But nothing came of the vision; and it remains to this day inexplicable as to the "reason why" it appeared. It was not a dream, my wife is certain.

My grandmother, on my father's side, was one morning awoke by a figure coming in at her bedroom window. She was lying alone in consequence of some indisposition. She recognised in the figure her brother, who advanced to her bedside, knelt

down, and said, "Say after me." He then repeated a prayer, rose, and left the room by the window as he had come. This brother's name was Pritchard. He was secretary to the late celebrated Sir William Jones; was a lawyer, and held a very good post in India, equivalent to Master of the Rolls with us. His health requiring a change of climate, he took ship for the Cape of Good Hope; but the ship went down with him on board, and news afterwards received made the time of the disaster coincide with the appearance of the figure at my grandmother's bedside. She called her husband immediately, and told him what she had seen, maintaining her belief that her brother had perished at sea. She was never to be shaken in her belief that it was a waking reality and not a dream. I had heard the story before, with variations, but my only remaining uncle having been on a visit to me lately, I took the opportunity of asking him about it, and he gave me the story as I have here told it, but had forgotten the date. It occurred in Bristol, where my grandfather then lived, and practised as a lawyer.

A. S.

THE DUBLIN REVIEW ON "SPIRITISM AND MODERN DEVIL-WORSHIP."

THE *Dublin Review* is the quarterly organ and exponent of Ultramontane Roman Catholic theology in this country. It is intended as a bulwark against innovation, to guard the faithful from "the appalling havoc, which infidelity, and heresy, and revolution, and sin of every kind are making in these our evil days throughout Christendom;" and the article under notice is written especially "with the view of putting before our Catholic readers, the conclusions and reasonings of our own theology," concerning "the extraordinary communion of saints, with the supernatural world;" and "the agencies of the spirits of darkness among the fallen children of Adam." And it is put forward in particular for the sake of "cold," "captious," "querulous, self-willed" believers, "having their minds not indeed utterly corrupted, but more or less tainted by the worldly atmosphere in which they live or have been educated . . . retaining the gold of the true faith, but retaining it discoloured with the hues of a baser metal." It is for these tainted members of the Catholic flock, "and still more for the sake of those who, though well disposed, have not been sufficiently instructed on

the relations existing between the invisible and visible world," that our reviewer is so deeply and compassionately concerned.

Of his qualifications for instructing them on this interesting topic, there can, on his own shewing, be no question. He evidently knows all about it, even to minutest particulars; he can tell us what are the "natural qualities and powers of a pure spirit or angel," and the extent and limits of his intelligence; his acquaintance with the angels, like the powers of a "pure spirit," seems to be "limited," at all events he says little about them; but we are overpowered with his very extensive and intimate knowledge of the place not usually spoken of in polite circles, and especially of all matters connected with "the tenants of that dark dungeon;" though seeing that this "dungeon" never holds them, for they are always at hand for mischief, and "can move from place to place without the least fatigue, and with a rapidity far exceeding that ascribed to light;" we don't exactly see any present use for it. However, "knowing as we do," says our reviewer, "how immense is the power of the evil spirits, how insatiable their malice, how unceasing their activity;"—why, of course, with all this knowledge, pursued into particulars, he can, despite their "craft," find out the truth about them

Though indeed
'Twere hid within the centre

Of their "dark dungeon." Thus, he can tell us not only of "the constant and energetic influence of devils in the affairs of men," but of the extent to which they are permitted to use their *direct* power, and even of "temporal evils inflicted everywhere every day through their *indirect* influence." He assures us that "If the devils were allowed to use their power unrestricted, they would destroy the whole human race in the twinkling of an eye, and in many other ways disturb the order of the universe." He adds that their natural power, "great though it be, is yet less than their malignity. They are altogether evil." Our reviewer traces the origin and development of the species,—how from being angels "clothed in the beauty of holiness, fresh from the hand of their Creator, so beautiful in their first dawning, so radiant in the young princely glory with which His pure bounty clothed them, they in an instant, and with full deliberation, in rebelling against him, chose their part at once and for ever. . . In an instant the noon of day became the noon of night; that glory was extinguished and vanished like a lightning-flash, and that awful sin at once, like a deadly poison, penetrated their whole being, and commenced to live and work there,—as it shall live and work there for ever."

The devils may try "the arts of seduction or the arms of terror against him," but our reviewer knows their devices and

their strength—even the very thoughts of the devils—past, present, and future are known to him. He knows that “for these long six thousand sleepless and unwinking years, they have never harboured a single thought or done a single good deed; and so it will be for the endless eternity that lies before them, and before us all.”

It is said that a man cannot touch pitch without being defiled; we trust, however, that our reviewer has been so protected by the magical powers and by the armour of the church that he has suffered no contamination and no injury during any exploration he may have made into the “dark dungeon” of the devils, or from any encounter he may have had with its terrible “tenants.” He draws the following picture of “the very conflict” with “the princes of hell,” to which the brave soldier of Christ is exposed. It may be—who knows—that he is himself the hero of his song—the, “perhaps, beardless youth cased in his glorious armour” whom he has painted. At all events here is the picture as if photographed from life—

We see the princes of hell arrayed in serried rank, and blackening the air around—we see the deep, red glare of deadly hate in their cruel eyes—we see the feline stealth with which they move about, watching for an unguarded moment—we see the bow full bent—we hear the hiss of the fiery arrow, winged with all the precision of a demon's eye, with all the nerve of a demon's arm. Then our eyes fall on the brave soldier of Christ, perhaps some beardless youth—we see him cased in his glorious armour—we hear the ring of the arrow rebounding from his burnished shield—we see the flashing sword lifted up, and falling on the conquered host—we hear their retreating yell of baffled rage—we see a glow of heavenly joy beaming in the eye of the guardian angel—and the glad *Te Deum* rises unbidden to our lips.

Our reviewer is not only thus familiar with the common ruck of devils, or with “the princes of hell,” but even with the “Arch-fiend” himself, though we would by no means insinuate that this familiarity is of a friendly nature, notwithstanding the intimate acquaintance displayed with his personal history. He knows for instance, that “this spirit was, before his fall, if not the very highest angel, and above all the rest, at least one of the highest order.” Notwithstanding “his combined power and malice,” all the “wiles and subtleties of the devil” cannot impose on the Dublin reviewer; he can see through all his artful disguises, even though he comes as “an angel of light, the Virgin Mary, the Saviour himself.” He knows what the devil “wants,” what he “greatly prefers;” he can even tell us about the “poison of his breath.” He puts before us “this dread fiend, not as a picture of the imagination, but as really though invisibly before us, and ready to spring upon us with the strength and fury of ten thousand lions.” “Spiritists” and “Methodists” may be subject to “the wide-spread influence of this devilish hallucination;” but *he* knows “the signs that

distinguish an infested person" and of "demoniacal obsession." In short, as the patterers would say, "here is a full, true and particular account" of the devil and all his doings. If that dread personage had written a true autobiography, or had been his own reviewer, we doubt if he could have given a much better account of himself than is here given in English and Latin, in text and foot-note by the Dublin reviewer.

But for the modest reticence which preserves his anonymity, we should not wonder if, as the character and extent of his peculiar knowledge became known, the boys of Dublin were to point to him as he walked the streets, as it said those of Florence did to Dante, with the exclamation—"There goes the man who has been in hell!" It would only be natural in them to infer that he could only have got all this knowledge from personal and careful observation.

It must, of course, be interesting to learn what one so competent to speak with authority has to say about the spirits, and about ourselves as Spiritualists. Well, he has been good enough to inform us, and our readers will perhaps be a little surprised when we lay before them the information.

We have heard of a prisoner who never knew the dreadful things he had done, till he heard of them from the counsel for the prosecution. We confess to something of the same feeling. In bringing forward irrefragable proofs of a spirit-world of departed humanity, and so confuting the cavils of Sadducee and Materialist, we verily thought ourselves doing the best we could in the service of religion; but how crafty is the devil, and how keen the penetration of our reviewer, in discovering that this is all "devil-worship!" Alas! too, miserable sinners that we are, we are not alone in "spiritual delusion." "We have in our own day, for example, in the revival tumults and convictions of sin among the Methodists, manifest instances of the wide-spread influence of this devilish hallucination." Very manifest, indeed! and we hope Methodists will be duly grateful for the light shed from Dublin on their benighted path. But more than this. "We need but look around us on the world of our own days, to see the unmistakable evidences of their (evil spirits') agency in the gigantic crimes, which wicked kings, and wicked ministers of State, and other wicked men, have for the last twenty years committed against all laws, human and Divine . . . We are tempted to give living illustrations; but our thoughtful readers will need no help from us in finding them out—they lie before his eyes on the open page of the world's news."

In short "This mighty world of the nineteenth century," which "lifts up its round, gigantic frame, girded about with endless coils of iron rail, and crowned with a tiara of great

exhibitions . . . is going fast to the devil ; and but for the silent influence of that church, which it hates and slanders and persecutes, would ere this have gone clean to him." O wretched world ! O wicked nineteenth century ! O wicked kings and wicked ministers of State, and other wicked men, Methodist and Spiritists, repent ! repent ! in sackcloth and ashes at the feet of " the church flooded with perennial streams of grace," which alone " under the protection of the guardian angels and especially of the Queen of all the angels," by her " daily sacrifice," " sacraments," and the exercise of her " spiritual powers," " in teaching, governing, binding and loosing, blessing and exorcising," alone prevents us from going clean to the devil, and the whole human race from being destroyed in the twinkling of an eye. Listen, O wicked people, to the only means of salvation that is open to you ! Happily it is clear and simple. It is all contained in the following sentence:—" In the Catholic Church, and in her alone, is to be found the sure and specific remedy—spiritual direction submitted to with profound humility and obedience." O that we could escape from this evil nineteenth century to that glorious golden age—that millennium of happy and contented ignorance which shone so resplendently from the fifth to the fifteenth century, before the printing press, the electric telegraph, " the endless coils of iron rail, crowned with a tiara of great exhibitions," and the translated Bible,—these pests of modern civilization were known, and before men (with the exception of a few obstinate heretics no doubt instigated by devils) had begun to question " the sure and specific remedy," which the Church had so graciously provided. How the world managed to get on and rotate on its axis every twenty-four hours before St. Peter handed down the keys we are at a loss to imagine !

Spirit-communion is all devil-worship—" the devil personating the souls of departed friends and others, and answering to questions put regarding their state or the state of the future world in general"—so, at least, rules the reviewer ; spirit-communion is devil-worship, but with this proviso—save only within the pale of the Church, and sanctioned by her authority. Then, indeed, wrong becomes right ; the diabolical is divine ; devil-worship is " the communion of saints ;" and " extraordinary communion with the supernatural world, continued almost daily for many years," becomes " rays of celestial light." Let us listen to an exposition of true-grit *Dublin Review* Spiritualism :—

To the careful student of theology, of ecclesiastical history, and of religious biography, the mind of the Church will appear to lean to few things more decidedly than to the close, constant, and universal action of supernatural influences on the inward and the outward man, his thoughts and inclinations, his works and ways. These influences, everywhere sensible in the effects which

they produce, are not unfrequently manifested by sensible accompanying signs. No Catholic can deny that, in every age, from that of the Apostles down to our own, there have been frequent and striking indications of God's abiding presence and working in His Church—the communion of Saints outwardly signified, not only in public and private worship ascending from earth to heaven, but by sensible manifestations descending from heaven to earth. Take away as much as you will of what you are pleased to call fabulous or doubtful, still enough will remain to show that in every age, God has been "wonderful in His saints." And, what is specially worthy of note, those lives of saints which are most detailed, and whose truthfulness cannot be questioned, contain the greatest number of those manifestations. Take, as an example, the Oratorian life of S. Mary Magdalene of Pazzi. The author, F. Ceparì, was a religious, not only of high repute for sanctity, and therefore of scrupulous veracity, but also a person of distinguished prudence, judgment, and theological knowledge.* He was for some years confessor to the Holy Virgin, and composed her life from the most direct and authentic sources of information. The narrative of such a writer cannot be called in doubt, especially in what he affirms of his own personal knowledge, except on a principle of scepticism, that would throw a shadow on the far greater part of undisputed history. This life exhibits a picture of extraordinary communion with the supernatural world, continued almost daily for many years. Yet it is but one specimen of what may be seen in hundreds upon hundreds of the lives of saints worshipped in the Church. These rays of celestial light are not, however, confined to this golden circle; they shoot out beyond it, with more or less splendour, on every side.

Not less certain and continuous, though not so often and so manifestly displayed, as such, are the agencies of the spirits of darkness among the fallen children of Adam.

The spirit-world, it thus appears, is divided between the Church and "the fallen children of Adam." The Church and the *Dublin Review*, like Mr. Disraeli, are "on the side of the angels," and "the fallen children of Adam" are on the side of "the spirits of darkness." We, the Church, take all the angels, and give you, who are not of our faction, all the devils. Well, we have learned from our reviewer the importance of submitting to spiritual direction with profound humility and obedience; and must therefore learn to do our duty in that state of life in which it has pleased the Dublin reviewer to place us. In order to make the best of it, we will begin say,—by establishing an Anti-Brimstone Association, to ameliorate as far as we can the condition of the unhappy devils among whom our lot is placed—by the Dublin reviewer.

Humble and obedient submission to the Church is the patent universal medicine—"the sure and specific remedy" for all spiritual disease, and for all disorders of the body politic. Swallow that, and all will be well with you. Alas! in these evil days what are we to do, surrounded by so many rival and importunate spiritual physicians, each urging his own "specific remedy," and decrying all the rest? It is not alone the Roman Church which claims to be the only "little flock" to whom is

* "Benedict XIV., in his great work on Canonization, often refers to him in terms of very high praise. A short account of F. Ceparì is given in the Latin edition of his life of B. Berchmans, published at Louvain in 1853. The life of S. M. of Pazzi is a perfect model of sacred biography."

given a monopoly of the kingdom, and which treats it as if it were a rotten borough before the Reform Bill. Are we not told, for instance, by the *Church of the New Jerusalem*, that the old churches have all come to an end, that Swedenborg is the only authorized explorer of the spiritual world, and that his fine "golden key" is of infinitely more value than the rusty keys of St. Peter? Does not the *Catholic and Apostolic Church*, whose head-quarters are in Gordon Square, assure us that it alone is formed on the Apostolic model, and entitled to dispense "the gifts of the Spirit?" And has not "my servant Joseph! Prophet, Priest, and Revelator to the *Church of Jesus Christ of Latter-day Saints*" informed us how while himself and Oliver Cowdery were "praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.'"* If only the churches would come to an understanding among themselves, we might be in less perplexity as to where our allegiance was rightly due; but while they are thus in hopeless disagreement, we "devil-worshippers," and "fallen children of Adam" have no help for it but to fall back upon our "carnal reason;" and if we blunder, we trust the Dublin reviewer will graciously use his influence with "the Queen of all the Angels" to take compassion on our "incorrigible ignorance," for how can we hope to escape all the gins and snares and pitfalls and seductions and terrors of the "Arch-fiend" and all his "devils;" and especially of this "one species of diabolical agency, of a very subtle and insidious nature, which has of late years appeared, or rather, reappeared on the world's stage, arresting the attention and exercising the tongues and pens of cultivated men and women—Christian and non-Christian—throughout the old world and the new?"†

On this particular phase of his subject "the phenomena of modern devil-worship," our reviewer sheds not a solar, but a lunar light. The author whose splendours are reflected by him is "JO. PERRONE, S.J., in *Collegio Romano Studidiosum Præfecto*;" and his book, published at Ratisbon, in 1866, is entitled *Prælectiones Theologicæ de Virtute Religionis deque Vitiis Oppositis, nominatim vero de Mesmerismi Somnambulismi ac Spiritismi*

* *The Pearl of Great Price*, p. 46.

† The Dublin Reviewer appends to this passage the following foot note:—"F. Perrone informs us (n. 402, note) that independent of pamphlets and articles in periodicals, upwards of *two thousand* volumes have been published on the subject by American, English, French, German, and Italian authors alone."

recentiori Superstitione. An abstract of this work and of the course of its argument is presented. The "phenomena of modern devil-worship," it seems, has passed through three stages: the first of these is animal magnetism, the second, artificial somnambulism; "the third comprises the phenomena of table-turning, table-rapping, or table-speaking, and the direct invocation of spirits." This third class of phenomena, the writer tells us, "had its origin in the United States of America, as to its first appearances, about thirty-five years ago; as to further developments, more recently." He divides these phenomena into *mechanical* and *significant*. Of the former, he gives two instances; but it is to the *significant* phenomena, so called from their communicating things secret or unknown, that he chiefly directs attention. After quoting two examples of these given in the *Quarterly Review* for September, 1853, from the pamphlets of two English Protestant clergymen, Messrs. Godfrey and Gilson, our reviewer says:—

Two questions at once suggest themselves in reference to these extraordinary phenomena. The first is, Are the facts real? Are the accounts of them perfectly trustworthy? At the period when the article in the *Quarterly Review*, above referred to, was written, the reality of the phenomena of Spiritism was denied by many able men, Catholic as well as non-Catholic. The writer of that article ascribes them all to "the possession of the mind by a *dominant idea*, from which it makes no sufficient effort to free itself." Since that time, however, evidence has accumulated on all sides—so continuous, so multiplied, in every way so overwhelming, that, as F. Perrone affirms, no doubt is any longer entertained on the subject; and he accordingly enters into no proof, simply referring to writers in whose productions the testimonies are given at full length. The evidence for Spiritism is, he tells us more notorious and more unassailable than that for magnetism: he gives the latter in a compressed form, together with answers—and conclusive answers they are—to the arguments on the opposite side. He gives a selection from the names of several eminent persons, lay and clerical, among the latter Lacordaire, Sibour (the late Archbishop of Paris), the late Cardinal Gousset, &c., on whose minds a full conviction had been wrought. Of course there have been in this, as in most other matters, cases of jugglery, exaggerated cases, doubtful cases: but the innumerable cases that have stood unscathed the severest test are no more affected by these than are the established facts of history by the many fables that assume the name of history. The invariable law of a plausible lie is this—let it be received at first with open arms; intelligent men, who have no interest in supporting it and no prejudice in favour of it, pause and inquire; as time flows on, it gradually, and, as it were, day by day loses its hold on the credence of men, and at length vanishes utterly and for ever. The very opposite of this has been the fortune of the phenomena we are speaking of. Among men of keen and cultivated minds they were at first received, not only with disbelief, but with laughter and derision: they were rejected as untrue, not because not proven, but because incapable of proof, because they were impossible—and, indeed, impossible they are, as we shall see, to mere human power and skill. Among the characteristics of the world in modern times a tendency to believe in the preternatural most certainly can not be reckoned. The phenomena of Magnetism and Spiritism at least *appear* preternatural: the predisposition was dead against accepting them: it was predicted that, before the generation that witnessed their rise had died out, they would have disappeared and been forgotten. Well, years have rolled on, and men who formerly would not without impatience read or listen to the accounts of these phenomena (the present writer was one of these), had at length been led to examine

what was making such a noise in the world, and from mature, and for a time prejudiced, examination, have been led to conviction. In this way have been brought round several of the ablest and most learned men in Europe, Catholic theologians, physicians, and philosophers and others, Catholic, Protestant, and free-thinking. Authority does not necessarily, nor even generally, prove an opinion: in a matter of mere opinion the most enquiring and cautious men may be greatly deceived, and have been so deceived. But here there is question of facts and of the testimony of the senses—of facts sensible to the sight, the hearing, the touch—of facts and testimonies repeated over and over again, beyond the possibility of calculation, in the greater part of Europe and America, and recorded year after year down to the present day. It is quite impossible that about such facts such a cloud of such witnesses should be all deceived.

We commend the foregoing extract to the serious consideration of all thinking men, of whatever school or sect. This adhesion in ever-increasing numbers of able and learned men to the reality of facts, "sensible to the sight, the hearing, the touch, repeated over and over again beyond the possibility of calculation," which modern theology has denied, and modern philosophy had declared impossible, is indeed a *significant* phenomenon, which our theologians, *savans*, and journalists, especially, should regard, if they would not lead others as well as fall themselves into the ditch of denial of well-ascertained and proven facts.

The second question discussed is, By what agency are these phenomena produced? Our reviewer here condenses very closely the author whom he follows. "The various hypotheses put forward are examined *seriatim*, until the following conclusions (given in the form of propositions) are reached. His first proposition is, that though some of the *physiological* phenomena of animal magnetism, Somnambulism and Spiritualism, viewed in themselves and apart from accompanying adjuncts, may be ascribed to material natural causes, most of them, or the whole taken in the aggregate, can by no means be referred to such a source;" while to refer the *psychological* phenomena to unknown laws of nature, as some do, "is extremely unphilosophical and absurd; for they contradict laws of nature that are certain and universally known. For example, it is a law of our nature that we cannot read with our eyes closed and bandaged, that we cannot speak a language we never learned," &c. The second proposition affirms that all the mesmeric phenomena, and the psychological phenomena of magnetic somnambulism in particular, cannot be produced by physiological natural causes. The third proposition is that the human will cannot be the physical cause of mesmeric and spiritual phenomena, but only the moral and mediate cause; the writer here contending that the soul can act as a physical cause within its own body, but outside that it cannot immediately and by itself do anything whatever. The fourth proposition is little more than a corollary from the preceding, and affirms that the proximate cause of these phenomena is an

intelligent and free being, distinct from the human soul. This follows from the preceding. "As the magnetizer cannot produce the phenomena by material or physiological agency or by an act of his will, and as he brings them about by some agency, it follows that he must produce them as a moral cause—there being no conceivable intermediate hypothesis. Now a moral cause can act only on an intelligent and free being; this being is not the soul of the mesmerizer or the mesmerized; it must, therefore, be some intelligence distinct from the human soul. This proposition is now admitted by several magnetologists. The fifth proposition affirms that the aforesaid cause is of its own nature higher than the human soul, and preternatural. This, too, is but a corollary of the preceding. For an intelligent being distinct from man is the cause, and as the phenomena far surpass human power, and belong to an order of action quite different from that to which human power is limited, the proposition follows as a necessary sequence. The sixth and seventh propositions affirm that good angels cannot be the cause of these phenomena; of which no other cause can be admitted save bad angels or devils."

It is, of course, on these sixth and seventh propositions that we join issue. The reviewer tells us that "F. Perrone proves these two propositions distinctly and apart, and by two distinct series of arguments;" but as he does not give us the proof, merely enumerating the five heads of evidence under which it is comprised, we cannot judge of its sufficiency; or rather, we can only judge of its insufficiency from this bare enumeration. This omission is particularly unfortunate for the case of the reviewer, as the whole crux of the argument lies just here. He declaims about devils and diabolical agency by the page; but six lines, enumerating the heads of evidence, is all that he furnishes us with in the way of proof. This, as regards mesmerism, and its psychological phenomena more especially. In the section on the character and source of Spiritism, the reviewer says "our author adopts substantially the same method;" but "he has not thought it necessary to approach his final conclusions by such cautious and measured steps, but rather seizes it at a single bound." A favourite method of argument it would seem with Roman Catholic logicians.*

* That we may not appear to slur over what our reviewer favours us with from this section of his author's work we quote his propositions of which we learn the "details of illustration in proof in substance closely resemble those by which the propositions on the magnetic phenomena are elucidated and sustained." The first proposition affirms, "That the efficient cause of the phenomena of Spiritism is not and cannot be natural, but is altogether preternatural." . . . The second proposition affirms that that efficient cause is of its own nature evil, and its end is to do mischief to men, and especially to destroy the Christian religion. In the third proposition and the proof subjoined are described the various ways in which the devil acts on tables and other instruments."

The "method" and the "details" adopted in regard to Mesmerism and Spiritualism being, then, "substantially the same," our reply, though necessarily brief, will include both branches of the subject; taking the five heads of evidence in the order presented. The direct proof then is, "1. From the nature of the phenomena." These are very varied, but we believe that nearly, if not quite, all of them, have their parallel in the Scriptures and in the Lives of the Saints. Does the movement of ponderable bodies by spirits prove that those spirits must be devils? Was it, then, a devil who rolled away the "great stone" from the sepulchre where the body of Jesus was laid, or that opened the prison doors to Peter? Is the proof of something diabolical to be found in the audible manifestations of spiritual agency? What, then, was the "sound from heaven as of a rushing mighty wind" on the day of Pentecost, and the shaking of the place where the Apostles prayed? Is the proof to be sought in the luminous phenomena of spiritual origin? What, then, was "the appearance of cloven tongues like as of fire" that sat upon the Apostles? Is it in the speaking in unknown tongues that the devil is manifested? How, then, was it that on the same occasion every man, "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," heard the Apostles speak each in his own native tongue? Is it a "sign of demoniacal obsession to disclose hidden and distant things?" What, then, shall we say to the predictions of the Hebrew prophets, too numerous, too circumstantial, and too notorious—at least to Protestant readers of the Bible—for us to need to instance them? Is it devils only who use the hand of a medium in writing and drawing? What, then, shall we say to this experience?—"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat; and *the pattern of all that he had by the spirit*, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. . . . All this," said David, "the Lord made me understand *in writing, by his hand upon me*, even all the works of this pattern." Are trance, vision, voice, revelations, proofs of diabolical origin? What, then, shall we say to Peter's "trance," and "vision," and the "voice," which spoke thrice to him?

What, again, will F. Perrone and the Dublin Reviewer make of this experience of St. Paul?—"I will come to *visions*

and revelations of the Lord. I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth;) such an one caught up to third heaven, how that he was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter. *Of such a one* will I glory. And lest I should be exalted above measure through *the abundance of the revelations* there was given to me a thorn in the flesh, a messenger of Satan to buffet me." Is the appearance of a spirit-hand necessarily that of a devil? Was it, then, the hand of a devil that was seen by Ezekiel (chap. ii., 9, 10)? or was it the fingers of a devil's hand that was seen at Belshazzar's feast, and that *wrote* "upon the plaster of the wall of the king's palace?" Is it the raising of the body of the medium that is performed by diabolical power? By what power, then, was Philip carried from Gaza to Azotus? and how will our reviewer explain the elevations of St. Theresa? Is spiritual possession even a demonstration of the presence of the devil? What spirit was it then of which Ezekiel tells us—"Then the spirit entered into me, and set me upon my feet, and spake with me?" Are spirits who hold open converse with us, all devils? Were they, then, devils, who personated Moses and Elias when these spirits conversed with Jesus in presence of his disciples? And what was the nature of that communion with St. Mary of Pazzi, of whom our reviewer, in a passage already quoted, says:—"This life exhibits a picture of extraordinary communion with the supernatural world, continued almost daily for many years. Yet it is *but one specimen in hundreds upon hundreds* of the lives of saints worshipped in the Church." Here, then, in the Roman Catholic Church according to the reviewer is not only devil-worship, but the wholesale worship of devil-worshippers. If all spirit-manifestations are effected by devils, by what power were these kindred manifestations effected amongst the children of your Church, O Dublin reviewer? But we must hasten on.

The next head of evidence that Mesmerism and "Spiritism" are devil-worship is "2. From the effects." We should like to have seen the evidence under this head set forth in full. These effects are chiefly, and beyond all cavil, the following:—the cure of disease, the alleviation of suffering, painless surgical operations, such as the removal of cancers of the most malignant type, and as regards Spiritualism more especially, the conversion of many thousand unbelievers and atheists whom the church had not only failed to reach, but who, in many cases, had become such in consequence of the abhorrence which church dogmas and practices had inspired. Are these results diabolical? I speak as unto wise men. Judge ye.

The third head of evidence adduced is—"From the mode in which Mesmerism operates." This, without further explanation, is too vague and obscure to admit of detailed reply. We can only say in general terms that mesmerism, like every other agency, though capable of abuse, operates only in accordance with the laws which God has established; its use and mode of operation we doubt not are alike beneficent, and we have no suggestion to make to the Infinite Wisdom for their improvement.

"4. From the evident malice and wickedness of the principal agent, who often utters doctrines of the most blasphemous and Anti-Christian character." We shall shew presently what are the "doctrines" characterized by the above epithets, and our readers will perhaps agree with us that they admit of being described in very different and more fitting terms. We do not, however, deny that doctrines are sometimes put forward by spirits, both in and out of the body, which may be correctly described as "blasphemous and Anti-Christian;" but are we to infer that doctrines of a totally opposite nature—in the highest degree reverent and Christian—are therefore to be condemned as belonging to the same category as the former? Shall we make the Dublin reviewer responsible for the doctrines of Brigham Young?

"5. From the open or implied admissions of not a few magnetizers themselves." What these open or implied admissions are, or on what they are based, or whether made under theological and priestly influences, we are not informed; but we know that the great stream of testimony and experience, and the evidence of the facts themselves, all point to an opposite conclusion. We appeal with confidence to those who have had experience of mesmerism, or who are familiar with its literature, in evidence of this.

Having enumerated the heads of evidence of what he is pleased to call "direct proof of the diabolical agency," named "Spiritism," the reviewer proceeds to lay bare those "doctrines of the most blasphemous and Anti-Christian character," which are the *gravamen* of the whole charge against Mesmerism and Spiritualism, and which have evidently led him and his author to prefer their indictment.

It seems, then, that the spirits are for—

Circumscribing, with some slight restriction,
The eternity of hell's hot jurisdiction.

"It is very remarkable, that in the immense majority of cases, the devil, when personating the souls of departed friends and others, and answering to questions put regarding their state or the state of the future world in general, denies the existence

of hell, or the acerbity or eternity of its torments." Nay, their "blasphemous doctrine" goes even farther than this and affirms that the divine mercy is equal to the final salvation of all men. They would positively deprive the faithful of the intense satisfaction they must feel, after St. Peter has passed them through the celestial gate, in comparing their own comfortable condition with that of the heretics who are in hell, and suffering "the acerbity and eternity of its torments."

The denial by the spirits of this consoling article of faith is "the most blasphemous and Anti-Christian doctrine" which so excites the Christian wrath of the reviewer. This is the very head and front of their offending. "This most fatal heresy—specially fatal as leading the conscience to a false repose—is that which is most commonly inculcated by the responses of both Magnetism and Spiritism, among those who hold Universalism or lean more or less to it; whilst before Catholics, or those Protestants who on this point hold the Catholic doctrine, the spirit communications, when touching on the subject, are of the very opposite import." This latter circumstance is of course regarded by the reviewer as a mere devil's trick to secure attention. We should rather think the proper inference is that these spirits generally are not yet emancipated from the bondage of their earthly creeds. But that "in the immense majority of cases" the eternity of hell torments is denied, is conclusive *Dublin Review* proof of diabolical agency. Can further evidence be needed?

One thing must be satisfactory to Spiritualists. All this energy of vituperation is evidence of the great advance Spiritualism is making. This cry of "the devil" is always the last device of the opposition. Before it reaches this stage, it is successively imposture, delusion, natural law, either known or unknown, or a little of both. The devil is the *Ultima Thule*: of our opponents; when they have reached him they can go no farther. This cry is now raised not for the first time in the history of the world, as might be shewn by a long and instructive catalogue of instances. The Pharisees have ever said of the great teachers of their time—"He hath a devil."

There is no need of any worse devil than those which, alas! already reign in the human heart. Let us enumerate a few of them:—There is SPIRITUAL PRIDE:—a devil who requires all the faculties of the poor demoniac to bow down and worship him. Those possessed by him are indeed under a "devilish hallucination;" they regard themselves as the sole depositories of Divine truth, and the special favourites of heaven; so strong is their "spiritual delusion" that they thank God that they are not as other men are—even as these Spiritists. This is a most

potent and very dreadful devil, much worshipped by a class of persons called the *unco gude*. Another of these Infernals is LUST OF POWER. This devil delights especially in spiritual rule, labours to enslave the consciences of men, striving to delude them into the belief that the only "sure and specific remedy" for all their evils is "spiritual direction submitted to with profound humility and obedience." He used to dispense kingdoms to those who would fall down and worship him, and steal heaven's thunderbolts to hurl against his foes.* He claims even to hold the keys of heaven and hell. He is one of the "princes of hell," specially worshipped by ecclesiastics. Happily for the world he is kept in check by our guardian angels, especially by a strong angel, called PUBLIC OPINION.

Then there is the very mean, spiteful, narrow-minded, but still subtle and terrible devil, named BIGOTRY. He is much worshipped by ignorant sectarians. When in the plenitude of his power he doomed "the fallen children of Adam" who could not pronounce the shibboleth of his creed to the flames of the *auto da fe* in this world; but now he has to content

* One of the most notorious Manifestations of this Evil Spirit was made through the mediumship of Pope Innocent III. It was directed against King John of England, who was excommunicated and his kingdom placed under Interdict for his contumacy in refusing to submit himself and the affairs of his kingdom to "spiritual direction in all humility and obedience." In a previous reign—that of Henry II, Becket, Archbishop of Canterbury, had declared that he would anathematise an Angel who should advise him to submit to the law of the land in violation of the "privileges of his order," by giving up a priest "for any crime whatsoever" to the civil power. And he subsequently launched "the Curse of Rome" against the recalcitrant bishops, whom the king had appointed to their sees. An historian thus describes the occurrence:—"He refused to do homage for his barony; he resisted the king's officers and law at every step; and he celebrated the Christmas festival with thunders of excommunication. On the day especially set apart for gentlest and most sacred rejoicing, he appeared in his cathedral with a budget of curses. Men whose only crime was to have obeyed their king, he cursed in soul and body; in all their limbs and joints and members; at home and abroad; in their goings out and in their comings in; in towns and in castles, in fields and in meadows, in streets and in public ways, by land and by water; sleeping and waking, standing and sitting and lying, eating and drinking, speaking and holding their peace; by day and by night, and every hour, in all places and at all times, everywhere and always. . . . He invoked God to afflict the king's friends and officers with hunger and thirst, with poverty and want, with cold and with fever, with scabs and ulcers and itch, and with blindness and madness; to eject them from their homes and consume their substance; to make their wives widows, and their children orphans and beggars; to curse all things belonging to them, even to the dog that guarded them and the cock that wakened them. "I could not have the heart to curse a dog so," said my uncle Toby." In our own time a similar blast of Papal Excommunication has been blown against the "disturbers of order" in Northern Italy. And this is the Infallible Church which by its mouth-pieces in the press talks of "the most blasphemous and anti-christian doctrines," of the spirits." King Richard's

"I thank my God for my humility,"

is tame in the comparison. Faugh!

himself with the luxury of condemning them to welter in the flames of hell, and to suffer "the eternity of its torments" in the next. These Infernals are all closely linked together—

Devil doth with devil damned
Firm concord hold;

and all own allegiance to that "Spirit of darkness," the "Archfiend" IGNORANCE, "the prince and ruler of all the rest."

We Spiritualists, proclaim a holy war against these devils and the worship of them; and, with God's help, will prosecute it to the end. We hope to exorcise them, and to bar them out, by leading men to devout trust in the *absolute goodness* of God;—by the diffusion of useful knowledge—especially a knowledge of our own nature, and our relations to the worlds of matter and of spirit; ignorance of which is the mother of priestcraft and superstition;—by the establishment of good unsectarian schools, Children's Progressive Lyceums, and Working Men's Colleges;—and, generally, by the promotion of pure Religion, instead of the base counterfeits which too often pass current in its name;—the religion which Christ exemplified—a life devoted to good uses and animated by an ever abounding charity which shall regard the good of the neighbour without regard to church or creed; remembering that

The dear God who loveth us;
He made and loveth all.

It is not a little singular that while the leading organ of the Roman Catholics in this country is denouncing Spiritualism as "Devil-Worship," a work has just appeared in the French capital, concerning which the Paris correspondent of *The Nation*, a leading weekly journal of New York, under date of August 9, thus writes:—"While the much-disputed claims of modern Spiritualism are thus being brought so prominently before the English public an analogous sensation of surprise has been created on this side of the Channel by the appearance of a pamphlet entitled '*An Enquiry into the Causes of Atheism, by a Catholic*,' and dedicated to the Archbishop of Paris, in reply to a recent homily put forth in regard to the decline of faith among the French people by that prince of the Gallic Church. The pamphlet in question, published by Dentu, crammed with theologic lore, and known to be written by Madame Petit—an intimate personal friend and correspondent of the present Pope, and one of the most fervent Catholics in existence—assures the archbishop that the cause of the decadence he deplures is to be found in the failure in the Church of Rome to keep pace with the progress of humanity, and the provocations to incredulity resulting—first, from her fatal rigidity in maintaining 'the bondage of the letter that killeth;' secondly, by delaying to undertake

the new translation of the Sacred Canon, imperiously needed to purge its books of evident and admitted errors; and thirdly, by her refusal to acknowledge and direct the unfolding of the intimate relations existing between the material and spiritual spheres, which the author declares to be now taking place in the order of Providence, and to be the great fact of the present age. The consternation produced by the appearance of the pamphlet in question will be readily understood. Madame Petit has long been looked up to as the very incarnation of Catholic orthodoxy and personal excellence, and the fact of her intimate friendship with the Pope—who is said to have no other lady correspondent—has surrounded her with a halo of sanctity and venerability in the eyes of the Faubourg St. Germain and the Catholic party in general, all of whom are aghast at the spectacle of such doctrines emanating from such a quarter, and are inquiring of Heaven and of one another, ‘What are we coming to?’ T. S.

A CONCERT OF SPIRITS.

THE extraordinary accounts of spirits bringing flowers, fruits, birds, pearls, and precious stones to *séances*—many of which things, we hear, on all sides, are occurring almost daily in London—prove that these invisible intelligences are rapidly increasing their power over matter, and will very soon put the doctors and the scientific men to a good deal of inconvenience to ignore or to explore them. I was very glad to see that on the opening of what may be called the medical term, on the 1st of October, and reported in the *Daily Telegraph* of the 2nd, Dr. Broadbent, in his inaugural address at St. Mary's Hospital, was obliged to confess that these things were already troubling considerably the medical mind. He said: “Now-a-days medical men have to contend with the quasi-miracles of homœopathy, clairvoyance, and spirit-rapping; and if their information be only on a level with the professors of these arts, they must expect to be beaten on their own ground; for the unwavering faith of these persons will render them too much for the regular profession.”

It is gratifying to see that the light of inextinguishable facts is beginning to force its way through the resolutely closed eyelids of medical men. These quasi-miracles indeed! If they be only quasi, why need the doctor fear them? But his evident apprehension that they may overcome the regular profession, betrays a consciousness of their being more real than he likes.

We in this low world,
Placed with our backs to bright reality,

are, more or less, all of us, unwilling to admit what descends from the world "of bright reality," in opposition to our ordinary experience. The light of spirit, and the light of matter, are as obstinately averse to amalgamate as oil and water. We have all of us had our battles for the old convictions, our kicking against the pricks, before we would surrender to the new truths which started up one day or another as thoroughly in our way, as the angel in the front of Balaam and his ass. But as oil and water, notwithstanding their antagonism, may be beaten and compelled together into a uniform mass, so the new, or, rather, the renewed truths, have beaten themselves into the pores of our conservative wills, and compelled us to acknowledge the higher wisdom of our fathers, that "the most ancient heavens" and the earth are knit up in an eternal and indissoluble alliance. The doctors will have a hard time of it; it will be a severe birth for them into the world of spiritual agencies; but the very land crabs are forced to quit their old shells and get larger ones, and the doctors must do the same. They have had to do it a good many times already, since the discovery of the circulation of the blood, of the identity of electricity and lightning; and since Sir Isaac Newton at his death had not forty individuals out of England amongst the learned who had been able to accept his theory of specific gravitation. In the lapse of ages, they must yet drive their camels through the eye of many another needle; and Spiritualism must be one of the first.

The tide of spiritual development is now rushing with a truly wonderful power and velocity, and I now send you another proof of it, which is at once marvellous and *sui generis* as yet. Most Spiritualists have heard of the boy-medium William Turketine, of Kingston; but he has by no means attracted the degree of attention that he merits. One reason for this may be that as a medium he yet appears too sensitive to insure a certain reliable result. The presence of strangers appears to lame the communication, and to induce people to doubt of his real power. I have given myself much trouble to test this to the utmost. Mrs. H. and myself have gone to the *séance* which is weekly held by his uncle at Kingston, and for three times with very indifferent success. Mr. Champernowne having assured us that their *séances* were extremely effective, having frequently a concert of several musical instruments, and several spirit-voices, we determined to persevere, and on the last occasion the success was most complete.

William Turketine is the nephew of Mr. Champernowne, a simple, healthy-looking lad of thirteen, who seems to think more of his rabbits and pigeons than of any very recondite matters. Mr. Champernowne had told us that they had received

several precious stones from the spirits through this young medium, and had shewn us a photograph of a son of his who is in the spirit-world, certainly beautifully done, and what is more remarkable, it was found on being set in a locket to be upon steel of the hardest possible quality. The photograph Mr. Champernowne considered an excellent likeness, and had tested it by leaving it on the table in their sitting room, where it fell under the eye of the boy's grandfather, who instantly recognized it, and was the more astonished, as he said he did not know that a portrait of him had ever been taken.

Our visits, however, as I have said, promised very little, and on one occasion we had a stone, a bugle-horn, a wooden pear, and a large real pear thrown with violence at us, indicating the presence of a mischievous spirit. On the fourth occasion, no sooner was the gas put down and door and window-shutter secured, than the extraordinary scene commenced. The party, at first of four, besides the medium, sate on one side of the room, holding each other's hands. The young medium sate at the end of the room on our left, and in the corner of the sofa with a small table placed near him. At once a boyish voice addressed Mr. Champernowne as father, and then commenced a tune on an accordion, and at the same time was set off a musical box, the accordion playing in accompaniment with the musical box. One person might clearly have done all this, were the medium at once a cheat and a good musician, which he is not. But the next air on the accordion was played with a skill far beyond that of any boy. Tune after tune was given us for at least half an hour, sometimes on the accordion, sometimes on a concertina, with remarkable ability. The tunes were all new to us, and those accustomed to these viewless musicians said that they were also to them. The performance was a far different thing to the thrumming of the Davenport spirits. In the midst of this the voice mentioned a neighbour whose birthday it said it was, and desired him to be sent for, which was done, and the playing went on in a strain of most exquisite music. The sentiment of the pieces was of a very elevated and poetical character, and was sometimes really sublime. None but a master could have executed those airs, and given to them the fine and delicate touches introduced.

After a short pause they were asked to sing a song. The quick and clear reply in the same voice as before was, "We don't sing songs;" but they at once commenced what appeared to be a fine and solemn anthem. Three distinct voices were heard, a bass, a tenor, and a high female voice, the singing being accompanied by the accordion. It was like a sudden opening of the heavens and to a band of angels singing in

worship. The effect was inconceivable. No one could catch the words of the anthem, but the harmony of the whole, and the clear sweetness of the individual voices were as astonishing as they were delightful. I have no hesitation in saying that this was the most beautiful, graceful and surprising manifestation of spirit-life and presence that I have ever witnessed.

Let it be remembered that the room was closed and locked. All of us held each others' hands, except Willie Turkentine, the medium, who, whenever the lights were introduced, was seen lying in the corner of the sofa, generally with his hands behind his head, and appearing more disposed to sleep than to play any tricks. In fact, if he could have played tricks, he could not have played any of the airs played on the accordion, much less have played two or three instruments at once, and simultaneously sung in three different voices. Even a boy may play tricks, but neither man nor boy can perform utter impossibilities. Physically, perhaps the most remarkable thing was that of the spirits playing on the flageolet, and after that on the jews' harp. Does the reader realize what this implies? Nothing less than that there invisible musicians can command material breath. That spirits can speak and sing without physical organs is wonderful enough, though so far they may act through the electrical or magnetic aura of the medium; but to breathe material breath and give voice by it to wind instruments is a marvel still beyond.

On the passing of matter through matter, as in the cases of bringing flowers, &c., into closed rooms, and putting off and on of Mr. Fay's coat, we endeavour to theorize in vain. We had better for the present confess our ignorance of the *modus operandi* of these phenomena, and to wait for further light from the same world of wonders, that infinite reservoir of inconceivable things. One thing is certain, that the doors of the inner regions of life are opening wider and wider; the spiritual performers who issue through them are acquiring a firmer foothold and a bolder step on this terrine platform; seize more vigorously on matter, and make daily more startling advances on our acquaintance. What if, ere long, they walk forth visibly into our presence?

W. H.

Notices of Books.

ANIMAL MAGNETISM AND SPIRITUALISM.*

WE trust that the almost simultaneous publication in this country of the three works whose titles are given below may be taken as an indication that there is a revival amongst us of an interest in Mesmerism, and that though far from receiving the attention it merits, it is yet making silent but steady progress in our midst. M. Didier at the conclusion of his little *brochure* enumerates a number of magnetic societies formed in various parts of the world, and a long catalogue of eminent men who are among its advocates to instance that Mesmerism has made great progress within a comparative short period. As M. Didier truly says—"The benefits which medicine and surgery have derived from Magnetism are immense." The cases of cure by its means which he has himself effected and some of the latest of which are here given by him is an evidence of this, but it is with Mesmerism in the higher results to which it leads, that in this Magazine we are chiefly concerned. Dr. Lee's work is devoted chiefly to these "psychical phenomena;" and Dr. Ashburner's work is avowedly on the "*Philosophy of Animal Magnetism and Spiritualism.*" As we have recently noticed the work of Dr. Lee, it is to the volume of Dr. Ashburner that our remarks must now be limited.

Dr. Ashburner has many qualifications for writing on this theme. He has not only had great experience as a physician, but he is well known as a translator and annotator of Reichenbach; he was one of the pioneers and amongst the most prominent advocates and defenders of both Mesmerism and Spiritualism in this country; he was associated with Dr. Elliotson in establishing, and for a time in conducting, the *Zoist*,—a work which has done more for Mesmerism in this country than perhaps any other, and which in relation to Mesmerism, holds the same position which this Magazine aims to occupy in regard to Spiritualism, as a record of its facts and an exponent of its philosophy. Dr. Ashburner is as sturdy a combatant as ever; like the war-horse in Job, "he rejoiceth in his strength, and goeth on to meet the

* *Notes and Studies on the Philosophy of Animal Magnetism and Spiritualism.* By JOHN ASHBURNER, M.D., Member of the Royal Irish Academy. London: BAILLIERE. *Animal Magnetism and Magnetic Lucid Somnambulism.* By EDWIN LEE, M.D., London: LONGMAN, GREEN & Co. *Cures effected by Animal Magnetism.* By the Professor ADOLPHE DIDIER. London: BAILLIERE.

armed men." The castigation of opponents is, however, in our judgment, of far less service to the cause of truth than the simple statements of facts and the elucidation of principles, and which as presented in the present work we proceed to indicate.

Dr. Ashburner regards magnetism as the great trunk-force of nature, from which branch out graduated series of forces. All organic forms are magnetic. Man is himself a living magnet, surrounded by a magnetic sphere of force, which enables the will to exert an influence and act upon bodies external to ourselves, and is our medium of communication with disembodied spirits. This view of nature and of man enables our author to be somewhat discursive, and to treat of matters which would seem at first to have but slight alliance with his general theme, but which are regarded by him as links, though they may be disjointed ones, in a chain that requires time and a few more links for their perfect catenation. Health and disease; the nature of pain; the varieties of sleep and wakefulness; the connection between sleep and somnambulism; the nature of dreams; the philosophy of the power of the human will; and the phenomena of Spiritualism are thus all included in his philosophy; and he is led to do ample justice to those who have preceded him in their investigations in the various and widely ramified branches of magnetic science—to Van Helmont, whom he regards as "the real father of modern Animal Magnetism" and the whole of whose system of anthropology rested on the basis of Spiritualism;—to Reichenbach, whose physico-dynamic researches Dr. Ashburner has himself done so much to make more widely known amongst us;—and especially to Rutter, to whose philosophical instrument—the magnetoscope—Dr. Ashburner attaches the highest value, as enabling us to measure all vital forces, and the mental activity of individuals and of their several faculties,—thus linking mental philosophy with mathematics. This instrument, in the hands of Dr. Leger, was attended, as Dr. Ashburner shews, with truly marvellous results.* We hope that the manuscripts left by Dr. Leger, which give the statistical results of his experiments, may meet with a competent editor and yet be given to the world.

Of what we may call the professional part of Dr. Ashburner's work it would scarcely be within our province to speak; it should rather be dealt with by those journals whose vocation it is to make known all matters of interest connected with the healing art; if only, which we fear is doubtful, such journals—and the medical profession generally of which they are the organs—could be induced to give to Mesmerism and its relation

* The magnetoscope can be had by order of Mr. Slater, Optician and Philosophical Instrument Maker, 136, Euston-road, N.W.

to surgery and therapeutics that unprejudiced consideration which, in their case especially, is eminently due to it.

But those parts of Dr. Ashburner's book which will probably most interest the general reader are those which relate to the psychical phenomena induced by Mesmerism, and which occurred under his own observation. He relates among other instances of clairvoyance the case of a young lady under his care, a *clairvoyante*, who "could read aloud passages that her father was transcribing from the sermons of Archbishop Tillotson and other eminent divines, at a distance of more than 170 miles."

The following is a brief instance of the clear seeing or perception of spiritual beings by a mesmeric subject—a simple, estimable country girl named Jane Murrell. Dr. Ashburner had made a few passes over her to relieve her from headache, and had induced the magnetic sleep. He says:—"I had promised not to question her, but to let her sleep quietly, but she was no sooner asleep than after some uneasy exclamations, her countenance took an expression which was perfectly heavenly, and she cried out, 'What joy!' 'What blessedness!' 'Ah, you do not see what I see!' 'Such glorious happiness!' Then she seemed to perceive in the sky the spirits of beloved friends and relations who had died. My little niece coming into the room at this time, (touched Jane's hand in the way we usually did when we wished her to hear us,) and asked if she saw her mamma there, 'Yes,' she replied, 'but she is higher than I am, and sleeping with angels round her.' She saw other forms she knew, and at length burst into tears, and a passion of prayer, over the despairing spirit of Captain —, who had lived a most evil life in the part of Sussex she had come from, and who entreated her to help him into that blessed company."

Dr. Ashburner gives a short narrative of his course of experience of the spirit manifestations. After a copious extract from his excellent letter to Mr. Holyoake, which has been more than once reprinted, he continues,—and with this long extract we must conclude our notice:—

I have myself so often witnessed Spiritual Manifestations that I could not, if I were inclined, put aside the evidences which have come before me. When Mr. Charles Foster, was in London in 1863, he was often in my house and numerous friends had opportunities of witnessing the phenomena which occurred in his presence. It is not necessary to enlarge this volume by a long list of names of witnesses. It may, however, be stated that many of them were persons of rank and of consideration in the higher walks of London society. They came, not many at the time and thus had better opportunity for investigation. The second morning that Mr. Foster called upon me was about two weeks after his arrival in England. Accidentally, at the same time arrived at my door, Lady C. H. and her aunt, the wife of the Rev. A. E. I urged them to come in, and placed them on chairs at the sides of my dining table. Their names had not been mentioned. Mr. Foster having retired to the further extremity of the room, so as not to be able to see what the ladies wrote. I induced them each to write

upon separate slips of paper six names of friends who had departed this world: These they folded into pellets which were placed together. Mr. Foster coming back to the table, immediately picked up a pellet, and addressing himself to Mrs. A. E. "Alice," he said, which made the lady start, and ask how he knew her name. He replied, "your cousin, John Whitney, whose name you wrote on that little piece of paper, stands by your side, and desires me to say, that he often watches over you, and reads your thoughts, which are always pure and good. He is delighted at the tenderness and care which you exhibit in the education of your children." Then he turned towards me, and said, "Alice's uncle is smiling benignantly, as he is looking towards you. He says, you and he were very intimate friends." I said "I should like to know the name of my friend," and Mr. Foster instantly replied "Gaven. His Christian name will appear on my right arm."

The arm was bared and there appeared in red letters, fully one inch and a quarter long, the name William raised on the skin of his arm. Certainly, William Gaven was my dear old friend, and the uncle of the lady whose name is Alice. How, without yielding to the truth of the assertion of Mr. Foster, that he was a discerner of spirits, the fact could be known to a complete stranger, who had all his life resided in the United States of America, and could know nothing, even of the names of the ladies whom I had brought into my dining-room from the street door, where I had accosted them, their names not having been known to my servants, is a phenomenon well calculated to puzzle the intellect of any one, not having faith in Spiritualism. Mr. Foster's arm retained, on the surface of his skin, the raised red letters for fully five minutes. I applied a powerful magnifying lens over them, and my two young friends and I watched them until they subsided and disappeared. It has been said that the skin was scratched by a pointed lead pencil, and I knew some persons who wrote on their arms, and succeeded in raising red letters; but the letters did not so quickly subside, and in some instances left sore scratches, marks or tokens of the want of common sense.

Mr. Foster next addressed himself to Lady C., whom he had never seen before seen in his life, until he met her in my dining-room. "Your mother," said he, "the Marchioness of — stands by your side, and desires to give you her fond blessing and very affectionate love." He added, "Lady C., you wrote on a piece of paper I hold here the name of Miss Stuart. She stands by the side of your mother, and is beaming with delight at the sight of her pupil. She was your governess, and was much attached to you." He added, that charming handsome person, the Marchioness, "was a great friend of the doctor's. She is so pleased to find you all here. Her christened name is to appear on my arm." Mr. Foster drew up his sleeve, and there appeared in raised red letters, on the skin, the name "Barbara," which subsided and disappeared gradually, as the former name "William" had done. Here were cases in which it was quite impossible that the medium could have known any single fact relating to the families, or to the intimacies of any of the persons present. I had myself formed his acquaintance only two days, and the ladies had arrived from a part of the country with which he could not possibly be acquainted. It may be inquired very fairly, how it is proposed to connect such a narrative with any philosophical view of our mental functions? One need be at no loss for a reply, but it is more advisable at present to multiply our facts.

My father was, in his youth, addicted to the pursuit of knowledge, and besides physics and chemistry, although he never proposed to become a professional physician, he studied anatomy at the Borough Hospitals, and had the late Mr. Cline for his teacher, and Sir Astley Cooper for his fellow-student. Mr. Foster had passed his life of twenty-four years in America. The son of a captain in a merchant ship, sailing from and to the port of Salem, in Massachusetts, he had never heard of Sir Astley Cooper. One evening, in my drawing-room, a hand, as palpable as my own hand, appeared a little above the table, and soon rested gently upon the thumb and four fingers on the surface of it. Several persons were seated round the table. Mr. Foster, addressing me, said, "the person to whom that hand belongs is a friend of yours. He is a handsome man, with a portly presence, and is very much gratified to see you, and to renew his acquaintance with you. Before he mentions his name, he would like to know,

if you remember his calling your father his old friend, and yourself is young friend." I had forgotten it, but I remembered it the moment the name was "mentioned": "he calls himself Sir Astley Cooper," said Mr. Foster, and wishes "me to tell you, that certain spirits have the power, by the force of will, of creating, from elements of organic matter in the atmosphere, facsimiles of the hands they possessed on earth." Shortly, the hand melted into air. Then Mr. Foster said: "two friends of yours desire to be remembered to you. They accompany Sir Astley Cooper, one was a military surgeon, and went to Canada. He was at Edinburgh your fellow student. He calls himself Bransby Cooper. The other was your intimate friend, George Young, who has communicated with you once before, since he left your sphere."

It would not be difficult to multiply facts relating to the Spiritual Manifestations of this very extraordinary medium. My friend, Sir William Topham, well known among all who have investigated Mesmeric phenomena, as the person who induced on Wombwell, at the Wellow Hospital that profound unconscious sleep, which enabled Mr. Squires Wood to amputate a most excruciatingly painful limb, above the knee, without the patient's knowledge, asked me to give him the opportunity of inquiring minutely into the phenomena, respecting which our friend Elliotson and I were so completely divided in opinion. Sir William, with the concurrence of Foster, fixed an early day for dinner. There were only the three of us at the dinner table. The servant placed the soup tureen on the table. No sooner had I helped my friends to soup, than Sir William, who had preferred the seat with his back to the fire, requested permission to alter his mind, as the fire was too much for him. He went to the opposite side of the table, forgetting to take his napkin with him. Immediately, a hand apparently as real as the hand of any one of us, appeared, and lifted the napkin into the air gently and gracefully, and then dropped it carefully on the table. Almost simultaneously, while we were still engaged over our soup, one side of the dining-table was lifted up, as our philosophic friend Mr. Faraday would conclude, by unseen and *unconscious muscular energy*, and the moderator lamp did not fall from its place on the centre of the table. The decanters, salt-cellars, wine glasses, knives and forks, water carafes, tumblers, all remained as they were in their place; no soup was spilled, and Faraday's unconscious muscular force, or some correlative, or conserved agency prevented the slightest change among the correlative ratios of the table furniture, although the top sloped to very nearly an angle of 45 degrees. There was a wonderful conservation of my glass, china and lamp. The servant who was waiting upon us stared, lifting up both arms, exclaimed: "Law! well, I never!" and the next minute, he cried out, "Do, do look at the pictures! which with their ten heavy frames had appeared to strive how far they could quit the wall, and endeavour to reach the dinner table."

The appearance of hands was by no means an unusual phenomenon. One evening, I witnessed the presence of nine hands floating over the dining table.

On one occasion the Honorable Mrs. W. C. and her sister-in-law desired to try some experiments in my *dunker kamer*, a room the Baron von Reichenbach had taught me how to darken properly for experiments on the od force and the odic light emanating from living organised bodies. This room afforded opportunities for marvellous manifestations. When the light was excluded, the two ladies were seated on one side of a heavy rosewood occasional table with drawers, weighing at least seventy or eighty pounds; Mr. Foster and I were on chairs opposite to them. Suddenly a great alarm seized Mr. Foster; he grasped my right hand, and beseeched me not to quit my hold of him, for he said there was no knowing where the spirits might convey him. I held his hand, and he was floated in the air towards the ceiling. At one time, Mr. W. C. felt a substance at her head, and putting up her hands, discovered a pair of boots above her head. At last Mr. Foster's aerial voyage ceased, and a new phenomenon presented itself. Some busts, as large as life, resting upon book cupboards seven feet high, were taken from their places. One was suddenly put upon Mrs. W. C.'s lap; others, on my obtaining a light, were found on the table. I removed these to a corner of the room, and put out the light. Then, the table was lifted into the air, and there remained for some seconds. Then, it gently descended into the place it had before occupied, with the difference that the top

was turned downwards, and rested on the carpet. The ladies were the first to perceive that the brass castors were upwards.

One of these ladies had missed, on another occasion, her pocket handkerchief, Mr. Foster told her she would find it in the conservatory behind the back drawing-room. It was behind a flower-pot. Mrs. W. C. went upstairs and found the handkerchief in the spot indicated. A similar event happened a second time. The question was, how the pocket handkerchief could travel from the dining-room, all doors being shut, to the floor above, where it was deposited on a shelf in the conservatory. Mr. Faraday would aver that my facts were corroborative of his conservation of force.

In that back drawing-room stands a heavy Broadwood's semi-grand pianoforte. Mr. Foster, who is possessed of a fine voice, was accompanying himself while he sang. Both feet were on the pedals, when the pianoforte rose into the air, and was gracefully swung in the air from side to side, for at least five or six minutes. During this time, the castors were about at the height of a foot from the carpet.

Most sensitive persons are easily influenced to give way to appetite or passion by evil spirits. A Mr. Adams who lived for a while in London, with Mr. Foster, called me up at two o'clock in the morning, telling me that his friend was dangerously ill. He had returned late from a jolly party of young Americans. He had taken more than was good for him, and I found him lying on his back, snoring in insensible sleep. I prescribed a powerful dose of calomel and jalap, and returned to watch him in his bed-room. Suddenly, Mr. Adams, and I being present, the bed-clothes were tightly rolled downwards as far as his groins. The shirt was then rolled tightly, like a cord, exposing to our view the skin of the chest and abdomen. Soon there appeared in large red letters raised on the surface, the word Development, which extended from the right groin to the left shoulder, dividing the surface into two triangular compartments. These were filled up with sprigs of flowers, resembling fleurs-de-lys. The phenomenon lasted nearly ten minutes, when the shirt and bed-clothes were unrolled gently and replaced as they were at first. Mr. Adams informed me, that on their voyage from America, during a severe storm which alarmed Mr. Foster, he said many spirits were surrounding him and fearing mischief from them, thinking they would throw him into the sea, he threw himself on the floor of his cabin, when the same scene we had just witnessed occurred.

One evening, Mr. Charles Foster accompanied me to the house of my late friend Lord Arthur Lennox. Among those present were the Duke of Wellington, and the reputed editor of the *Times*, who appeared desirous of offering a test to Mr. Charles Foster; and the name of the spirit selected by Mr. D. was that of the *Times* Correspondent in China, whose name having been written by Mr. D. on a small slip of paper and properly folded so as to conceal it completely, Mr. Foster mentioned certain particulars of the death of Mr. Bowly which were not only highly probable, but which gave the assurance that the name of the individual was correctly stated by Mr. Foster before the paper was unfolded. Various other similar phenomena occurred in the course of that evening. If the contemned, the much decried, although the truly important branch of human knowledge known as Mesmerism, or Animal Magnetism, has by degrees led us on to the acquisition of a power new to us, of communicating with our former beloved friends who now enjoy happiness under improved conditions, in other spheres of existence, are we, the cultivators of this knowledge, who have been always actuated by high and honourable motives, to quail before the sordid ignorance, the ignoble slander, the vile social persecutors of those who cater for the lowest prejudices of mankind?

Who that has heard of the facts relating to the turning, tilting, uplifting of tables, and other articles of furniture, who that has heard of the marvellous feats that have occurred in the presence of various American mediums, and especially in the presence of Mr. Home, at the house of Mr. Rymer at Ealing; at the Palace of the Tuileries, where a hand floated over the table, at which were seated the present Emperor, the Empress, one of her ladies-in-waiting, and Mr. Home, would doubt that some invisible agent was operative in the production of the phenomena? Without pretending to embark on a sea of doubts whether the facts be true or not, we may simply aver that we believe the

hand which floated over the table at the Tuilleries offered itself to be kissed by the personages present, and that it took up a pen, and signed the word Napoleon in the unmistakable autograph of the Emperor Napoleon the First.

Why do we believe all this? Is it only because we have been told it? No, indeed. But we know, of our own knowledge, that things quite as wonderful have occurred in our own presence, by unseen agency. At this time of day, when we know of a book sent forth to the world by the Baron Guldenstube, recounting phenomena that have been repeatedly witnessed by friends of our own; when we hear, on good testimony, of the remarkable phenomena occurring in the presence of the Baron d'Ourches in Paris, and of various of our personal friends in America, why should we doubt of the existence of the invisible beings in the air, who are constantly engaged in works of good, or of evil? It is quite absurd to shut our eyes to facts. These either are facts, or they are not facts. If they be truths, no power on earth can put them aside. If they be not, they ought to have fallen into contempt, or oblivion, long ago. But they are daily occurring. What is to be done then? Let us be as obstinate in denying intelligent agency, as my good old friend, Sir David Brewster, or Lord Brougham, that will not mend the matter. We do not consent to bow to the dictum of either of these men. Why should we be guided in our conviction by their dogmatism, however eminent they may be in their respective positions? Lord Brougham's telling me that all dogs are wolves, would not make me believe them to be so, nor would my old friend, Sir David's assertion, that the last thing he would consent to conclude, should be, that the intelligent agents were unseen spirits, make me yield my common sense, that they could be no other.

This chapter might be lengthened indefinitely, for the tales that we could recount of the extraordinary phenomena which have occurred in presence of numerous persons who have assembled to witness them, are of a most marvellous nature; it is very ridiculous that numbers of these persons are ashamed to allow their names to be published because they fear to afford a testimony to truths so remarkable, we can only pity them, for they cannot be persons of the expanded intellect necessary to carry on the knowledge which the world requires for its improvement. We may be told that we are not men of science when we publish these truths, but we would rather sacrifice our reputation for science, than that for a sacred love of truth.

EMMA HARDINGE AT THE POLYGRAPHIC HALL.

MRS. HARDINGE is delivering Discourses at the Polygraphic Hall, King William Street, Strand, on Sunday Evenings at Seven o'clock. Her subjects have been *Foregleams of Immortality*, and *The Soul and its Questioner*. The Hall has been well filled, and the audiences most attentive. The subjects of the next three Discourses will be:—

- DECEMBER 1ST.—*The Divine Government of the Universe.*
 " 8TH.—*The Relations of Science and Religion.*
 " 15TH.—*The New Catholic Church.*

Other subjects will be announced in due course in the *Times* newspaper.

