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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER.

NO. XV.

DR. J. J. G. Wilkinson, a writer whose treatises, according to Emerson, "throw all the contemporary philosophy of England into the shade," has remarked, that "perhaps with the exception of Protestantism, there is not a faith recorded in the world's history but has leant upon supernatural revelations, and these the more bright and frequent in proportion as we approach the primitive ages."

Even this possible exception however is somewhat doubtful, and can be admitted only with considerable qualification. Not a few of the most eminent Protestant Reformers and Divines, as we have in some measure shown, have "leant upon supernatural revelations," and, we may now add, that many of the reformed churches whose influence has been most strongly marked, have claimed for themselves a distinctive spiritual origin, and, that their early histories contain frequent narratives and averments of the spiritual aid by which they were sustained; not to speak at present of special and wonderful manifestations of spiritual power that they have experienced, such as those that have been recently so graphically described in the *Telegraph* by William Howitt; and others of a like kind to which we may hereafter refer. Indeed, "a religion that has not the key of the spiritual world is to this extent a failure, and enjoins its votaries to shoot at a mark that is not set up."

We find the founders of these churches persistently affirming that they received visions and revelations, that they were spiritually inspired and strengthened, that the interiors of their minds were opened to perceive spiritual realities, and sometimes, that they were intromitted into the spiritual world, and permitted to hold converse with its inhabitants.

The sceptic may scoff at all such statements, but the believer in the truth of the Bible-narratives, and the student of human nature who feels the wonder and the mystery with which life is environed, should pause and think ere in relation thereto they pronounce the word "impossible." Doubtless madmen and impostors have claimed for themselves these spiritual endowments, but no explanation is so bald and empty as that which finds in lunacy and knavery the motive-pow-

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er to sway the hearts and understandings of mankind. But whether these pretensions are true or false, it is at least true, that they have been entertained and avowed by men of vigorous mind and earnest soul, and accepted by large bodies of disciples not inferior in capacity, attainments, and culture to their contemporaries. This itself is a significant phenomenon, and evidences that a belief in immediate spiritual action upon our world, through mortal media, underlies much of our religious faith, and influences, though often indirectly, and unconsciously, the thoughts and conduct of men, who in other respects are of widely different character and creed.

Into the truth or falsehood of the respective religious systems which these men and women have taught it is not our purpose to enter, it lies altogether beyond the scope of our present inquiry even were we qualified to judge thereof; but we may point out that the belief in the spiritual origin of a system does not necessarily imply a belief in its truth; nor is spiritual inspiration synonymous with spiritual infallibility. Our spiritual perceptions when opened, and our understandings when illumined by influx of celestial, yea, even of divine wisdom, must still be limited and imperfect. The absolute and perfect truth can dwell only with and in the Being who is himself Absolute and Perfect. Inspiration too is various in its degrees, the majestic tones of the organ cannot be breathed through a tin whistle; the light of heaven itself is refracted and tinged by the media through which it passes. Men may be inspired with just that kind and measure of truth which they are best fitted to receive and impart to others, and no more. But a truth may be presented in undue proportion in relation to other truths, or be wrenched away from the body of truth to which it belongs. The body of truth is a broken body; in its complete form, its perfect symmetry, its dazzling beauty, mortal men know it not, and could not recognize the heavenly vision; glimpses of its presence, and inspirations of its spirit is all to which the most gifted of our race have yet attained.

Seers, Prophets, and men largely endowed with spiritual gifts, are the chief instruments by which God sustains the strength and vitality of his church, and guides the religious instincts of his rational creatures. By their living spiritual fire and their fresh experiences they reanimate the cold and faithless times, and in the place of traditional theology and lifeless churches, the newly awakened spiritual life forms to itself a new body in which it may grow, and by which it can act upon the world around: the new wine is put into new bottles, and, for a time, both are preserved.

Perhaps the greatest christian Seer and revealer of spiritual things since the days of the Apostles has been EMANUEL SWEDENBORG: truly a man upon whose like we shall not soon look again; eminent too in many ways, possessing a completeness of mind and a rounded symmetry of character which it would be difficult to parallel. It is common (alas! that it should be so) to regard ignorance and fanaticism as the natural concomitants of religious earnestness; and especially so, if associated with professions of deeper spiritual experiences, and a relation to the eternal world of a more immediate and intimate nature than men of ordinary minds are conscious of in their own personal history; or, than is familiar to

the society in which they move. To those who think thus, we would specially recommend the study of Swedenborg, not his books only, but himself: they will find him an enigma which upon their principles it will be hard to solve.

We hope the slight sketch of Swedenborg we are about to give may lead the reader to seek a fuller acquaintance with him; he will find ample materials for doing so in the excellent biography of him by Dr. Wilkinson, or in the more recent and cheaper one by Mr. White.

Swedenborg was the son of a Lutheran Bishop, and was born at Stockholm, in 1688. He received the best education that the times and his country could afford. At 22 years of age he took his degree of Doctor of Philosophy, at Upsal, and shortly after set out on his travels in England and the continent. During this time he wrote letters to a friend, detailing the newest discoveries in science, and sent home models of all such inventions as he thought might be useful to his country. In 1716, he accompanied his friend, Polheim, the Swedish mathematician, on a visit to Charles the XIIth., who was so well pleased with him that he appointed him Assessor of the Board of Mines. Besides editing a magazine, he now began publishing various scientific treatises;—*On Algebra, On the Longitude, On a Decimal system of Money and Measures; On the Earth and the Planets; On the Depth of the Sea and on the Tides; and On Docks, Sluices and Salt Works.*

In 1721, he visited Holland, where we again find him publishing several small works on Natural Philosophy, and the application of Mechanics to Docks, Dykes, and Shipping. To improve his knowledge of mining, he left Amsterdam for Leipsic, that he might inspect the different mines and smelting works on his route. At Leipsic, and at Hamburgh he published *Miscellaneous Observations connected with the Physical Sciences*. To this work, M. Dumas, the French chemist, ascribes the origin of the modern science of crystallography. In 1724 he was invited to accept the Professorship of Mathematics in the University of Upsal, but declined the honour. Ten years later, we find him publishing *Philosophical and Mineral Works*, in three folio volumes. In the first part of this book, entitled *The Principia*, he seems to have anticipated some of the most important discoveries in modern astronomy, chemistry, and magnetism.

This work attracted considerable attention to its author. The Academy of Sciences at St. Petersburg appointed him a corresponding member of their body; and the Pope did him the honour of inserting the title of his book in that catalogue of excellent works, the *Index Expurgatorius*. In 1740, Swedenborg published his *Economy of the Animal Kingdom*; and in 1745, *The Animal Kingdom*. Emerson, says of the former of these works, that it is "one of those books which by their sustained dignity of thinking, is an honour to the human race," and of the latter, that it "is a book of wonderful merits. It was written with the highest end, to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive."

Swedenborg soon after published a book, *On the Worship and Love of God*; in which his various teachings are gathered up in a narrative and pictorial form;

but *The Animal Kingdom* may be regarded as his last great scientific work. The first book of his life's history—its mere scientific phases here closes in the 58th year of his age. "Carefully disciplined by thought and investigation in the outer world, through a long series of laborious years, the curtain which separated the seen from the unseen was, for him, drawn aside, and his prepared eyes saw in clear sun-light, those mysteries of life and spirit which the best and wisest of men have most ardently desired to see."†

Swedenborg, in one of his letters, written 1769, says, "I have been called to a holy office by the Lord himself, who most graciously manifested himself to me, his servant, in the year, 1743, when he opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time, I began to print and publish various arcana that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom." He speaks of this privilege as connected with, and in some measure dependant on certain peculiar powers of respiration with which he was gifted. He writes, "my inspiration has been so formed by the Lord, as to enable me to breathe inwardly for a long period of time, without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigour, which is only possible with persons who have been so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them."‡

Swedenborg now resigned his assessorship that he might devote himself whol-

† Swedenborg's writings however, furnish evidence that the opening of his spiritual sight had been commenced long previous, that it had been brought on by degrees, even as after this, it was plainly gradual and progressive.

Thus Swedenborg tells us, that years before the time when spirits began to speak with him *viva voce*, he had seen flames of different sizes, and of different colour and splendour, and that so often, that for several months whilst a certain work (supposed by Dr. Tafel to be that *On the Worship and love of God*) scarcely a day passed in which these did not appear before him.

Possibly, some may think these appearances were simply the *odic* light and flame, the existence of which Reichenbach has since demonstrated; but, in addition to this, in his *Spiritual Diary*, and in the Fourth Part of his *Animal Kingdom*, he speaks, not only of much information given to him in orderly and instructive dreams; but also, of many visions that he received; as well as of changes of state while he was writing, and a peculiar extraordinary light in the writings; and of spirits influencing him "as sensibly as if they appealed to the bodily senses"; and, of "words addressed to me in early morning," of being "commanded to write"—of there "happening wonderful things in the night between the first and second of July," when things "were foretold to me in a wonderful manner on that occasion" &c.

‡ We must refer the reader to Swedenborg's *Animal Kingdom* for an exposition of the philosophy of respiration and of its correspondence with thought.

ly to the mission to which he believed the Lord had called him; (the King however in consideration of his valuable and faithful services for 31 years continued to him the whole of his salary, though by his own special request no addition to his rank or title was conferred on him) and from this time forth he professed to be in the constant exercise of this faculty, with scarce any suspension or intermission to the day of his death. Nor did he assert this as any figure of speech, he always speaks of himself as being really and actively present in the midst of the spirit—persons and scenes which he described. He says himself “to me it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels just as I am with men.” And again “I am aware that many who read the following pages and the *Memorable Relations* annexed to the chapters (in *The True Christian Religion*) will believe that they are the fictions of the imagination, but I protest in truth they are not fictions, but were truly done and seen; not seen in any state of mind asleep, but in a state of full wakefulness; for it has pleased the Lord to manifest himself unto me; he has opened the interiors of my mind and spirit, by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty eight years.”

There is a peculiar earnestness and solemnity in Swedenborg's asseverations on this subject; and while he maintained with firmness the reality of his communion with the spiritual world, and was always open to furnish evidence of its truth, when the occasion seemed to him to require it, of which his biographers furnish several instances; there was yet an utter absence of all boasting and display. When his friend Count Hopken, represented to him that it would be better to omit from his writings the *Memorable Relations* of his spiritual experiences, of which ignorance made only a jest and a derision; Swedenborg replied, that this did not depend upon him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions. Again, when the sacrament was administered to him just before his death, (an event of which he was fully aware) the clergyman who administered it, abjured him solemnly since he had now nothing more to expect from the world which he was so soon about to leave for ever, in justice to the world, to publish the truth in relation to the matters he had advanced, and to recant either the whole or a part of what he had written. Upon hearing this, Swedenborg raised himself in bed, and said with great earnestness, “As true as you see me before you, so true is every thing that I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about them with each other.”

In estimating the credibility of these pretensions, we must of course consider the character of Swedenborg, and the estimation in which he was held by those who had the best opportunities of knowing him. These, all agree, that he was a man of straight-forward child-like simplicity, and utterly incapable of deceit. Count Hopken, says “I have not only known him these two-and-forty years, but also some time since daily frequented his company. I do not recollect to have

known any man of more uniformly virtuous character. * * * He was certainly a pattern of sincerity, virtue, and piety, and at the same time, in my opinion, the most learned man in this kingdom. Another who knew him well, testifies of him, that "he always spoke the truth on every little matter, and would not have made an evasion though his life had been at stake."

In confirmation of this statement of his rigid adherence to the literal truth "in every little matter" it may be mentioned that in 1769, he went to Paris, with the intention of printing there his "*True Christian Religion*." The censor of the Press, M. Chevreuil informed him, on application, that a tacit permission would be granted, but the title must say, *Printed at London*, or, *at Amsterdam*. Swedenborg refused to concur in this evasion; and the work was, *bona fide*, printed at Amsterdam. This anecdote, says Mr. White, was received from M. Chevreuil himself.

But if Swedenborg was not a deceiver, may he not himself have been deluded—the victim of some peculiar form of hallucination? Of that, we must judge from his character and writings, bearing in mind his age, his previous training, the mathematical and scientific quality of genius, his methodical habits, and the orderly, self-consistent nature of the disclosures concerning the spiritual world which he has made. We think these will hardly comport with any such conclusion.

Independant too of the evidence from his own strict integrity, his mental characteristics, and the internal evidence of truth which his narratives present; we have other most convincing proofs of the reality of his intercourse with the world of Spirits, of which one or two instances may be cited.

The Prince of Prussia was brother to the Queen of Sweden, and shortly after his death, Swedenborg being at court, the Queen perceiving him, said, "Well, Mr. Assessor, have you seen my brother?" He answered, "No;" whereupon she replied, "If you should see him, remember me to him." In saying this, she did but jest. Eight days afterwards, Swedenborg came again to court, but so early that the Queen had not left her apartment, where she was conversing with her maids of honour and other ladies of the court. Swedenborg did not wait for the Queen's coming out, but entered directly into her apartment and whispered in her ear. The Queen, struck with astonishment, was taken ill and did not recover for some time. After she was come to herself, she said to those about her, "There is only God and my brother who can know what he has just told me." She owned that he had spoken of her last conversation with the Prince, the subject of which was known to themselves alone.

The following is narrated by J. H. Jung Stilling;—"About the year 1770, there was a merchant in Elberfeld with whom, during seven years of my residence there, I lived in close intimacy. He spoke little; but what he said was like golden fruit on a salver of silver. He would not have dared for all the world to have told a falsehood. His business requiring him to take a journey to Amsterdam, where Swedenborg at that time resided, and having heard and read much of this strange individual, he formed the intention of visiting him. He therefore called upon him, and found a very venerable looking, friendly looking old man, who received him politely, and requested him to be seated. Explain-

ing his errand, and expressing his deep admiration of Swedenborg's writings, he desired that he would give him a proof of his intercourse with the unseen world. Swedenborg said, 'Why not, most willingly.' The merchant then proceeded to tell that he had formerly a friend, who studied divinity at Duisberg, where he fell into a consumption of which he died. Visiting this friend a short time before his decease, they conversed together on an important topic. The question he then put to Swedenborg, was, 'Can you learn from the student what was the subject of our discourse at that time?' The merchant told his name, and Swedenborg then requested him to call in a few days. Some days after the merchant went again to see Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, 'I have spoken with your friend; the subject of your discourse was *the restitution of all things*.' He then related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. The merchant turned pale; for this proof was powerful and invincible."

Springer, who was intimate with Swedenborg, declares, "All that he has related to me concerning my deceased acquaintances, both friends and enemies, and the secrets that were between us almost surpass belief."

Those who would make themselves fully acquainted with Swedenborg's representations of the spiritual world, must study his *Heaven and Hell*, his *Memorable Relations* in his *True Christian Religion*, and his *Spiritual Diary*. Of the last named work, his biographer, Mr. White, says, "the '*Diary*,' as a work, is perfectly unique, for in no literature can we find its counterpart. We have in it, for twenty years, an almost daily record of Swedenborg's spiritual states and temptations; his interviews and conversations with angels, spirits, and devils; and accounts of their pleasures, punishments, and thoughts. No one who makes an intimate acquaintance with this *Diary* will ever after allow a shadow of doubt to cross his mind as to the candour and truth of Swedenborg; for in every page, he will perceive that quiet and solemn earnestness which belongs alone to the upright and honest in heart. In its whole range of experience, he will detect no vanity, shuffling, double-dealing, or anything inconsistent with his published works; § but all is straightforward, open, and unreserved, as truth itself. Although written in the quietude of his own study, and for his own eye and use alone, he could not have been more ingenuous and sincere had the whole universe been looking down upon its pages." George Dawson, remarks of the same work, that "he had found the *Spiritual Diary* so quaint, so undesignedly witty, so awfully wise, such a sublime poem of all the ways, and habits, and customs of men, that its like was not to be found. It was theological but thoroughly practical. * * * He knew not a book so terrible to a man who did wrong, as this bedlam be-called *Diary* of Swedenborg. It was a book that burnt like fire all the foolishness and rottenness of life. It made a man who was indulging in wrong-doing, tremble at the thought of passing from this world into eternity. It was the severest and terriblest vindication of moral justice, of moral sequence, of necessary recompense, and of consequent reward, that was ever written."

: § Two volumes of the '*Diary*' is all that is at present published. We hope the Society for the publication of Swedenborg's Works will soon complete it.

Our remaining space will only allow us, in conclusion, to present the reader with a digest of Swedenborg's representations of the spiritual world; and we do so in the words of the eloquent writer quoted at the commencement of this article.

"A visitant of the spiritual world, Swedenborg has described it in lively colours, and it would appear that it is not at all what modern ages have deemed. According to some, it is a speck of abstraction, intense with grace and saving faith, and other things of terms. Only a few of the oldest poets—always excepting the Bible—have shadowed it forth with any degree of reality, as spacious for mankind. There Swedenborg is at one with them, only that he is more sublimely homely, regarding our future dwelling-place. The spiritual world is the same old world of God in a higher sphere. Hill and valley, plain and mountain, are as apparent there as here. The evident difference lies in the multiplicity and perfection of objects, but everything with which we are familiar is perpetuated there and added to innumerable others. The spiritual world is essentially nature and spirit besides. Its inhabitants are men and women, and their circumstances are societies, houses and lands, and whatever belongs thereto. The commonplace foundation needs no moving, to support the things which eye hath not seen, nor ear heard, nor the heart of man conceived. The additions and pinnacles of wisdom are placed upon the basis which God has laid. Thus nature is not only a knowledge but a method; our introductions to the mineral, vegetable, and animal world, to the air and the sun, is a friendship that will never be dissolved: there is no faithlessness in our great facts if only we are faithful to them, but stone and bird, wood and animal, sea and sky, are acquaintances which we meet within the spiritual sphere, in our latest manhood or angelhood equally as in the dawn of the senses, before the grave is gained. Such is the spiritual world: duration and immensity resuming nature, but subject to spiritual laws."

Human nature repeats itself in every age. The Jews to whom Christ came held to the miracles of Moses, but closed their eyes and their hearts to the greater miracles of mercy which the Saviour wrought among them. The Christian world in general has looked with disfavour, if not with scorn, on the spiritual revelations of Swedenborg, believing that all gifts of the kind claimed by him ceased with the Apostles. And, we may now ask, Is Swedenborg the last of the seers?—are we now shut out from the action of the spiritual world—is the book closed and the vision sealed? It need not greatly excite our surprise, though it may our regret, that many Newchurchmen, as well as Oldchurchmen think so—that they have fallen into that spiritual atrophy from which the teachings of Sacred History, and of Swedenborg should have preserved them; but, ah no! it is we who have walled ourselves around and built up barriers—who have allowed the scales of sense to fall thickly over our spiritual eyes, and thus shut out the eternal world and the light from thence that would beam in upon us. Our credence indeed is readily yielded to what is distant and remote, but we are slow of heart and dull of apprehension in regard to the marvels that are near us and around our path. We all have need to pray for the open sight and simple trust of little children; for in very deed, there are many things hidden from the wise and prudent which the guileless, loving, earnest, childlike mind alone can apprehend.

DREAMS AND FOREKNOWLEDGE.

By the insertion of prophetic, and otherwise extraordinary, dreams, in this paper,—I infer they are in some way connected with Spiritual mediums. May I ask if it is considered so? I more think it may be, from the wonderful and prophetic nature of my sister's dreams, since her great development. Perhaps every strengthening of the truth of this fast-increasing mystery, is worth offering,—and I may record one or two of her latest hallucinations.

Just lately, whilst we were in South Wales, a mention was made to us from home, of a letter awaiting us from a young gentleman, an old friend of ours. Nothing more was said, till the morning after our return; when my sister laughingly said she had been dreaming about it all night, and that in it she had read "Tell Miss B. that a new novel is just out, by the author of *Counterparts*, and that Beethoven is the Hero." My father looked thunderstruck, for the letter contained the very words.

Some time since, she had about as strange a foreknowledge, though a waking one. At a Ball in the country, she met a young lady of whom she instantly exclaimed "—ought to marry *her*!" The young man alluded to, was a friend of ours; at the time, near us; never having seen the young lady. In a few months, the two accidentally met; and almost immediately, were engaged to be married. And it was strange that, at a separate party, after this wedding, my sister saw the *lady's* brother and was walking up to salute him; when she started back in wonder at having mistaken so dissimilar a person for our own friend, the *lady's* husband, and she had no idea of there being any connection. It is quite customary for her to dream beforehand of any, even trivial, coming events; and *delusively* to see what is *presently* to be in *reality* presented to her view. It is only a few days since she was surprised by a supernatural intimation, from what I believe, must be "a spirit voice": (if I may lengthen my paragraph still more, so as to give it.)

Whilst standing ruminating in her dressing room, distinctly a voice spoke in her ear "The bird is caught." With an impression, but scarcely an understanding, she rushed to an adjoining room, and found a canary hung by its head. This is the only instance of Spirits speaking with an audible voice, that has yet come under our own immediate notice: and I believe it is not yet so general, as to be unworthy of report or notice. Countless other dreams are continually visiting her with their forewarnings—but they have chiefly to do with family occurrences which would be tiresome to repeat. One rather portentous one, is remaining to be fulfilled; and its nature is so unusual and remarkable, that I think I shall venture to record its verification when it occurs.

"TEACHER."

SPIRITUALISM IN AMERICA.

A correspondent of the *Glasgow Herald* favours the editor with the following communication. Without pledging ourselves in any way to the opinions expressed, we give it a space in our columns:—

Sir,—This is a very strange creed. The votaries of Spiritu alism believe that

the spirits of the dead can, and do, communicate with the living, and that they do so through a party called "a Medium." The thing appears so absurd that, in Britain at least it is laughed at. Nevertheless, the doctrine is firmly believed in New York and over a wide range of the United States, and this, too, not by ignorant people, but by physicians, lawyers, merchants, and other persons of education.

The following curious incident connected with this subject occurred last autumn to an Edinburgh medical gentleman and his lady, in the course of a tour through the States. He had frequently heard of the Spiritualists during his trip, and of many extraordinary cases, but he treated the subject with the most perfect incredulity. Happening, however, when in New York, to hear of a Medium in that city, famous for his wonderful responses, the Doctor resolved to pay him a visit and put him to the test. He did not mention his intention to any one except his wife, who accompanied him. They were shown into a room, where the Medium sat at a table. He knew nothing whatever of the Doctor or his wife, or they of him. No names were given.

The Medium then requested them to write on separate pieces of paper the questions they wished to be answered, and to mark each paper in such a way as to indicate distinctly the particular spirit for which it and the relative questions were intended, but without allowing the Medium to see or know what was written. Each paper was then to be folded up, with the writing entirely *in the inside*, and placed on the table beside the visitors themselves, the Medium sitting at the opposite side, away from them altogether.

The Doctor's wife wrote her questions first. She marked one paper, "to my mother;" a second, "to my sister;" and a third, "to my brother." The questions in each were different. The three papers were then folded up carefully, all she had written being inside, and then placed by her on the table, close to herself. All this time the Medium sat at a distance, and matters were so managed that it was impossible he could see a single letter of what had been written. The result was then waited for.

After a very short time the table rocked a little, then stopped, and one of the papers jumped several times; the other two did not move. The Medium then said:—"Only one of the spirits you have invoked will communicate on this occasion—namely, the one alluded to in the paper which has moved." The lady recognised the paper which had jumped to be one she had marked inside to her brother. Immediately the Medium began to write on a piece of paper before him, as if under some peculiar impulse, answers to the questions, and to the astonishment of the visitors, not only was the lady addressed "dear sister," but the answers were signed by the brother's name in full—both Christian name and surname.

The Doctor next wrote down his questions in the very same way, marking one paper "to my father," another "to my mother;" and a third "to my grandfather." Again the table rocked, and two of the papers jumped as before the third remaining motionless. The Doctor recognised the papers which had moved to be those marked respectively to his father and mother. The Medium made the same remark as formerly, that two of the spirits only would at present communicate, or,

as he called it, "manifest." He began to write, and, to the visitors' renewed astonishment, in both sets of responses the Doctor was designated "my son," and one of the papers was signed by his father's name in full, Christian name and surname; the other with his mother's initials.

The answers are of little consequence. The singular fact is the signature. How could the American possibly have known that his visitors, were putting questions to deceased relations at all? They might, for anything he apparently knew, have been enquiring of Oliver Cromwell, Sir Walter Scott, or any one else. But, supposing that the Medium did, by some means unknown to the visitors, ascertain that relations were addressed, how could he know—1st, the name of the wife's brother? and secondly, the Christian name of the Doctor's father, which is different from the Doctor's own, and the initials of his mother? The surnames of both the Doctor and his wife are, moreover, very rare in America.

The Answers, with the signatures attached, are at present before the writer of this letter. They are written in the Turkish fashion from the right to left, in a bold distinct hand.

On being questioned, the Medium said, that when the spirits communicated as they had done on the present occasion, he felt a peculiar sensation, which impelled him to write as he did, as if by some unknown power and that he could not account for it.

The above facts may be relied on. No theory is offered; but the simple question is now propounded. How is the seeming mystery to be accounted for?—*From the Aberystwith Observer.*

MR. GILBERT'S LECTURE. This was delivered the 23rd of May at the Music Hall, Store Street, Bedford Square, London, and was attended by a large and influential audience of the leading inquirers into the truths of Spiritualism. The lecture was listened to throughout with marked attention, and was illustrated by several enlarged copies of the remarkable Spirit-Drawings of which the Lecturer gave a description, and showed the inner meanings which each contained. The whole lecture was of a deeply religious character, and insisted on the aids which Spiritualism would give to science and art, when the mind should be fully embued with the inner teachings with which it is surrounded. The Rev. T. L. Harris, the wonderful spiritual Poet, and teacher, New York, was introduced to the audience and took the chair amidst the enthusiastic greetings of the audience. His presence is a remarkable one, bespeaking the deep spiritual gifts of his soul, and when at the end of the lecture he was called forward and spoke some burning words, the audience was as it were electrified by his deep-souled utterance. The strongest wish was expressed that he would not leave London without giving us an opportunity for hearing him more fully, that we too, on this side of the Atlantic, may know the height and depth which have been given to this son of spiritual faith.

Another lecture on Australia and the Gold country, and illustrated with diagrams will be given by Mr. Gilbert, at 8 o'clock, on Monday the 6th of June, at the Music Hall, Store Street, of which the proceeds will be devoted to the assistance of a friend well known to Spiritualists, and whose necessities require the kind aid of those who are entrusted with the power to administer to the poor in this world's goods.

MESMERISM.

The subject of Mesmerism is so intimately connected with that of Spiritualism that no apology is needed for occasional notices of that branch of phenomena. We however feel reluctant to advise the indiscriminate use of a science so little practised and still less understood. Many of its professed advocates are its worst enemies, and for this reason we propose to be somewhat careful in selecting any cases for publicity. M. Adolphe Didier has kindly promised to supply occasional notices of extraordinary phenomena occurring in his presence, and we think the following extracts from Miss Job's circular will show some of the uses of this much neglected science. We are in possession of additional testimonies to this lady's success as a Mesmerist.

TESTIMONIES.

Mesmeric Infirmary 36, Weymouth Street, Portland Place.

We, the undersigned, members of the Council of the Mesmeric Infirmary, hereby certify, that MISS MORTIMER JANE JOB has regularly and successfully practised Mesmerism at the Infirmary during her probation, and we consider her to be competent to follow Mesmerism as a profession.

JOHN ELLIOTSON, M.D.
THEODOSIUS PURLAND.

April 3rd., 1852.

1853 { Admitted, August 29th.
Attended, September 12th. Rheumatism attended with Gout.

CAROLINE BRYANT, age 44, residence 18a, Cleveland Street, Fitzroy Square,* states,—That thirteen months I had an agonizing pain in my left shoulder, which gradually increased, and descended down the arm producing a kind of numbness with a pricking sensation at the ends of the fingers, and which subsequently caused me to drop everything I took hold of: indeed I quite lost the use of my thumb and fingers. I suffered in this way for twelve months. Sometimes I tried mustard poultices, but without success; sometimes I found a little relief when I placed my hands under my pillow at night. I suppose the warmth eased me from the time, when at last I began to fear that I should lose the use of my hand and arm altogether, and suffer as my husband had done from the loss of his; when I was induced to try the power of mesmerism as I had heard of many cures performed through its agency at the Infirmary.

*Witness, Thomas Gardiner.
Mesmeriser, Miss Job.*

Weekly reports as under:—

Sept. 20th.—Much relieved.
Sept. 27th.—Still improving.
Oct. 4th.—Almost cured.
Oct. 11th.—Cured

Oct. 12th.—Returned thanks to the committee for the kindness she had received, and the cure performed by her Mesmeriser Miss Job.

THOMAS GARDINER, *Secretary.*

* Now residing at 42, High Street, Camden Town.—October 27th., 1856.

Miss KEY presents her compliments to the Committee of the Mesmeric Infirmary, and wishes to express her thanks for the benefit she has received from Mesmerism. She has exchanged restless nights for quiet and undisturbed sleep. She is relieved from oppression on the brain, and is sensible of decided increase in general strength. She has a feeling of health, and a capacity for enjoyment,

such as she has not had for a very long time, and is so convinced of Mesmerism being a most pleasant as well as efficacious remedy, that she shall be ever glad to recommend it to others.

Miss Key wishes also to bear testimony to the attention and care which she has invariably received from Miss Job.

January, 1856.

Case of Epilepsy.

Tooting, July 29th., 1856.

DEAR MADAM,—It is with much pleasure I have to inform you that I believe myself to be perfectly cured of my fits, never having had a single attack since you commenced mesmerising me. I had suffered from them, more or less, from the age of 21 to 39, and had tried every remedy that different Physicians prescribed amongst whom were Dr. Silvester, Dr. Rich, Marshall Hall, and Dr. Williams. I was cupped, bled, and leached, had a seaton in my leg, and took an incredible quantity of medicine; but since I began mesmerism, I have taken none except seidlitz powders, therefore, I think I may safely attribute my cure (through your perseverance and judgment) to Mesmerism, and I shall always feel great pleasure in recommending you as an operator, and trust you may always be as successful in every case as you have in mine.

Mrs. Perry unites with me in kind regards, from yours truly,
To Miss Job.

P. PERRY

The Honourable C. C. B.

Miss Job mesmerised me for nearly three months of this year, during which time I found her punctual, attentive, gentle, and patient. The benefit I derived from her care, I shall ever speak of with gratitude.

Miss Job is a powerful mesmeriser. My complaint was an affection of the eyes, and I applied to Miss Job by the advice of my Physician.

CAROLINA COURTENAY BOYLE,
London, July 1856. Spinster, of Portishead, near Bristol.

M. J. J. could add many more cases where Mesmerism has proved effectual in Typhus Fever, St. Vitus's Dance, Insanity, &c, she has only given publicity to the cases of those who have freely volunteered their certificates.

ADDRESS,—M. J. Job, 27, Upper Southwick Street, Hyde Park, London.

WHAT THE OPPONENTS OF SPIRITUALISM SAY.

(Under this head we propose to insert, from time to time, short extracts from the writings and speeches of those who pretend to be a great deal wiser than ourselves, so that wisdom and folly may be heard in their own defence)

SPIRITUALISM. London: Pitman Paternoster Row.

We have received, from time to time, the "British Spiritual Telegraph." They are painful to read, because they savour of "the mind diseased;" whether the monomania of the Spiritualists arises from "a rooted sorrow," we know not; still, we repeat, that we regret to find that in the year 1859 the superstitions of past centuries still remain, over which, it were hoped, the improved intelligence of the age had performed a requiem. Among the questions put by the Editor of the publication is, "Is it contrary to Scripture for man to hold communion with Spirits?" We tell the Spiritualists that when they meet with spirits, by all means to have a dish of chat, and to advise those departed spirits who will persist in "making night hideous," to adopt some other communication with us "in the flesh," rather than by "knocks" and "raps;" we can exchange these ourselves,

without spiritual interference. Among the collection of "facts" of "Spiritualism," we have some odd "stories" of which we will give a few examples :—

A lady walking in the country, saw a pond and two little children playing by the side of it. Whilst she was looking at them, they fell into the water, and she saw them drowning. The next day she got a letter from where her two children were at school, telling her of their deaths in the way she had seen in her spirit vision."

"A lady, whose husband's conduct to her had been the cause of their separation, and of his going abroad, saw one night the vision of an angel standing by her bed. The idea of her husband was at once impressed upon her mind, and she said aloud, "Oh, forgive him!" The angel answered her—"He is forgiven. He is now immortal." The next day she wrote down the particulars without saying anything to any one, and sealed it up, waiting for what she might hear. In due time she received a letter that he had died that very day under circumstances that gave her good hope that the angel's beautiful words were true."

Perhaps the lady's conduct was not altogether free from blame, which caused her to "say aloud, 'oh, forgive him.'"

Among other instances of spiritual trickery, we have one of a person tying a pocket handkerchief in all manner of "hard knots," and putting it in a room at night, where *nobody* could get at it; well, in the morning, it was found that some spirited spirit had entered the room (by the key-hole, perhaps), untied all the "hard knots," and placed the handkerchief, as if fresh mangled, on a chair. A rare spirit this, to solve "knotty points." But, seriously speaking, it is grievous to find people absurd enough to write such trash—worse, to find people placing credence in such trash, and still worse, to hear that William Howitt, assisted by his wife, the gentle Mary Howitt, is the Editor.—*From the Cambridge Independent Press, May 14th, 1859.*

[We will gladly do what we can to relieve our Reviewer of the grief under which he is labouring in reference to William and Mary Howitt. The former has, from time to time, kindly supplied us with very excellent articles on the subject of Spiritualism; but beyond that he is in no way responsible for anything that appears in our columns. As to his wife, Mary Howitt, we shall feel proud at any time to have the aid of one so gifted with the art of touching the home-strings of life. We are afraid our reviewer partakes a little of "the superstition" of "the year 1859" a sort of horror that unfits the person affected for calm thought, and close investigation. A second reading, in his cooler moments, may greatly assist him from falling into such mistakes as he is at present labouring under. Ed.]

A NEW LIGHT ON SPIRIT-RAPPING.

At a recent sitting of the French Academy of Sciences, Dr. Jobert de Lamalle read a very interesting paper on the curious practices of mediums, by which they play on the credulity of the believers in spirit-rapping. A short time ago Dr. Jobert was requested to visit a young girl, who, not seriously ill, was labouring under a curious affection, consisting in a certain noise, like a succession of knocks, issuing from her person. Her friends had already begun to attribute

these knocks to a supernatural case; but Dr. Jobert, after some investigation, discovered that they were caused by the peroneus, a muscle of the leg. There are, indeed, two muscles of this name, the longus and brevis, the former arising from the fore part of the head of the fibula, and ending at the root of the metatarsal bone of the great toe, and the other arising from the external part of the fibula, passing under and ending at the metatarsal bone of the little toe. Both these muscles aid in turning the foot outwards, and extending it a little. The tendon of the former runs along the groove in the os cuboides, and it seems it is there it may produce the noise described. In the case of Dr. Jobert de Lamballe's patient the noise was involuntary, and owing to a slight local imperfection, but with a little practice it may be produced at will; and this acquired faculty, as Dr. Jobert showed, is the whole secret of mediums and spirit-rappers. The muscles and tendons, both of the leg and shoulder, are equally liable to produce such noises. A lady has been known to produce them from her hip by assuming a certain posture. Certain conjurors are so clever at this kind of exercise as to produce a kind of harmony by a succession of knocks. Some have been known to imitate the tune of a dance or a popular march; others to make their audience believe they heard the dead rising from their tombs, or soldiers reviving from the dust of the battle-field, and falling into rank again to continue their march.

Some years ago Dr. Schiff, in the United States, made a similar discovery and delivered several public lectures, in which he showed that what were supposed to be the replies of spirits were nothing more than the effects of muscular motions caused by some local injury. But credulity is so tenacious that few paid any attention to him, although he accompanied his lectures with practical demonstrations. We cannot foresee whether Dr. Jobert's fresh exposure of such impostures will put an end to the superstition of spirit-rapping, but his communications produced an immense effect at the sitting, some wishing him joy, others on the contrary, giving him to understand that his disclosures were by no means palatable to them.—*Aberystwith Observer*.

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SPIRITUALISM AND SCIENCE UNITED.

Mr. J. Jones, of Peckham, states his belief, that thousands of Facts have, and are occurring in our day, illustrative of the belief of Spiritualists in Apparitions, Predictions, Warnings, and Visions; that those facts are lost from a dislike to pen the statements for the public press:—GOD is good; let our friends show their thankfulness to Him by relating for the good of others incidents which show that

“God moves in a mysterious way,

His wonders to perform.”

Mr. Jones states he will be much gratified by friends forwarding a free and frank narrative of any FACTS as *private* communications: he would rather gather knowledge from facts, than theories, in preparing his intended work for the press.—Address Mr. J. Jones, Peckham, near London.

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OPEN AIR MEETINGS. The Spiritualists of Haworth have been requested by their Spirit friends to hold an open air Meeting on Sunday June 12th, in commemoration of the day of Pentecost. The meeting is to take place on Pennaiston common, near Haworth, at one o'clock p. m.

Mr. B. Morrell will speak at the above place at Ten o'clock in the forenoon; **SUBJECT**, "What do Spirits communicate?"

Those who believe that the arm of God is not shortened; that he still loves and watches over his children; that an outpouring of his spirit is as possibly now as it was 1800 years ago, are requested to attend.

QUERIES.

MADAME ST. AMOUR. Can any of your correspondents furnish an account of the life and experiences of Madame St. Amour subsequent to her leaving France?—T. J. A.

What is the amount of subscription you will require for vol IV?—W. L.
[Ans. For one copy 2s. 0d; two copies 3s. 0d. etc. etc., postage included. Six copies sent post free. Ed.]

:O:

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