

THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 2.—Vol. IV.]

JUNE 15th, 1859.

[Price 1d

“SUPERSTITIONS” PROVED NO SUPERSTITIONS,

OR,

SUSPENSION IN THE AIR.

A writer in the *Spiritual Telegraph and Preacher*, for May 7th, under the above title, gives the names of several very creditable persons, who have witnessed “with their own eyes a man suspended in the air without physical contact, and wafted up and down, and carried backward and forward for about twenty minutes”: this circumstance, together with several analogous physical movements he considers as illustrative and confirmatory of a common law by which similar phenomena possibly occurred as recorded in the spiritual history of past ages. He says:—

“Among the stories, concerning which we must modify our suspicions of falsehood, are a considerable number which speak of suspensions of persons in the air, similar to that referred to as witnessed by Dr. Gray and others. For instance, Galloni (as cited by Butler), mentions several extraordinary raptures of St. Philip Neri, in which his body was raised from the ground some yards high, “at which time his countenance appeared shining with a bright light.” In a note on the above, Butler continues:—

“We find the same authentically attested of several other servants of God. St. Ignatius Loyola was sometimes seen raised in prayer two feet above the ground, his body, at the same time, shining with light. The like elevations are related in the lives of St. Dominick, St. Dunstan, St. Philip Beniti, St. Cajetan. St. Albert of Sicily, B. Francis of Assisium, in his life by Chalippe, and others. Many of the authors of these lives, persons of undoubted veracity, testify that they themselves were eye witnesses of these facts; others were so careful and diligent writers that their authority can not be questioned. Thus Frivet tells us that St. Richard, then chancellor to St. Edmund, Archbishop of

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

Canterbury, one day opening softly the chapel door, saw his Archbishop raised high in the air, with his knees bent and his arms stretched out; but falling gently to the ground, and seeing his chancellor, he complained to him that he had hindered him of great spiritual delights and comfort. Dom. Camlet, an author still living, and a severe and learned critic, assures us that he knows a religious man who, in devout prayer is sometimes involuntarily raised in the air, and remains hanging in it without any support. Also that he is personally acquainted with a devout man to whom the same has often happened, (*Calmet Diss. sur les Apparitions*, chap. 21.) See in the life of St. Theresa, written by herself, how, notwithstanding her resistance, her body sometimes was raised from the ground. Whether these persons, and others to whom the like may have happened, were raised by the invisible ministry of angels, or by any supernatural operation immediately derived from God, is uncertain, and probably what they themselves could not determine, any more than St. Paul could perceive whether he was carried up to heaven in his body or out of his body.—(*Butler's Lives of the Saints*, Vol. V., May 26, *St. Philip Neri*.)

The case of St. Philip the Apostle, after he had baptised the Ethiopian eunuch, being caught up by "the Spirit of the Lord," so that the eunuch saw him no more, and afterward being found at Azotus, some thirty miles distant, has often been cited as a more ordinarily emphatic demonstration of an existing divine or spiritual power or law by which these suspensions and transportations may take place under favorable conditions. As the types of all spiritual possibilities are set forth with more or less distinctness in the life of Jesus, so we find exemplified in his experience this law, or power, of physical suspension and transportation, and particularly in the case of his suddenly, while walking on the water, appearing to his disciples, while the latter were in a ship far from the land, they having, when they embarked, left their master behind, on which occasion the disciples, as it appears, were alarmed, thinking that it was a Spirit instead of Jesus that they saw, (*Matt. xiv., 25: 26.*)

The occurrence of such extraordinary phenomena must not, however, be regarded as a demonstration of the absolute truth of the religion of those who are their subject, inasmuch as, regarded in this light, they would prove entirely too much. For it is related by Eunapius, a Platonic philosopher, in his lives of Jamblichus and Porphyry, who were enemies of the Christian religion, but eminently endowed with spiritual gifts of an order differing from the Christian, that they were often raised ten cubits into the air, and were seen surrounded by a bright light. The suspen-

sion of Henry Gordon in the air, as witnessed by Dr. Gray and others, and the same thing that occurred to Dr. Edward Fowler, must also be offset against any argument for the infallibility of the Romish religion, that may be derived from the like wonderful prodigies as happened to the, no doubt, very excellent and Christian devotees whose cases are referred to above. A deep abstraction of the mind from the scenes of the sensuous world, and an entire absorption of the faculties in supersensuous and spiritual themes, furnish the requisite conditions on the human side, for the occurrence of these phenomena, *whatever* the religious principles of the subject may be. These are the conditions which, when sufficiently perfect, admit of the direct conjunction and action of an ultra-terrestrial power, and when that power is supplied, the result will ensue, irrespective of the specific moral character of the agent, whether divine, angelic, or of an opposite nature."

MIRROR SEERS, AND VISIONS.

THE Spirit from the Lord, acts upon Man now as in olden days; there are diversities of gifts, but the same sun shines, and by its light and power, vivifies and developes the Rose, and the Forget-me-not; notwithstanding the difference of shape and color: many roses and forget-me-nots, seem natural to the soil, and develop their powers and beauties without any apparent effort; whilst others, from unfavourable circumstances, require the aid of cultivation, they require the gardener and the conservatory: so with spiritual Mediums, some develop their powers without cultivation; whilst others, require artificial stimulants: this is more needful in northern latitudes, and flat countries, where the chilliness of the surrounding atmosphere, preys upon the vital heat; requiring man to eat coarser food, and that, more plentifully, to keep up the temperature of the body; and again, on flat alluvial lands the powers of seers are kept in check, and only by fits and starts are those seen to flash into existence, causing the action of spirit beings on such to be occasionally perceived under the phase of Dreams, Visions, Apparitions, Presentiments, and got rid of by the every day expressions of "strange" "curious" "imagination" &c. Remove those persons to hilly quartz districts, and the developments are much more frequent: because the *aura proceeding from the Crystals clarifies the nerves* of the human body; and like a mirror, when freed from the humid exhalations of the valley, they become the instruments for producing those extraordinary superhuman manifestations of power, developed in various ways. The more tropical the climate, the more powerful the manifestations. Northern mediums are mere dwarfs in comparison with those in

southern regions, in all that pertains to Spirit Manifestations, whether physical or mental.

In our own climate, so powerful is the soil or rock on which our houses are built, that a person may be a good medium at one end of a town and a bad one at the other, if circumstances cause a change of dwelling. There is a peculiar kind of yellow sand, and pebbles, which will deprive the best clairvoyants of nine tenths of their power while they stand on them, whereas another kind of sand and pebbles, I need not now name, will, if the mind of a clairvoyant be not actively engaged at the time, induce clairvoyance. The statements I now make are new to science, and are the results of my personal experiments; they unveil one of the causes of the apparently erratic powers of mediums; to those who enquire, How can these things be? we say, look at photography, the chemical elements were in existence from creation, but the due combinations and manipulations of those chemicals for sun likenesses, were not known; so with that third part of man the body, a compound of lime, magnesia, salts &c., which varies in quantity, and *quality* in persons according to the stock from whence they spring, and the food they usually eat—differing as much in the texture and fineness of flesh, as the mutton we eat at our tables; and therefore producing as varying results in Mesmerism, Clairvoyance, and Spirit power influence. One of these phases of power, is mirror seership—where, without the slightest mesmeric manipulation, the seer has, in a prepared mirror, a series of dissolving views, giving living, moving pictures of things past, present, and to come; and also illustrations of subjects or principles, by means of parables; rich in scenery, and vivid with symbols; *seen* as living, moving incidents, instead of *spoken*; conveying advice, reproof, warning etc; so that, instead of reading a book on any given subject, and trying to create images ourselves from the language of the author; the mind and *actual* images of the author, are portrayed in the mirror to the seer; and, as a man conversing with his friend or adviser, he asks questions; and as rapidly as we could have an answer in ordinary conversation, does the answer appear pictorially, and then fades away: the figures in the scenes moving, and acting, as if the seer, were seeing the very incidents transpiring. Sometimes the answers come, as written or printed on the mirror, remain till the scribe has written down the words, and they then dissolve, and the continuation of the sentence appears: at the end of the sitting, the scribe reads the vision and words, and if there be any error, instantly appears in the mirror, the correction. In mirror manifestations, we seem to have the gorgeous imagery of the Eastern nations, convey-

ing truth by metaphor or simile ; an interesting proof of eastern letter writing, was lately given in the Sultan of Turkey's letter, to the daughter of the French consul, who was some time ago killed, through the fanaticism of some Mahomedans. An Englishman, would have simply in a matter-of-fact manner, referred to the incident which had cost the girl's father his life ; and prayed the acceptance of £. s. d. But the Sultan sends his letter " to the Western flower, and trusts that the dew (the cash he sent) may fall on her drooping heart " &c. In the mirror would appear, the image of a western flower, perhaps the snowdrop, and the dew falling on the leaves and flowers, till the little globes of brilliants, shone as mirrors with the image of the sun ; rich in beauty and loveliness. But enough ; now for the "SEER" of the examples of mirror visions about to follow. He is a man about 40 years of age—a poor man, an afflicted man, a good man :—and my four years knowledge of him, make me know he is a trustworthy man. Thinking he was dying, and hearing about Spirit Manifestations, he had frequently expressed a strong wish to know something about them. I mentioned that I had two mirrors and a large ball, about the size of an orange, of rock crystal, which some people on looking at, saw visions—natural, spiritual, and celestial. His earnest desire to see one, led me, some three weeks ago, to place a mirror before him ; and at once, the faculty of seership was developed. The following are the visions etc. of the first sitting ; since then, there have been two sittings weekly, and the visions and replies to questions have been fully as interesting as the first.

Last Sabbath, about two o'clock, I, remembering I had an appointment with the seer at half past three o'clock ; penned down some twenty seven questions for the mirror spirit to answer, if they would not interfere with the course of visions it was desired should be given to me. After the first vision, to which I have given the name "The Good Man" I asked three questions. The first was "Have you ever seen the human soul leave the body?" The answer was "Yes, often." Second question. "Will you favour me with a vision of a soul leaving the body?" Without any delay, a change took place in the mirror, and then was depicted a scene filled with life-like exactness, of the sick room, the dying woman etc. ; possibly I may hereafter transcribe the memorandums taken, Be it remembered, that all these conditions, are subservient to the great fact of

SPIRIT POWER ON MAN.

The experiences I have had, confirm that vital scripture axiom, "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell, whence it cometh, or whither it goeth : so is every one."

that is born of the spirit" and every one acted upon by the spirit. No matter how well adapted the physical organization of the seer, the spiritual barometer requires the influence to come, or it will not act. I have had crystal, and mirror seers and secesses, who on sitting down, have seen visions of surpassing grandeur; but who through circumstances of their own creating, have not been "employed" by spirits, though they have anxiously wished, and regularly sat day after day, hoping that visions would again come: but it is as stated by the angel to Zechariah when he *wakened* him out of sleep—*talked to him*—then *showed him a vision* and said "Not by (human) might nor by power, but by my spirit saith the Lord of Hosts."

Peckham.

JOHN JONES.

EXTENSION OF THE REVIVAL TO IRELAND.

Having recently noticed the religious revival in South Wales, especially at Aberystwith, and again at Aberdeen, our readers will not be surprised to find that it has appeared in Ulster with great force, and with its usual but wonderful characteristics: first appearing to gain access, or at least strength, in many cases by attacking the physical organism, and thus making a highway for the entry of the spirit stirring force into the soul.

The following account, which is valuable for the minuteness of its descriptions, we extract from the *Ballymena Observer*, and from a private source we learn that the same spiritual phenomena are still in full activity, and that the movement is spreading. The subject is worthy of a fuller investigation than we have yet seen bestowed upon it. The article is headed—

RELIGIOUS REVIVAL IN ULSTER.

"This remarkable movement or Religious Revival originating at Connor, became strongly developed at Aboghill and from thence spread along a broad tract, including the entire line of country from Toome to Rasharkin. The first decided appearance of the prevailing sensations northward of Ballymena happened at Laymore, in the parish of Kilepmiela, about two miles from this town, on the evening of Sunday 17th ult. On that occasion a deputation of the converted, from Aboghill, conducted open-air service of prayer and exhortations at an immense assemblage of the neighbouring people; and in the course of these services some of the audience were very suddenly and remarkably impressed. Before the following morning ten persons who had attended the meeting exhibited all the symptoms heretofore described so peculiar to the visitation; they were suddenly struck with great pain and weakness of body, a nervous twitching, or quivering of the muscles, fearful agony of mind, and a torturing sense of sin, as indicated by loud impulsive cries for pardon, and earnest supplications for reconciliation

with God. The duration of this paroxysm is more or less lengthened—in some cases it extends over three days—but is always succeeded by peace of mind and reformation of character. The external symptoms in one case have been minutely described to us. The person affected was a married woman, of middle age. *She appeared to be greatly excited and feverish; her pulse was quick, there was a hectic tinge upon the cheeks, her eyes were partially closed and bloodshot, and her face was streaming with perspiration.* Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain, and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman her house was visited by hundreds of the neighbouring people. *She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another, yet she prayed with intense fervency, and exhorted the people to repentance with the most astonishing fluency and accuracy of speech.* This case, like many others, was accompanied by visionary scenes—*illusions, certainly, but of a very extraordinary character.* Among other things she maintained that *a Bible, traced in characters of light, was open before her; and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it.* It is an undoubted fact that *she repeated with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament, applying them in an appropriate manner in connexion with the prayers and exhortations wherein she was incessantly engaged!* but these perceptions gradually faded in her progress towards recovery, and entirely disappeared on restoration to her ordinary health.

During the following month the movement made considerable progress at Laymore, Cluity, and the neighbouring townlands; and on Sunday evening last an assemblage, numbering from 1,500 to 2,000 people, many of them from Ballymena congregated at a prayer meeting in the open air near Kilconriola. The audience arranged themselves upon the green slopes of a spacious worn out quarry-pit, and the services were opened with prayer, conducted by some religious people of the locality. Three members of a lay deputation from Aboghill then successively addressed the assemblage; and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred among the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carncoagh. Some excitement immediately ensued, and other cases followed in rapid succession. *Within a half an hour fully twenty people of the audience were laid prostrate; some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony.* The excitement now became intense, and the scene that ensued baffles all power of description. The audience became separated into groups, each eagerly surrounding some particular case—the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Some members of each group were praying with or over the persons impressed; others

were in like manner singing psalms ; women were wringing their hands in a fearful state of agitation ; strong men were shedding tears, and the entire assemblage appeared under an influence of the most solemnising character. We understand that, in all, 32 cases of decided impression or "conviction" occurred upon the ground, and in each instance the parties were carried away, removed on cars, or assisted to their places of residence by their respective friends. The meeting assembled at six o'clock. The manifestations commenced about eight, and in some cases the parties affected were not in a condition for removal from the locality till near midnight. The only clergyman present on the occasion was the Rev. Mr Robinson, of Broughshane. He took no part in the proceedings, however, until the manifestations occurred ; but from that time until a very late hour he remained on the ground praying with great earnestness over some of the parties impressed, and expressing his opinion that the power of God had been mightily manifested on the occasion. Seven additional cases occurred among parties who had attended the assemblage, while on their way homewards : and within the following three days the numbers found "stricken" in the neighbourhood, including 20 or 30 within the town of Ballymena, have been estimated at fully 150. In some of the latter cases the cries of the "stricken" party, when suddenly attacked are described as really frightful ; and a gentleman of unquestionable veracity assures us that, in a particular instance, *they were distinctly heard at the distance of three-quarters of a mile.*

Prayer meetings have been held in various districts of Ballymena every evening of this week ; and the local excitement in connexion with the revivals has been increased by the fact that some members of the Roman Catholic Church, now under the influence of the prevailing movement *have obtained the spiritual guidance of Protestant ministers.* Many cases of very decided impression have occurred in the town and vicinity of Broughshane ; and within the last few days similar mysterious operations have become prevalent in the neighbouring district of Grenravage, — *Ballymena Observer.*

These "mysterious operations" as they are called, rather than "illusions," are as remarkable as any we record in our columns, and are valuable contributions as coming from what is called the *independent press.* The world must indeed be in want of such manifestations, when their even awfully striking reality, can be spoken of as "visionary scenes—illusions certainly." What more could be done to convince sceptics of the great fact of Spiritualism and of the inner forces of the spirit, than is here recorded ?

HON. JUDGE EDMONDS.

The learned Judge continues his series of letters to the *Tribune*, which are again re-published by Mr. Partridge, in the *Spiritual Telegraph and Preacher.* We should be glad if our space would permit us to quote more lengthily from his interesting pen, and we have the pleasure to add that he kindly offers to render us occasional aid of this kind. The following is from his second article :—

"The first signs of mediumship in me came when I was alone in my library, and in the form of an impression on my mind. It might be called imagination, for it was very like the process of building castles in the air, and yet it was different. It was presenting to my consciousness an acting, continuing scene, with a lesson told by the totality of the incidents. The process was novel to me, and I watched it with a good deal of interest. I discovered that I had nothing to do with it, but to be a passive recipient of a train of thought, imparted to me from a source outside of or beyond myself: that is, the thoughts did not originate in my intelligence.

My next step was to behold a scene presented to my vision like a moving panorama, and not mental impression. I seemed to see, though I know I did not see with my usual organs of sight. And it was remarkable that the intelligence that was dealing with me, presented the picture more or less rapidly, as it discovered I had taken in its details; and after going through with it once thus deliberately, it presented it to me a second time, but more rapidly, evidently for the purpose of so impressing it on my memory that I could narrate it.

My next step was to see an individual Spirit, that of an old friend who had been dead six or eight years. I was in my room at work, not thinking of him, and suddenly I saw him sitting by my side; near enough for me to touch him. I perceived that I could exchange thoughts with him; for, in answer to my question, he told me why he had come.

Next I beheld Spirit-scenes, which I was told were the actual, living realities of the Spirit-world, scenes in which individuals and numbers were moving, acting, thinking, as we do in this life, and conveying to me a vivid idea of life in the next stage of existence.

During all these steps of progress, I could converse with the Spirits whom I saw, as easily as I could talk with any living mortal, and I held discussions and arguments with them, as I have with mortals.

My daughter, who had long resisted the belief, one day requested to witness a manifestation, and I sought an interview with her mother, in order to bring it about advantageously. The Spirit came to me, and I communed with her for half an hour. We reasoned together as in life, discussed various suggestions, and concerted a plan.

It will hardly do to say this was imagination in me; for the plan thus concerted was, after a lapse of a few weeks, carried out without my intervention. A female, a stranger to both mother and daughter, was brought to my house from a distant city, and through her, while entranced and unconscious, was finished to my daughter a parting injunction of her mother, which death had interrupted two years before.

Nor will it do to say this was a mere reflex of the minds of the living, for my daughter alone knew of the injunction which had been given, and knew not the conclusion until she thus heard it.

Thus as my mediumship progressed from a shadowy impression of an allegory, to seeing Spirits, conversing with them, and receiving thoughts from them with ease and distinctness. Why may not this be equally true of ever one?

Mediumship has an infinite variety of phase—the same that is witnessed in human character and human action, and absolutely precluding the idea of collusion.

It comes at its pleasure, and not ours. By observing the proper conditions, we may aid its coming. So we may surround ourselves by circumstances which will retard or prevent its coming; but we can not make it come at our pleasure. There is no greater anomaly connected with the subject than the extent and manner of our control over it, and no part of it where improvement by culture can be greater. This control seems to belong to man as part of his nature, and can be so acquired by him as entirely to forestall any power to do harm.

Wherever it appears, in whatever part of the world, it has the same general characteristics. Thus, among the slaves at the South, I learn that it comes in the same form as among the free at the North. I have been told by a missionary in San Domingo that such was its appearance among the ignorant negroes there. A French gentleman, who had been in Algeria, described to me the same thing among the Arabs. Two Spaniards, who had never heard of the phenomena, found it obscurely in Cadiz with the same features. An English gentleman came to my house out of curiosity, and hearing it described, exclaimed that it was the same thing which had occurred at his father's country mansion years ago, but they did not know what it was.

This accordance in feature everywhere, is a pretty formidable argument against the theory of collusion and delusion.

* * *

"But it is not always that it will be stopped at our pleasure. When the desire to stop it is purely selfish, they will often pay no attention to it. I know a case, where a female, afraid that her business might be hurt, refused to be used. She was followed by the manifestations until she yielded, and then all was well. My daughter and niece long resisted the belief, and for a whole year my house was haunted with noises and other performances until they yielded, and then it stopped. If they omitted their evening devotions on going to bed, they would be disturbed until they said their prayers, and then all would be quiet.

I could enumerate many kindred instances, but my space compels me to be content with saying, as the result of my experience, that where the power is yielded to and used with good sense and from pure motives, it seldom hurts, but is generally productive of good; but when perverted to selfish purposes, it will, first or last, be interrupted, or bring punishment in its train, and sometimes both."

A PROPHETIC VISION THREE YEARS AHEAD.

About three years before the Countess of Huntingdon came to Brighton, a gentlewoman, who lived in the vicinity of the town, dreamed that a tall lady, whose dress she particularly noticed, would come to Brighton, and be the means of doing much good there. One day she happened to meet her Ladyship in the street; and, fixing her eyes on her, she exclaimed, "O, madam, you are come!" Lady Huntingdon, surprised at the singularity of such an address from an entire stranger, thought at first the woman was deranged. "What do you know of

me!" asked the Countess. "Madam," replied the person, "I saw you in a dream three years ago, dressed just as you appear now;" and she then related the whole dream to her. An acquaintance sprung up between them; and Lady Huntingdon was made instrumental in her conversion. This singular lady departed this life about a year after, in the full assurance of hope through Jesus Christ.—*From Memorials of Selina, Countess of Huntingdon, by the Rev. Alfred H. New. page 153.*

HON. ROBERT DALE OWEN.

The Hon. R. Dale Owen returned from Paris a few days ago, having spent about five weeks there for the purpose of making personal and minute inquiry into the phenomena of Spiritualism there, and particularly that he might again witness the wonderful fact of *direct Spirit writing*, as it is called. His inquiries resulted in his obtaining many startling facts of the highest importance. Of the direct writing, he obtained several specimens which he shewed to us, having, as he informed us, himself placed his own paper, with his crest on it, upon several tombs, and stood watching it, at the distance of not more than six feet, until he himself took it up and found the characters written upon it, apparently with a lead pencil, although there was no pencil there. This, as he said, he was anxious to get, in order that he might be able to publish the fact with all the circumstances, so as to leave no sceptical person any other solution but the charging him with telling a direct falsehood, which no one who has any knowledge of him would attempt.

Mr. Owen has now returned to America, in company with Dr. Gardner, of Boston, and will at once proceed with the publication of his anxiously-looked-for Work, the appearance of which, we shall hail with welcome.

THE LATE PROFESSOR HARE OF THE UNITED STATES A CHRISTIAN.

DEAR SIR—When the Rev. E. White accused a number of the American Spiritualist writers by name of being infidels, in my second reply to him I showed that all whom he named except Professor Hare, were avowed Christians. At that time I had an impression that the Professor, though converted to a belief in the immortality of man from a state of the most determined scepticism, had not advanced to a full belief in Christianity, as on referring to his book on Spiritualism I did not find any proof to the contrary, and therefore, accepted him, whilst I denied the truth of Mr. White's charges to the rest. I see, however, that the excellent little work entitled "Confessions of a Truth-Seeker," has been more successful in defending the Professor from this gross charge than I was. Mr White said, not only were the whole list which he named infidels, but that I knew it, which I certainly did not, but, on the contrary, I knew that the rest were avowed Christians, and I am now happy to produce the evidence that Mr. White's assertion was equally, in the Professor's case, a calumny.

The author of the little work above named, in stating that many infidels had been converted by Spiritualism to Christianity, says:—"In illustration let me cite the case of the late Professor Hare as given in a published letter of Judge Edmonds', dated New York, July 6th, 1858.—

"My first acquaintance with him (Prof. Hare) arose out of his having sought an interview with me shortly after he had begun his investigations of Spiritualism.

"He then told me how resolute an opponent to the prevailing religion of the day he had been all his life, denying all revelation, rejecting the Bible, and even going so far as to collate and publish offensive extracts from it, and questioning man's immortality and the existence of a God. Therefore it was that I watched his progress with solicitude to see if his unbelief would not yield to the truths of Spiritualism, as that of many, very many others of a similar state of mind had yielded.

"Scarcely two years elapsed before the Professor showed me that my anticipations were correct, and his unbelief was yielded to the force of evidence. He first acknowledged a belief in his immortality, and said that it had been demonstrated to him by spiritual intercourse, in this wise: That the spirits who had spoken to him through different mediums, had so proved to him their identity with persons whom he had known on earth—and particularly his sister—that there was no room to doubt it. He was slow and cautious in receiving that conviction, but when it was thus, by frequent intercourse with the Spirits of the departed, firmly fixed in his mind, his next step was, as he told me, to reason that if man did live for ever, there must be an over-ruling Providence!

"But there he stuck fast for a while, denying still revelation, and the value of the Bible. Hence in my letter to "A distinguished legal gentlemen," written in December 1856, I used this language:—Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. So far his Spirit-teachers have already gone with him. But he still denies Revelation.

"The Professor saw this letter as published, and spoke to me about these remarks. This was the last time I ever saw him, and he then told me that he was at length a full believer in Revelation, and in the Revelations through Jesus—that in fine, he was now a Christian, full in the faith;—that but a few days before he had made a public proclamation of this belief, at a meeting which he had addressed at Salem, Mass.; and he read to me a long article on that subject, which he had prepared for publication."

In the same letter Judge Edmonds says, "In the Introduction to my second volume of *Spiritualism*, I published some *twenty letters from different persons*, showing that the writers of these letters were but a few of the long list we have of such conversions."

This is a very strong case. Probably Mr. White, like myself, had not come upon the statement, when he made his confident assertion of the continued infidelity of Professor Hare, in spite of his Spiritualism. I wish to believe so, but it should act as a serious caution to him as well as others against making such assertions regarding individual character. "*The long list of such conversions*" also fully confirming evidence on this head as to the invaluable agency of Spiritualism in producing such conversions.

Yours faithfully,

WILLIAM HOWITT.

EVIL SPIRITS.

Baron Dirckinck Holmfeld, has favored us with the following letter :—

SIR,—Your attention having been directed towards cases in which evil Spirits distinctly manifested themselves, even when neither the medium, causing the manifestations, nor the circle or sphere, in which the same took place, appear to be "in causa," I venture to give you the narrative of such decidedly evil manifestations, though I did not happen to be a personal witness of what occurred. I was informed of the facts when I visited Paris in the time of the "exposition universelle," my informant being a most respectable physician, intimately acquainted with the family in which the facts occurred, and with the facts themselves, which he had himself observed and witnessed there on numerous occasions. The shortness of my stay at Paris prevented me availing myself of an introduction to the family, residing at V——'s; but I happened to meet some of the principal members of the family two years later, and they confirmed the facts which had been narrated to me in a way, which, considering the unpretending, sincere, religious character of the persons concerned, does not allow me to admit the slightest doubt about the truth of the statement.

In the year of the said Exhibition, or in the period just preceding it, table-turning, rapping etc., were pretty much going on in France. A young female relative of the family of Count * * * (who held a high position in the army) happened, on a visit to V——'s to introduce those experiments in his family, and the usual phenomena of that sort of manifestations followed that introduction. Soon afterwards the Spirits thus occasionally evoked, manifested themselves without such provocation, and in such a way that there could be no doubt about their generally evil character. They not only made terrific noises and broke and destroyed objects of furniture, which they moved from their places, threw pieces of plaster and other missiles in a manner which frightened the inhabitants of the house, but they interrupted the music, when the piano was being played, with disharmonious shrieks and roars. The family, annoyed by these proceedings, tried to get rid of the disturbing Spirits by fervent prayers. Even these were interrupted by loud emphatic blasphemous imprecations. The words in the Lord's prayer itself were with a terrific voice repeated with inverted words; instead of "Our Father who is in heaven," the Spirits present vociferated the name of Satan in hell, and so on. These voices were distinctly and only too frequently and for too long a period, heard by all persons present. The pious invocations were accompanied by roars of scornful laughter, and my friend, the physician could not adequately describe to me the various ways in which the vociferations were made audible. He himself being a homœopathist, tried different medicines, which were administered to the persons, who in playing the music, were, as the mediums of these manifestations, interrupted by the discordant noises, and he thinks to have observed that the Spirits actually were influenced by the magnetic power of certain medicines, so as to yield to their softening power. One of the tricks these Spirits repeatedly played was the inundation of all the beds in the house, so that the bed itself was found swamped as it were by large quantities of water.

The family at last did away with all the tables, which had been used at the first experiments; they changed their abode and continued in earnest prayers and they abstained from all and every act which were likely to provoke the spirits. At last they succeeded in quieting their home; the Spirits, or their manifestations, disappeared and the only manifest consequence of their interference was a confirmed faith in God's providence and in the reality of the spiritual world, of which at least the head of the family before had doubted. Of course they don't wish to have more of such manifestations, and they carefully avoid any re-introduction of the same.

It occurs to me that there must have been a providential protecting power which gave certain limits to the ill-will of the evil spirits and even controlled their wanton manifestation to the good end of thereby bringing the head of the family to the truth.

C. DIRCKINCK HOLMFELD.

A FEW MORE FACTS FROM AN AUTHENTIC SOURCE.

DEAR SIR,—I forward you a little anecdote, an esteemed friend related to me a few years since, should you consider it worth inserting in the *Telegraph*. When I first became acquainted with him, he was not a believer in Christianity. As he went to reside in a distant part of England, one or two years passed without my seeing him; on his again visiting London, we met, and he then informed me he had become a believer in the doctrines of Swedenborg, but like many Swedenborgians, whilst admitting the fact that Spirits can communicate to mortals, he did not feel desirous to investigate the present manifestations. He related to me the following incident. His daughter, about seven years of age, was seriously ill. One morning, at the close of her illness, after having passed a very restless night, she became exhausted, and fell into a tranquil sleep. My friend and his wife were taking breakfast, in her room, and a little brother of the dying girl, about two years and a half old was also there, playing on the floor: suddenly the child's attention appeared to be attracted by something he saw just over the head of the bed, where his sister was sleeping; he hastily ran to his father and mother and endeavoured to direct their attention to the spot by his indistinct prattle and anxious gestures, but perceiving that he could not make them understand what he meant, appeared much disappointed and distressed: he then went towards the bed, stretched out his little hand several times as if receiving or gathering something; and holding up his night dress with the other, placed in it what he appeared to have received, then returned to his parents as if he had collected something very beautiful and giving some to each of them; after which he went towards the same place again, knelt down, and bowed himself, as if in prayer; in a few minutes he rose up, and resumed his play as if nothing had occurred. His sister died shortly after.

I will add one or two other facts which have come under my own observation of a different class, but useful in establishing the truth of Spiritualism.

Capt. C—a zealous advocate in the cause called on me one evening, accompanied by two ladies, one of whom was his wife: the medium or myself had

never seen either before. The Capt. proposed a seance, having frequently met him at circles some years since, previous to his marriage. We had various manifestations and questions answered, some of which were mental. Mrs. C. wishing to know from whom one of the written communications came from; "J. J." was signed. She said they were the initials of her Father's name. I then asked if the Spirit would oblige us by writing his name in full. Immediately another short communication was written, signed James Jephson, which Mrs. C. informed us was quite correct.

On another occasion, the same medium through whom the above was given, and Mr. Childs, another medium, being present, a gentleman happened to call who was investigating the subject, and who had attended other seances where he had received communications purporting to come from the Spirit of his mother. He wished to ascertain if they really came from her. Mr. C.s' hand was moved and fluently wrote two or three answers confirming that it was correct. The gentleman then remarked that it would be more convincing to him if the Spirit would sign her name. Mr. C.s' hand was moved again as if attempting to write it. Nothing however but a few unmeaning scrawls were produced: immediately after, his hand moved rapidly and a communication was written, stating that Spirits frequently could write communications, but at the same time not able to sign their names when the medium was not sufficiently passive. This explanation was far from being satisfactory to any of us. The other medium who had not taken part in these questions, but who was sitting at a little distance from the table, suddenly exclaimed "I feel there is something to be written"; at the same time snatching up a pencil and piece of paper, on which the other medium had been writing, and then requesting the gentleman to place his hand on hers, her arm being stretched out at full length in order to reach the paper on the table, a short communication was most rapidly written, addressing him by his christian name and affirming it was from his mother, then signed it by her christian and surname. After he had read it, he exclaimed, "I could swear that this was my mother's handwriting, and the way in which she used to address me. It is also her correct signature."

These are not the only instances I could relate in which the names of persons entirely unknown to us have been given. H. B.

SPECIAL AND ORDINARY SERVICES.

The Rev. T. L. Harris, the great spiritual poet and preacher, of New York, conducted divine worship, morning and evening, on Sunday, the 29th of May, at the Marylebone Institution, near Portman Square; and although only two or three days notice could be given, there was a large attendance on both occasions. We are quite unable to give an idea to our readers, who were not present, of the wondrous flow of soul which characterized both the prayers and the discourses, and we do not think we shall be saying too much in avowing our belief that such true soul speaking has not been heard before. The attention of the congregation was rivetted from the first word to the last, and when we add that the whole was entirely an improvisation, and that even the texts from which he

preached were only given to him spiritually a few minutes before he began the discourses, we hardly add to the marvel. We are happy to say that the morning discourse is to be published and that already orders have been received for a large number.

THE "REVUE SPIRITUALISTE," conducted, and most ably, by Mr. Z. Pierart, and published fortnightly, at 5 Rue de la Banque, Paris, is a journal devoted to the study of the faculties of the soul, and the demonstration of its immortality. It has already reached one Vol., and several numbers of the second have been published. We can strongly recommend it to such of our readers as are acquainted with the French language. It may be ordered through H. Balliers, 219, Regent Street, London.

NEW FEATURES IN SPIRITUAL NEWSPAPERS.

Mr. Chas. Partridge commenced Vol. VIII of the "Spiritual Telegraph" on April 30th, under the singular title "SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER." In conformity with this title Mr. Partridge has arranged to publish two sermons in each paper by Rev. E. H. Chapin and Rev. H. Ward Beecher, also from time to time reports of the discourses by Rev. John Pierrepont, Rev. J. W. Higginson, Mrs Hatch, Judge Edmonds and several other popular speakers thus enabling every subscriber to that paper to have one or two sermons every Sunday by their own fireside.

"THE SPIRITUAL AGE" contains a series of articles entitled "Torn Leaves from Life-Histories," by Emma Hardinge, one of the most extraordinary trance speaking mediums in America; also a series of articles by Mr. Newton on "Spiritualism in Religion."

"THE PRACTICAL CHRISTIAN," has just completed the xix Vol, which contains a commentary on the New Testament, by the editor, Rev. Adin Ballou. This last named can be had through Mr. G. Dornbusch, South Sea House, Threadneedle Street, London.

We are perusing "Midsummer Mornings' Dream" and "The Vision of Midsummer Mornings' Dream" by F. Starr, with a view to notice those marvellous works of his; and though we are not very likely to accept literally all that they contain, yet we have no doubt of their spiritual origin nor of the interest with which they will be read. The predictions, to some, may seem extremely ridiculous, but the fulfilment of a portion of them already, forbids their hasty dismissal.

AMERICAN PAPERS: The following will be sent to any address at the terms stated Orders, together with subscription, received at the *B. S. Tel. Office.*
 Spiritual Telegraph, (weekly) 12s per annum. Spiritual Age, (weekly) 12s per annum
 Banner of Light do. 12s " Spiritual Clarion, do. 8s "
 Spiritual Paper or Tract to Reading or News Rooms, (Monthly) 2s. or private individuals 3s. per annum.

Fourth Edition, post 8vo. pp. 232, price, Five Shillings.

THE VISION OF MIDSUMMER MORNINGS' DREAM,

By F. STARR, NORWICH.

London: John Wesley and Co., 54, Paternoster Row, E. C.

Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

D. W. WEATHERHEAD, PRINTER, KEIGHLEY.