

THE
Spiritual Magazine.

[L]

OCTOBER, 1860.

[No. 10.]

ELEGANT EXTRACTS.

I have made a few clippings from the Press "in prose and verse" for the instruction as well as the amusement of our readers; for when the history of the early struggles of Spiritualism is to be written, the successive arguments and modes of view of the literary and learned persons of the day will acquire value, which at present they possess in only a negative form.

We can express no surprise that the phenomena of Spiritualism and the views of Spiritualists should be received with little respect, and be examined with so little candour, for it is precisely to rectify and enlighten the naturalistic state of mind which has prevailed in philosophy and letters, that we have assumed the not unwelcome office of pressing these new striking facts into notice. We must meet the Press, therefore, on its own ground, and again and again put forward the phenomena of Spiritualism, even at the risk of still more deeply incensing the editors—satisfied as we are, that in this way only can we do them the service of pointing out to them the wonders of a new spiritual cosmos.

This is no easy task which we have undertaken; nor does it, at first sight, promise any great success, unless we remember that most of those who are now in the ranks of the believers were once as determined sceptics as any of those who are still outside. And so we work on, trusting to the facts to arrest that attention which we can get in no other way, and gradually endeavouring to deduce from them arguments and analogies to lead higher and higher to that spiritual life which is the soul-want of the age. Our aim is a good one, however inefficient may be our mode of trying it out; and we have no quarrel with any portion of the Press which honestly speaks its convictions, however little they may be complimentary to us. The necessities of journalism are very exacting; and there are few papers, whatever may be the opinions of the editors, which dare to advocate the subject, or even to give it fair play. The public is just as much to blame

for this as the journalist, for it will not brook at his hands a truths which are not orthodox and respectable; and so the reacts upon the other, doing an eminent disservice to the cause of truth and human progress. When an editor breaks through the conventional system, see what a hullabaloo is raised at his heels. Look at the now famous article in the *Cornhill*, which has cal down all the terrors of the press; the religious portion of course, doing the honors of the pack. Mr. Thackeray denounced, and the unfortunate author of the article is branded as an imbecile for only putting down in writing what he saw and heard. A wise man, and one of the best of the literati of the day, until he entered the room where the manifestations occurred, an arrant idiot for writing down truthfully what it happened to him to witness there.

See what a Cambridge paper has to say of him:—

"It is astonishing that Mr. Thackeray, by giving room to such an imposture should contribute to an increase of the number of blasphemous mountebank credulous fools. We boast of the human progress of the 19th century; we denounce the frauds of alchemists and the absurdities of astrologers of the past, compared to this 'spirit-rapping,' invented by knaves for the wonder of the world. All that this imposture has done at present, has been to drive weak-minded people into insanity, and contribute to the grossest immorality. Moreover, the mountebanks of the trickery in England, are guilty in other matters, of the most thoroughly lying you can conceive. In the last number of *All the Year Round*, Mr. CRICKENS mentions the particulars of this charge, and *Punch* mentioned it but a short time ago. People are apt to play and pander with novelties, and it is time they should know that in this instance they have to deal with a blasphemy."

We can hardly hope for anything more decisive than this. The writer is no doubt like ourselves performing a conscientious duty. We next meet with a notice in the *Medical Times*, which enlightens our friends, the doctors, as follows, on the subject:—

"Not to be outdone, we find Mr. Thackeray serving up an outrageous tale of mesmeric agency, and detailing the most authentic tale on record of table-turning and spirit-rapping. There is something very sad in all this. Either these mountebank intelligences, who pretend it is their business to enlighten the age and instruct the people, are themselves mastered by these weaknesses of the imagination, and therefore, the slaves of a disordered fancy; or, what is hardly to be believed, they conceive that they have a right to pander to the weaknesses of the masses, and lower their standard of instruction or amusement, in order to meet the requirements of a mentally-excited audience. Of the mischief which these men do to themselves are, probably, scarcely aware; but some of our readers must have seen in actual practice, with disorders the actual results of these fictions."

Another paper, of which we did not before know the existence, forgets its name of *The Freeman* as follows:—

"SPIRIT RAPPING.—As attempts are again gravely being made to attach respectability to this imposture, and that in quarters where such credulity could scarcely be expected, it may be useful to reprint what Sir David Brewster said of it, from his personal observation in 1855."

And then he goes into the often refuted statements of S

id, which called forth, at the time of their publication, a letter from Mr. Thomas Trollope, who with his mother, the well-known actress, was present at the *séance*, and in which he demonstrated Sir David's disengenuousness. To a friend of ours at this time, Sir David made use of the following remarkable words:— "Don't attribute what I saw either to trick or delusion, but to wit, sir, is the last thing I will give in to." The learned Dr. Maitland, in reviewing Sir David's letter in a work published by him shortly afterwards, says of him: "It seems that Sir David is more prudent than some other philosophers, and does not pretend to explain; but what are we to think when we find him placing himself before the public as a person who really cannot tell whether a table under his nose does or does not rise from the ground. Is it on men so grossly and avowedly incompetent to judge of plain matter of fact submitted to their senses, that we are to pin our faith on matters of physical science. They will not be seeing, and we have only to believe." In fact, Sir David was so thoroughly exposed at the time, that he has never ventured since to return to the charge, and we are sure to give little thank *The Freeman* for bringing his name forward in connexion with the subject.

Once a Week is an excellent periodical, belonging to the joint owners of *Punch*, Messrs. Bradbury and Evans. Delaware Lewis contributes an article, praiseworthy under the name, to a recent number, in which he describes an evening spent with Mrs. Marshall, of whose imposture he is convinced, and clearly states his convictions. He was not so fortunate, in what he says, as the sons of Mr. Evans and Mr. Dickens, nor as Mr. Galt, the pictorial contributor of *Punch*, nor as Dr. Blank, who gave us his experience in the August number, nor as E. L. B., who in our last number gave the admirable paper so well called "Rap on the Knuckles," to Mr. Dickens for misdescribing a similar visit to Mrs. Marshall in *All the Year Round*. Mr. Lewis wisely asks—

"Are we, or are we not, on the eve of a new Revelation? Are the secrets of the visible world, concealed for so many thousands of years from mortal ken, now for the first time to be made plain to us through the agency of our household furniture? Is our friend Newton, after all, but a shabby impostor, and his great discovery of gravitation no discovery at all? Or, in other words, is it possible for a gentleman to ride up to the ceiling on a rosewood chair, just for all the world as in olden times, not so very far bygone, certain old ladies were believed to perform their journeys with the aid of a broom handle? Absurd as these and a host of similar questions may appear to the majority of the readers of *Once a Week*, it must be recollected that thousands of respectable persons in England and America would not hesitate for an instant to answer them in the affirmative. As occupying a prominent place amongst the faithful, I must be permitted to instance the writer of a recent very able article in the *Cornhill Magazine*. That gentleman witnessed, or was made to believe that he witnessed, phenomena quite as remarkable as any of those just alluded to."

The portion of the article, in which he spoke of Marshall, she did not admit to be satisfactory. Some medi-ans have feelings, and she vented hers in a letter to *The Times* which she says:—

“The article is a misrepresentation, colouring up circumstances, not as occurred, but as the writer desires that they should be read. Of course, I am under the circumstances, that my asseveration that I had nothing to do with producing these sensations will not be credited. But I will state, if you will permit me, that it is not at all necessary that any person should be next me, or near to me, or near to any person over whom I might be supposed to have control, for them to feel these strange and unaccountable “seizings.” That the great hands are frequently felt when no one is within reach is a truth of which fortune-tellers there are numerous witnesses; so many, in fact, that we need not the writer of *Once a Week* to commence upon a well-intended, but doubtless superfluous course of instruction upon feeling, eyesight, and hearing. For my part, I profess not to give certain persons who are actuated by proper motives the opportunity of witnessing strange and wonderful phenomena,—matters which have, doubtless, explainable, have as yet baffled the ingenuity, and I may add the temper at them of the scientific world.”

But all Messrs. Bradbury and Evans’s contributors do seem to think with Mr. Lewis. In an article in the present number, by Mr. Ingleby Scott, on Mr. Faraday, occurs the following more truthful description of the great chemist’s explanation on facts:—

“His next effort was not, in some people’s opinion, so entirely fortunate as it did some good, and by its weakness prepared the way for more profit. At the time when heads were getting turned with table-turning, Faraday published his opinion that the phenomenon was occasioned by the unconscious action of the hands of the experimenters, under the full idea and expectation of the tables moving in a certain direction. This explanation was eagerly seized upon by puzzled persons, as was natural, and by scornful despisers of the experiment; and it was regarded as rather meagre by some who dared not say so, and was repudiated, in regard to its sufficiency, by the experienced. Time seems to have decided that it is an excellent and very useful explanation of many deceptive appearances, and might be applied to half the cases in the absence of the tables; but it casts no light on the phenomenon of tables walking and turning, ascending under certain conditions, without being touched in any way whatsoever. If, after a series of trials, a heavy table without castors (or cover to hide the motion) moves several feet on a Turkey carpet or rises from the floor, while all persons present are ranged by the wall of the room, Faraday’s explanation is of no avail; and the question is why he does not go the one step further, and himself witness the fact, in order to decided speech or silence in regard to it. No man is said to be more securely attested; and it seems to crave investigation from a man most capable of it.”

Commenting approvingly on the Lewis article in *Once a Week*, we are sorry to find another paper, *The Literary Gazette*, which should have known better. Since Christmas, that paper has suddenly sprung into new life, and is now, to say the least, one of the very highest rank in literary journalism. Still it makes no scruple in expressing its entire disbelief in each and all of the manifestations described in the *Cornhill*, preferring the easier way to attribute either fraud or imbecility to one of the highest ornaments of the press,—the friend of twenty-five years

eding of Mr. Thackeray. But it had no difficulty in accepting as true, the very questionable lucubrations of Mr. Lewis on the other side, although they are denied by the parties concerned, and by a host of concurrent testimony. In addition to which, the writer of the following paragraph knew privately before he published it, by whom the *Cornhill* article was written, and the names of some of the other witnesses to the facts narrated.

"A very interesting paper is communicated by Mr. John Delaware Lewis, of 15, St. James's, on "Recent Spirit Rappings." Mr. Lewis attended a seance at the celebrated Mrs. Marshall's, of Red Lion Street, Bloomsbury. He writes us with a spirited exposure of the fraud and collusion of the so-called rappers. He distinctly detected the agency of Mrs. Marshall and her niece in producing the rappings, and their utter failure in giving any correct answers to questions. When a periodical like the *Cornhill* lends a quasi support to the materialists, then the question should receive some kind of settlement. *Gentlemen of high character, but sceptical on the subject, should be allowed an opportunity of testing these marvels.* Until this is done, sound popular opinion must inevitably be adverse to the movement. When the suspicion of a want of good faith is not abrogated, let us have a scientific induction of all established facts, and see if Baconian philosophy cannot accomplish its promise."

This last paragraph really indicates the main difficulty we have to contend with. Only think at this day, of a public writer on Spiritualism being so utterly ignorant of it as to say seriously "gentlemen of high character, but sceptical on the subject, should be allowed an opportunity of testing these marvels," as we have said, our ranks have been mainly recruited out of precisely those persons. This has always been the cry of the sceptic, and when he thus speaks of "the gentlemen of high character," he only means himself. We have been present with many such, and they have said "only convince me, and I will proclaim it as truth, which the public will no longer deny." The result has been, as Dr. Blank found, and described in the August number, that even "my own brother would not believe a word of them, and a valued friend refused to reprint them in a medical journal solely from a regard to my reputation." The same would happen if Mr. Delaware Lewis had announced his conviction instead of the contrary, in the same way as it has happened to the *Cornhill* writer, and it would not add much to the probabilities of a different result that this self-sufficient gentleman of *The Literary Gazette* had found that we were not coming off upon him an infamous hoax. As to the "Baconian philosophy," does this writer remember Bacon's belief in spirits, and also in witchcraft, he having been active in preparing the statute of James the First against witches?

Notwithstanding the materialist vein of thought of this writer in *The Literary Gazette*, we find some beautiful lines entitled "The Child's Warning," in the same paper, recognising in touching language the guardianship and ministrations of saints

and angels, and for which we hope to find room in this subsequent number.

The News of the World, which has an extensive, aristocratic circulation, and is, indeed, a well-conducted paper, has a lively article, signed "Hampton," on the *Cornhill*, which the writer, like John Gilpin, shews as follows, that

" Though he is on pleasure bent
He has a frugal mind."

" If the spirits can make the tables in a house dance, fling about the furniture, make delicious music, write people's names upon paper, and do other useless things, I want to know why they cannot be turned to account in the kitchen and elsewhere — why they cannot cook dinners for us, make clothes and mend them, and do little odd jobs about the house in the carpentering way. Mr. Charles Dickens, a week or two ago, told how he lifted up a table as well as a "medium" who had been visited, and I dare say the "Wizard of the North" could throw a light upon some of those other strange things done in the darkness. Madame Robin, a few weeks ago, with her eyes blinded and standing upon a stage, described at once a fusion of small articles which her husband procured from spectators in the theatre. Döhler and others have done quite as wonderful things as are now recorded. It is sad to witness such evidences of credulity as are transpiring; and it is still to find them obtaining publicity through the influence of persons of character and reputation."

The editor of the *Dial*, which describes itself as "A FULLY ILLUSTRATED CLASS LONDON WEEKLY NEWSPAPER, at the usual price. Conducted on Principles of Unsectarian Christianity," winds up a long article on the *Cornhill* manifestations, as follows:

" I speak with deliberation and from personal observation when I say that the most devout and thorough-going of the believers are persons on the confines of imbecility. On the faces of the women there is a glow of enthusiasm, a strange, soft, beaming expression, proving that for them to be deceived is rapture. The faces of the men wear an aspect of simpering grandeur and candid simplicity, expressive of puling prostration of intellect."

As yet, our readers will be sorry to learn the *Dial* is published once a week; but when its arrangements are completed it will be published daily, and will then take up its full share of the "Seven Dials."

Lloyd's Weekly News has favoured us with several notices, but these are its last words of advice to its readers:—

" Such a magazine should be carefully kept beyond the reach of the young. Adults who have two grains of common sense, will read it with disgust, and may make a harmful impression on children."

The *Daily Telegraph* is determined not to be outdone, and our old friend, Mr. G. A. Sala, comes out in good round words as follows:—

" The 'spiritual delusion' still obtains among a class of society certainly neither distinguished for riches or for respectability, but in most cases vain, frivolous, chuckle-headed persons with some money and no wit. This is the first time that we have alluded to the impudent spirit-rapping imposture, and its Coryphæus, Hume, Home, Humbug, or whatever the man's name may be, who professes to have made accordions play and tables dance, and the hand of dead Emperors sign their names in France, in Russia, and elsewhere. With respect to the alleged floating of the bodies of the precious confraternity of mediums 'in the ambient air,' we are almost sorry that, for once, we can't believe it."

second sight, as such an aerial suspension might be taken as a happily poetic representation of the probable end of a career begun in shameless levity and fraud."

In speaking of an old lady at Hull addicted to table-turning and rapping, whose sad case was the theme of the article, Mr. Sala proceeds:—"We don't say that the fact of this woman's rappers being the president of a 'spirit-rapping and table-turning society,' held in her room, made her necessarily a thief;" and he informs us that she was "committed to gaol—not for the rapping, but for the robbery—for six weeks. We are sorry that the punishment could not be legally inflicted for the first-named offence. We can only regret that a law which is yet defective, but which ought to see speedily amended, will not permit the supreme penalty of the treadmill to be conferred on the ingenious mediums." We notice that the press has begun to lecture us for not being sufficiently mild and gentlemanly in our language; and perhaps it would have been better had we been more so; but our candid readers will pardon any little excess in the face of such extracts as these. *Punch*, who is the most particular as to our language, tells us what he means when he says, that we are "dirty blackguards." We shall certainly not take his example for our model, but will leave him in full possession of such amenities of journalism. There is already a goodly list of these testimonies of the journalists to the great need in which they stand of the teachings of Spiritualism, and we do not remember ever to have seen such a display of opposition published in a periodical against itself. We have, however, besides, a whole file of complimentary articles by *Punch*, which we have cut out as they appear, but for none of which we can find room. It is now *Punch's* favourite subject, and some two or three of his jokes are tolerably good, but most are of the stalest description. Time was, when *Punch* was full of good things, but those days have long passed, and the proprietors, as the proprietors could inform us if they liked, have withdrawn much of their patronage from him in consequence. Both the editor and Mr. Leech are doing their best to extract some fun out of Spiritualism, and to cover up the remembrance, unfortunate for them, of the facts witnessed by Mr. Leech and the Messrs. Evans. *Punch* thinks that by repeating sufficiently often his fun at the phenomena, his readers will ultimately forget these facts. But really *Punch* is trespassing too much on their common sense and memory, and in fact is "coming too strong" to ridicule the facts, in the face of the published report of the manifestations witnessed by his sons and Mr. Leech, jun., and by Mr. Leech. Only think what a face he must have to write the following—

"Sceptics like *Mr. Punch* are carefully excluded, or if admitted, obtain entrance

only upon such conditions as preclude their fairly testing the trickeries of witness. In fact, knowing well what clumsy machinery they work with, rappers live in constant dread of its detection, and by working in the dark, take precautions not to let the faintest ray of light upon it. They confess themselves thereby far inferior to the Wizards of the North, South, East, and West, and in no sense are they worthy to be named in the same breath with a Houdini or a Döbler, or Wiljalba Frikell."

Think of this, after Messrs. Evans and Dickens had carefully scrutinized all the conditions under which they witnessed the phenomena, and even to the extent of apologising for the minuteness of their scrutiny. Think of this, after their describing the conditions, and Mr. Squire himself insisting on his hands and feet being secured, when they had been satisfied without such a precaution. Think of this, after those gentlemen dared not to meet the grasp of the spirit-hand. Think of this, after Mr. Leech himself witnessed the facts detailed in our last number. *Punch* is really too bad, and appears to be making up for in assurance for what he is lacking in talent. We are pleased, notwithstanding, to have *Punch* as an enemy rather than as a friend, for he is doing good to the cause by making it extensively known, whilst he dare not introduce at all the subject favourably into his columns.

But as if all this load of obloquy would be too much for us to bear without some little sympathising and solacing words, we have now to record what to us comes with all the freshness of a new phenomenon, for it is almost the first friendly notice which has reached our knowledge, emanated from the English press. One paper in Scotland, the *Dumfries Standard*, has given us several favorable notices; but here is one from the *Morning Star*, which has at last exercised a modicum of common sense, in bespeaking a fair enquiry for the subject; though "without expressing any opinion on the point at issue." Newspaper writers are not famous for "withholding opinions" on any point at issue; and they are to be pitied by themselves in this weakness of humanity. Pity that their daily blunders do not sooner teach them wisdom.

"The *Spiritual Magazine* is a periodical the nature of which will not shock the prejudices of a large number of well-meaning individuals. The manifestations of "spiritualism"—technically so called—which have of late been so much to attract more than ordinary attention, are looked upon by some as mere jugglery and deceptions, and by others as diabolical emanations; and those who hold these views will be little disposed to view even with a tolerant eye a publication which is devoted to the serious advocacy of their claims to respectful consideration. Yet such a frame of mind is, to say the least, grossly unphilosophical, and in the present state of the question admits of no excuse. Men whose sanity no one would presume to call in question, and whose veracity on any ordinary matter no one would think of doubting, declare that they have been eye-witnesses of certain marvellous phenomena; and such evidence is given, not by a few, or even by scores, but by hundreds of observers. Such testimony cannot be crushed by ridicule or abuse; and those who are now firmly convinced that these so-called manifestations are delusions are especially bound to examine the evidence in the calm spirit which befits a scientific investigation. Without expressing as

opinion on the point at issue, we are bound to testify that this periodical is conducted in a very candid and moderate spirit, and that the aim of its conductors appears to be the honest elucidation of the truth. The most noteworthy paper in the present number, entitled "A Rap on the Knuckles," is a reply to an article styled "Modern Magic," which appeared about a month since in *All the Year Round*. This contribution is signed with the well known initials of one of the most gifted and popular of our periodical writers, and his calm and temperate statement of the facts which he asserts have been grossly distorted, is entitled to an unprejudiced perusal."

In America, the battle of facts has been fairly fought out, and the press has been beaten. The journalists there, more advanced than ours, who are still in the denial-stage, remember this, and are now much more discerning. Take the following as a specimen, which we take from the *Amesbury Villager*, which far outdoes the learned press of this country both in courtesy and fair appreciation of a great fact:—

"The rise and progress of the sect termed Spiritualists, is a remarkable evidence of the religious element of man's nature. Commencing with a few pretended "raps" upon a table merely exciting in the mind of the casual observer remarks of scorn and derision, its peculiar religious belief has worked with so much power on the mind, that hundreds of thousands are now firm believers in its doctrines. Men and women, from the common walks of life, of but little cultivation in the schools of learning, become "developed as speaking mediums," and astonish the world by the eloquence and power of their utterances. It is neither wise nor sensible to brand this class as 'fanatical,' as believers in 'jugglery.' That they believe in a supernal power—that they believe in the communion of spirits as a vital truth, as a guide to piety and devotion to God, their lives and characters as fully demonstrate as do those of any other sober, religious sect. There has never been a new sect, with a new mode of worship, organized, without meeting with opposition and denunciations from those who occupied the field before them. The most powerful religious organizations of New England attest to this truth. The Baptists and Quakers could only establish themselves in Rhode Island. The toleration of free religious opinions is scarcely a century old, and not yet have various sects grown into the fellowship of 'brotherly love.' The Spiritualists claim to be a religious body, and there is nothing in their belief, however strange and unaccountable it may seem to us, which should subject them to denunciation or abuse. The word 'infidel' cannot with truth be employed against them. It can only be applied to those in whom the religious sentiment has received no word of approval, and who deny the reality of a future state of existence; and it is for this reason that all religious sects look down upon the term with so much abhorrence. When it shall have been proved that the Spiritualists, as a body, are false to truth, to reason and judgment; when they outrage reason by insane ravings against the Divine commands of God, then will they merit and receive the condemnation of the world. If we understand the doctrine they teach, the distinctive feature of their belief is the reality of a future state of existence, in which the spiritual mind can hold converse with those in the present state of existence."

From the state of mind which the press of this country indicates in the extracts which we have given, it appears that, whether we will or not, the battle of Spiritualism must still go on for some time longer, on the low ground of the existence or non-existence of the phenomenal phase of it. The majority of well-educated persons has made up its mind for the present to put itself on this issue, that there is no instance or possibility of matter being moved or acted upon by spiritual dynamics. Such an issue betrays the low ground on which the philosophy and theology of

the day are built ; for Christianity certainly, as well as the older dispensation, have their basis solely on the contrary demonstration. Nay, all religion must finally depend on spiritual action, as opposed to natural ; and if no spiritual action is possible now, how does the gospel find its present and continuous application to humanity ? Are there then no " footfalls on the boundary of another world ?" Alas ! with many of the gentlemen with whom we have to deal, we might carry the question further back, and ask, " Is there then no other world ?" Many would answer in the negative, whilst others would speak of some gaseous attenuation of this world, far too shadowy and inconclusive to make it a desirable dwelling-place. The way to it also, with them, is not attractive—through the grave and worms for centuries of duration and inanition, and then to take up again this poor body, which to so many of us is already a load almost past endurance. Now if any of these alleged manifestations be true, as we affirm from frequent eyesight, in the first place a immense field is opened to the philosopher and man of science in which he may rectify his ideas of the relations between spirit and matter ; and whilst he is pursuing his investigations, he finds in the second place, that these knocks and other manifestations are guided by an intelligence *ab extra*, and that they contain all the intrinsic evidence of proceeding from men and women, our relatives and friends in a spiritual state. What teaching for him and for us there is in such a demonstration as this, coming at such a time of scepticism all but universal !

" In these days," as Dr. Hallock says, " science and theology are stripped to the buff in mortal combat for the belt of championship, and already theology has got its head in Chancery." If the editors were not so prejudiced, they would see what a service Spiritualism is capable of doing in this battle, and how near it would come to reconcile the champions, who can achieve peace in no other way. Facts are stubborn things, and will not be gainsaid ; but let the press take courage, for even after they have admitted the facts, they have still electricity and the nerves, and at last the devil to attribute them to. At present they can see only with fear and trembling, what would follow to their philosophy were they to admit one ghost, whether in breeches or not, or one rap, or a table moved a hair's breadth. They fear to pass the Rubicon—and so once did we, though it has not proved to us so dangerous a passage. We do not entirely blame them, for upon their notions of philosophy, those things *are* impossible, and so are all the spiritual facts of the Bible.

But even suppose that we are the deluded simpletons which the press considers us, they should rather mourn with us that the facts are not as we represent, and that such absolute proof is not

within our grasp. It certainly would be a comforting knowledge for many; and considering that there is a spiritual world to which we are all hastening, there can be nothing wrong in the harmless belief that a species of communication is occasionally opened between the two. The Scriptures, New and Old, are made up of such a belief, and the instances of it, and of spiritual powers exerted on men's souls and bodies; and Christ promised to each of us the power of working miracles over material things and ailments. Why, then, should the press delight in ridiculing and denying phenomena which certainly have a bearing on these promised spiritual powers to the extent, at all events, of shewing their possibility? We would kindly invite them to a consideration of the whole position, and to have some faith in their fellow men, even if at present they find the facts, from their early education and prejudices, hard to believe. For us, we have long come to the conclusion that no set of men, however wild their opinions, are entirely in error, but that by a careful sifting many grains of golden corn may be found amongst the weeds of their small philosophies. Men have all sprung from the same divine stock, and though they have gone on differing roads to all the points of the compass, there is still a central point in each soul by which it may be, and is, providentially acted upon. Some will come from the East, and some from the West; but let us bid them all God speed, for are they not our brothers? Let us remember, even if we cannot bring back, the far-gone days in which it was said of us, "See how these Christians love."

~~~~~

**DEATH AND SLEEP.**—In brotherly embrace walked the Angel of Sleep and the Angel of Death upon the earth. It was evening. They laid themselves down upon a hill not far from the dwelling of men. A melancholy silence prevailed around, and the chimes of the evening bell, in the distant hamlet, ceased. Still and silent, as was their custom, sat these two beneficent genii of the human race, their arms entwined with cordial familiarity, and soon the shades of night gathered around them. Then arose the Angel of Sleep from his moss-grown couch, and strewed with a gentle hand the invisible grains of slumber. The evening breeze wafted them to the quiet dwelling of the tired husbandman, enfolding in sweet sleep the inmates of the rural cottage, from the old man upon the staff, down to the infant in the cradle. The sick forgot their pain; the mourners their grief; the poor their care. All eyes closed. His task accomplished, the benevolent Angel of Sleep laid himself again by the side of his grave brother. "When Aurora awakes," exclaimed he, with innocent joy, "men praise me as their friend and benefactor. Oh, what happiness, unseen and secretly, to confer such benefits! How blessed are we to be the invisible messengers of the Good Spirit! How beautiful is our silent calling!" So spake the friendly Angel of Slumber. The Angel of Death sat with still deeper melancholy on his brow, and a tear, such as mortals shed, appeared in his large dark eyes. "Alas!" said he, "I may not, like thee, rejoice in the cheerful thanks of mankind! they call me, upon the earth, their enemy and joy killer." "Oh, my brother," replied the gentle Angel of Slumber, "and will not the good man, at his awakening, recognise in thee his friend and benefactor, and gratefully bless thee in his joy? Are we not brothers, and ministers of one Father?" As he spake, the eyes of the Death Angel beamed with pleasure, and again did the two friendly genii cordially embrace each other.—*Krummacher.*

### "CREDULOUS DALE OWEN."

A FEW weeks ago the Worcester paper to which we call attention in our August number, accounted for its having treated as a hoax one of the stories in the *Footfalls* which was contributed by Mr. S. C. Hall, by the opinion it had formed of the facility by which "Credulous Dale Owen" might be taken in. In the sequel, the Worcester paper only shewed itself to have been too credulous on the occasion, and it retraced its steps in an honourable manner, on making the discovery. We know that Spiritualists, generally, are considered by those who have not witnessed the phenomena with which they are conversant, to be very credulous persons, and easily imposed upon; whereas those who know something of their mode of procedure in analyzing alleged facts, have formed a different opinion of them, and would should say that as a rule there are none so well qualified, from their knowledge of the subject and of the points at which accuracy is most necessary, to investigate them.

But of all these persons, of whom a writer in the *Dial* speaks "with deliberation and personal observation as being on the very confines of imbecility," there is no one whom we know so accurately and painstaking as Mr. Owen. All the stories in the *Footfalls* he took pains to get if possible at first hand; and himself, as far as possible, to test and prove them by his own personal enquiries, and in introducing a letter with which he has favoured us on the eve of his departure for America, we can congratulate our readers on having such a man in our ranks, and we adduce his letter as an instance of the mode in which he investigates alleged facts.

A marvellous story appeared in the *Morning Star* of the 31st of August, which was copied, we believe, into the *Times* and other papers, and was one which, had it been true, would well have suited a new edition of the *Footfalls*.

See what a very attractive story it appears at first sight.

**DISCOVERY OF A HUMAN SKELETON.**—A discovery has just been made at Sedgley, near Wolverhampton of a nature so appalling as to have created feelings of intense alarm to all classes, and brought thousands of people to the scene. For some time a tavern, known as the Pig and Whistle, has been vacated, and all the doors and windows nailed up with boards. Although well situated for trade and doing a most extensive and flourishing business, no one could be induced to take it at any offer since it had been left by the late tenant, for the obvious reason of its having the discouraging reputation of being haunted. Mrs. Fox's family who were the last occupants, have frequently been disturbed at night by what appeared to be the stifled cry of a human being near the fire-place, and we have it on the testimony of several respectable and intelligent persons in the neighbourhood that they have heard the same unaccountable noises when called up to appease the fright. The premises are being pulled down, and on Wednesday, to the horror of the workmen, they found buried beneath the stone of the hearth various bones which have been proved to be those of a human being. Three portions of the skull and about half a coal basketful of bones have been found.

One portion consists of the temporal bone, the mastoid process, and the malar bones, separated by a fracture of the squamous suture. The other bones corresponded with the several parts of the body, but as they are not sufficient to make up a skeleton, it is supposed that they will be found in another part of the premises. They were discovered in a cavity, covered over like an arch by house-tiles and mortar. It is known that an individual called "Old Short, the Money-man" disappeared very mysteriously from the district some years ago, and he lived there. Various rumours are afloat as to who the person may be thus strangely found.

Mr. Owen, in order to ascertain the truth of this, went to Wolverhampton and found that the *Star* and other papers which had copied the paragraph had been but too credulous and confiding in inserting it.

As we always take pains to prove the truth of the accounts of spiritual phenomena to which we give insertion, we would recommend the press only to quote from those which appear in our pages, until they have made further advance in the subject; and they will in this way secure themselves from what they so much dread, namely, the charge of credulity. They have been now so often hoaxed in this way, that they have come into an almost morbid state of mind, which in too many cases, as in that of Spiritualism for instance, induces them to reject even the best authenticated phenomena.

Mr. Owen's letter will explain the ignoble manner in which the London papers swallowed the bait, probably intended for us, of the country penny-a-liner.

"Liverpool, September 7th, 1860.

"To the Editor,—Lest you should be misled by a paragraph which appeared in the London *Morning Star* of August 31st, and in other papers, relative to the discovery of bones in a haunted house in Sedgley, near Wolverhampton, I write to say that I left London on Wednesday afternoon for Wolverhampton, intending, if I found the story to be authentic, to spend a day or more in verifying it.

"On my arrival at Wolverhampton I called on the Editor of the *Wolverhampton Chronicle*, whom I found a pleasant and intelligent man. He had traced the report to its source, and found it to be the production of some penny-a-liner, playing on the credulity of the public; or, possibly (this occurred to me), trying to entrap the Spiritualists by getting them to endorse a story without any foundation.

"I mention this, lest, from the apparently authentic character of the paragraph, you might perhaps be induced to give it credit and to copy it into the *Spiritual Magazine*.

"Believe me, faithfully yours,

"ROBERT DALE OWEN."

## A SEA-SIDE RHAPSODY.

THE strife and din of the city lie far behind; the note of the plover and the cry of the sea-gull have ceased; not a sound heard save—

The low carolling of the crispéd sea.

like a mother singing a lullaby to her sleeping babe. The air is still, the fleecy clouds have passed from the face of the sky and the round harvest-moon is mirrored in the glassy sea. The outward aspect of nature is imaged on the soul: the voice of the passions is hushed: the siren-songs that lure to folly are no longer heard. Memory, Hope, and Aspiration—the three graces of the soul—rise before me in their triune and blended loveliness; Memory, with her pensive eye; Hope, with her beaming smile; Aspiration, with her calm and upward gaze. Their influences stream in upon me as “the light of stars streams in upon the wave.

I listen to—

The songs of happy childhood that we sung.

I feel the play of baby hands in mine: and, oh! I know the loving angel-eyes look down upon me, as the watching stars look down upon the wayward earth.

Youth's dreams—the visions of fancy—the ambitions that fired the blood, and throbbed the brain—these have vanished. Even in embracing them, we but clasped the air; but still, the skies endure—“the most ancient heavens are fresh and strong. The corn and the fruit we would have plucked, we shall yet gather in their ripened excellence, more luscious and golden under other skies.

In the far distance, sea and sky seem to meet and clasp each other: and thus does man's life on earth seem the point where the two eternities—the past and the to-come meet and blend together. Glory to thee, great Galileo! thou, with thy far-seeing tube, didst pierce the dark realm of night, and lay bare the rolling worlds of space to man's wondering gaze. Thy name shall shine through the ages among the brightest stars that stud the intellectual firmament. And thou, brave, illustrious mariner who—undaunted by courtier's scoff, and bigot's frown—undeterred by contumely and cold neglect, and worldly poverty—daredst to trust the heaven-sent inspirations of thy heroic soul, and ploughing thy way through unknown waters, and unknown perils, gavest to man a new world! While oceans roll and commerce spreads her sail, and men's winged words pass with electric speed from continent to continent, shall thy name be honoured. But, there yet remains a world—a cosmos, that no

ship has reached—no telescope discovered; not separated from us by intervening ocean or distant space, and yet more unknown, more vast than any Columbus or Galileo revealed, for who has measured the heights or sounded the depths of THE SOUL? Who has explored and mapped out for us its continents and islands, its oceans and its promontories? The Athenians inscribed on their altar, "TO THE UNKNOWN GOD." With almost equal truth might we write THE UNKNOWN HUMAN SOUL—the image of God.

Well said Augustine that—"The true Shekinah is man." But ah! how is the brightness dimmed and the glory faded? Weep not, sad traveller, over the ruins of the mighty past! What, though an antique civilization with all its splendours lies buried in the desert;—what, though the marble of its stately palaces are trodden into common dust;—what, though the serpent coils around the broken pillar and hisses at the passing traveller, and weeds grow around its base, and the hyæna couches within the shadow of the triumphal arch through which passed the conqueror of the world! What are mouldering fanes, and desecrated temples, and mournful ruins, to that desecrated temple of God—the human soul—to the decay and desolation and moral ruin which passion and selfishness, and sin in all its protean forms, have wrought therein. But there are harmonies as well as discords in nature; nay, who shall say that even the discords may not have their place in bringing out a fuller harmony. Nor is the music of nature a sad continuous monotone. In her orchestra there is the flute note of the bird, as well as the solemn organ-swell of the ocean. "Earth with its myriad voices praises God." The morning stars sing together; yea, spirit, and angel, and seraph fill God's boundless universe with harmony, and make the very heavens reverberate with their "sevenfold chorus of hallelujahs and harping symphonies."

If, then, we mourn a Paradise Lost, we look forward to a Paradise Regained. Soon shall the darkness roll away, and the light shimmer on the distant wave and gild the mountain top;—yet a little longer and—

Morn shall break, and man awake  
In the light of a fairer day.

Even now, though storms may "roll up the sky;" though our little bark may be tossed upon the restless sea of time, and it may seem that we are about to be engulfed beneath its waves, yet we know that One is with us who can say to that unruly sea, "Peace, be still;"—not only *with* us, but, if we open the door of our souls to receive him, *within* us; for, if Nature is the temple of the Infinite, in a more interior sense may we affirm that man's soul is the chosen sanctuary of God,—that the true Shekinah is Man.

T. S.

## FACTS AND THEORIES CONNECTED WITH S CALLED SPIRITUAL PHENOMENA.

---

UNDER the head of "Farther Facts by Dr. Blank," there is the August number of the *Spiritual Magazine*, a detail of some physical phenomena, witnessed by this enquirer, who, it appears, is now convinced that there is reason to believe that those who have long maintained that delusion and imposture are not true exponents of the facts which they had witnessed, have, at least, some grounds for their assertions.

In all investigations, or in the discussions which thereupon ensue, it is advisable, as much as possible, to do away with individualisms, and to deal with classes of men, or of minds; when we argue with individuals only, the love of victory often induces us to be more desirous of gaining the advantage over our opponent, than that the real truth of the case may become manifest. Whilst, therefore, in the present article we speak of Dr. Blank, we should premise that he is to us, but the representative of a class of mind, which is at present very widely diffused in England, and that, therefore, his type is referred to, and not the individual himself. The facts, however, to which he bears witness, and the theories which he has framed in consequence, are very similar to those which superficial enquirers, who have come to admit the facts, have generally assumed to be the extreme range of those phenomena which are called "spiritual manifestations." Some consideration, therefore, should be given to the errors which appear to have crept in (not amongst the facts, but in his theories), that we may point out how striking these errors are when regarded even from the entirely sceptical point of view.

In every mind there is an inclination to form opinions which would, in scientific language, be designated as theories or hypotheses. According to the strength, weakness, or reasonableness of a mind, so will it frame these theories or opinions from matters of hearsay or from observed facts. Those who judge from hearsay are a very vast multitude, but as they merely stand for ciphers which count for nothing unless a whole number is prefixed, and as they are unnecessary to illustrate the present case, we may pass them over, and deal only with those who judge from actual facts.

We may divide those who form opinions from facts, into two classes: 1st—Those who theorize from having observed the facts. 2nd—Those who theorize because they *think* they have observed



m. but who have in reality merely formed an hypothesis from negative evidence.

It may possibly surprise some of our readers when we tell them that amongst those, most popularly supposed to be the learned of the present day, the latter method of proceeding is by far the more common than the former. The danger of such an unphilosophical mode of proceeding is almost self-evident; but we will illustrate by a few examples the fact itself.

Suppose that an uneducated individual had lived in London a few centuries ago; it is highly probable that he might have seen a million or more Englishmen, all of them white men—but he would not have seen or heard of a single negro. He would probably have assumed that all men were white, and he might have completely adopted this belief, that when he heard that there were black men, he would probably have scouted the idea as unnatural, or opposed to the facts which he had observed. An individual would have erred in consequence of forming opinions from negative evidence. The celebrated old lady who refused to credit the existence of flying fish, framed her error in like manner from negative evidence. In all scientific inquiries, to frame an hypothesis from negative evidence, is a dangerous proceeding. Possibly, it may be urged that so well known is this danger, that no reasonable man is likely to run any risk in consequence thereof. That this argument is not to be relied on to experience, we undertake to prove at a future page. The truth is, that the actuality that black men or flying fish existed, are matters which are proved, provided a man would trouble himself either to observe, or to examine specimens; but if the exceptions to the facts which the individual had framed his opinions, happened to be rare, then there might remain some doubt in his mind, whether (if he did not with his own eyes observe these exceptions), he was not some mistake made by the observers, rather than that his own observation had been too limited.

From matters which refer merely to the external senses, we now pass to those which have reference to the more subtle portions of man. Let us suppose that we had investigated the mental calculating power of a limited number of mathematicians, and that from these we had framed a theory of the limit of their memory, and had thence deduced a system which we term a general law."

When we encountered such an individual as George Bidder when a boy, we should have been forced to modify our general law, for he would be an entire exception. If, however, we had met five hundred boys with the same numeral capacity, we should become aware that we had theorized from merely negative evidence, and had stated that no individual could work certain

abstruse calculations from memory, simply because we had never seen it done. We should thus unconsciously build two theories, either of which is to be condemned. We should assume that that which we had seen was the whole range of the subject, and that nothing existed which we had failed to observe.

In speaking of these rare exceptions of mental power, and the effect which they would produce upon any hastily formed theory in connection with the limit of the mind's grasp of figures, we must point out how a careless enquirer might be misled, if he were totally unacquainted with the various conditions under which the mentality best manifests itself. Suppose we have before us a calculating boy who can mentally multiply six figures by nine figures and give us a correct result. Suppose then, that we give him the same description of problem, but instead of allowing him to work it out quietly, we employed two men to beat drums before him, whilst two others dazzled him with the sun. It is not unreasonable to suppose that the boy would not be able to employ his power with the same ease, as when he was left alone.

Not long since, Mr. Babbage summoned a street band to be playing beneath his window, the conditions then being unfavourable to his carrying on mathematical calculations. If then we were always attended by the music of a street band, or by a party of drummers, upon the principle of negative evidence we might prove Mr. Babbage to be a very incorrect mathematician, and the so-called calculating boy a humbug, simply from the fact that no great proof of power ever occurred in our presence.

Whenever we find that there are events which are uncertain in their occurrence, we may be sure that when they do occur the conditions are favourable, when they do not, the conditions are unfavourable; no vast amount of philosophy is required to prove this proposition. If then we desire to witness these events, the greatest care should be that the conditions under which they occur are not disturbed. Unfortunately, however, when any new observed phenomenon is under investigation it can only be ascertained by long and patient observation that we can speak with certainty to the conditions which are favourable, or unfavourable, producing the greatest effects. Thus we may even, whilst desiring to obtain results, be adopting the very course which is least adapted to obtain them. This obstacle we may in a great measure overcome, by repeating experiment after experiment, and by counting a failure in results as nothing, whilst we treat a fact as invaluable. After this we may form some conclusions with a chance of being upon the right road, but we can not pass judgment upon those phenomena which we have witnessed, and under the conditions under which we witnessed them. If we take one step beyond this we are leaving facts and fair conclusions.

sions, and are then taking a walk into dream-land. Let us  
 an example of this false experimental reasoning.

When Professor Faraday heard of table-turning turning the  
 of a multitude of individuals, he collected a party of ladies  
 gentlemen, arranged some indicators round the table, and  
 a time found by the indicators that the various individuals  
 unconsciously pushing the table, which consequently moved.  
 conclusion was that all the phenomena which had been  
 were the result of the unconscious pressure exerted by  
 whose senses misled or deceived them. Let us designate  
 individuals who obliged the professor, by the letters A, B, C,  
 E, and F. Then Professor Faraday proved that on the  
 when he experimented with A, B, C, &c., then A, B,  
 &c. appeared\* to unconsciously push the table. Substitute  
 person, X for A, and the experiment would have to be  
 ted, before any conclusion worth a straw could be drawn;  
 each person would have to change his relative seat, before  
 theory could be formed; for if we placed zinc, acid, zinc  
 , and then copper, acid, copper, acid, we should not produce  
 powerful battery and might form wrong conclusions upon  
 tricity, whereas if zinc, acid, copper, be the order, different  
 its would ensue. If it were intended really to investigate  
 e-turning, then all probabilities should be considered and  
 guarded against, and preliminary guesses avoided. If we  
 ned that the nature of all men was the same, and, therefore, that  
 the truth or falsity of table-turning it was merely necessary  
 a chance party of individuals at a table in any position,  
 in any arrangement, and then to judge of results, we should  
 acting as incautiously as though we assumed that all metals  
 regarded electricity were the same, and that, therefore, it  
 ered not how they were arranged to produce a battery.

The only really safe method by which the professor could  
 be tested experimentally the truth or falsity of table-turning  
 id have been by obtaining the presence, at various periods,  
 at least two or three thousand people, to have caused these to  
 in lots of 3, 4, 5, 6, &c., and in every relative position. Even  
 n he would merely have been warranted in asserting that with  
 e who had sat at the table no results occurred. But to

---

\* We use the term "appeared," for there is reason to believe that when the  
 d is very anxious, that any event should happen, it sometimes induces an  
 sion of a fact. Such is the theory by which a certain class of men dispose of  
 the asserted phenomena of spiritual manifestations. If we grant the  
 sibility of such a condition being induced, then it does not follow that when  
 Faraday *thought* that his indicator moved, that it really did so. The ap-  
 rance might have been an illusion, the result probably of a chronic mental  
 te of disbelief. We are not warranted in assuming that Mr. F. is free from an  
 unity which it is asserted is so widely diffused amongst otherwise calm and  
 servant men.

generalize and to frame a wide theory from such very in-  
 data, speaks but little in favour of the present ex-  
 school of philosophy. The fact was, that in this case  
 was formed from negative evidence, upon which, and  
 same principle as above, we could prove that no man p-  
 tenor voice, or was seven feet high, or could lift 600 lbs  
 fight for two hours with a broken arm, or could play ch-  
 folded, or could multiply mentally six figures by nine  
 because in a party of eight or ten people, there were no i-  
 possessed of any such gifts. So much for negative ev-  
 hasty generalizations. Dr. Blank in the last numb-  
 magazine asserts that he has seen a table, 70 lbs. i-  
 lifted by Mr. Squire, his hands tied the while. He al-  
 that loud raps come upon a table, and that phrases a-  
 spelt out. That curtains are drawn back, *but not by*  
*present*; that an accordion floated by itself through the  
 the hand of some one appeared distinctly, took up a  
 drew upon a paper, and that he is positive that this hap-  
 belong to any one in the room. Here are the doctor's  
 which he vouches. Let us now remark upon his the-  
 again remind the reader that in speaking of Dr. Blank  
 referring to a numerous class, and not wholly to an individ-  
 have endeavoured to point out the danger of theoriz-  
 negative evidence, and we are under the impression  
 Blank was once in the habit of adopting this dangerous  
 for we believe that there was a time when he, like many  
 learned men, had not seen any of these elementary ph-  
 to which he now bears witness. We remember read-  
 former number of this magazine that the doctor  
 published a work in which he said that those who be-  
 such things as spiritual phenomena, were drunk with r-  
 and were regarded with pity by those who walked the l-  
 trodden by Newton. Here is merely another example  
 danger of theorizing from negative evidence, because Dr.  
 had seen no phenomena of the description popularly  
 "spiritual," he discredited and wrote against the sub-  
 did Mr. Faraday, so would a host of other individuals  
 prudence, and as much if not more virulence. So did  
 individuals who wrote in *Once a Week* and in *All the Year*  
 their version of a visit to Mrs. Marshall, in which they  
 happen to see any phenomena which they thought w-  
 notice. Taught by the experience of the past, Dr. Blank  
 endeavours to avoid theories, and is particularly guarded  
 grant that the phenomena which he has witnessed are  
 way the work of departed spirits. So far so good; ca-  
 at least commendable; but suddenly we come to a theor-

so apparently at variance with the facts which the doctor has himself observed, and so utterly opposed to the experience of others of other enquirers that some comments become necessary, we fear that the habit of judging from negative evidence again cropping out from the doctor's mind.

At the bottom of p. 343 of the *Spiritual Magazine* for August, find the following remark:—"These wonderful spiritual phenomena do not therefore appear to lead to or impart any knowledge." This statement can merely be classed under the head of theory, deduced from the facts mentioned in the preceding portions of the doctor's Article, which facts appear to be, that, although Mr. Squire can lift a table 70 lbs. in weight, when his hands are wet, and can obtain raps upon a table, by means of which, common-place phrases are spelt out, still he remains merely an author of a paper; and because Mrs. Marshall still remains fat, elderly, respectable, and destitute of acquirements or knowledge, therefore, no spiritual phenomena ever lead to or impart any knowledge,—surely, a rather bold theory this, to deduce from so slight an examination of facts. Upon reading carefully the arguments which Dr. Blank advances, we are led to conclude, that if Mr. Squire were to become the leading scientific writer in America, then it would prove that spiritual phenomena did teach something; and if Mrs. Marshall could retrograde into youth, and had a small waist, and could speak more pure English, the same facts could be proved. So far the doctor is correct, but when he takes the opposite view of the question, then he is framing a theory from negative evidence only, and is in addition, making at least two suppositions, neither of which will be granted as true, by even the most superficial enquirer.

When an individual states, that, because a medium who obtains those phenomena which he mentions, does not acquire much knowledge, and that, therefore, no knowledge is imparted, he cannot avoid concluding, that he has not quite sufficiently considered upon the facts which he himself records. Is it nothing to know that there is some undefined power or force which causes a table, 70 lbs. in weight, to rise in the air? Is it nothing to know that there is some influence which will cause raps and knocks in all parts of a room, and that these are intelligent? Is it nothing to know that under certain conditions "a shadow hand—not that of any one present—is sometimes formed, which places a bell on the table, or lifts a pencil laid on a piece of paper and writes on it?" Are all these things nothing? Or, do they not come under the head of knowledge? Is it nothing to know that whilst there are minds capable of toiling year after year in the laboratory, or in calculating mathematical problems during a quarter of a century, still the facts, which are mentioned above,

are as much beyond the range of their mentality, as is the beyond that of a Bushman.

All these matters may not come strictly under the knowledge, but it must be conceded that they are at least interesting facts, upon which the philosopher may reason. However, consider but one phenomenon mentioned by Dr. Marshall, and let us ask whether this is not one which may lead to knowledge, does not impart knowledge. The doctor tells us that he raised a table, 70 lbs. in weight, raised in the air by an invisible agent in the presence of Mr. Squire.

Granting this, we then at once advance to the argument:—

There must be some influence about Mr. Squire, or he must be possessed of some invisible power which the doctor does not present possess, or which people generally do not share. Is this then, this influence always accompany Mr. Squire? Is it present in the same degree of intensity? Can it be, or is it absent by certain conditions, and if so, what are these conditions? Are the disturbing causes the same with Mr. Squire as with Dr. Marshall? Are the influences permanent or intermittent? At what distance does the power act? A score of other easily solved problems arise from this one fact.

When, therefore, we have solved these, surely we must have gained some knowledge with which we should have been acquainted if we had not seen the phenomenon itself. However, we merely repeat our experiments time after time, and never reason thereon, we heap together facts which are singular; but we must accuse our own obtuseness if we fail to gain knowledge connected with the laws of the phenomena, and not to disparage the phenomena which we feel ourselves unable to comprehend. Surely, to know the laws connected with the raising by an invisible agent, of a table weighing 70 lbs. is at least coming very close to possessing knowledge.

The principal subject to which we venture to call attention is the statement that the phenomena do not lead to, or impart, knowledge. Under the word knowledge each individual places a somewhat different class of subjects. We, for instance, believe that to know the laws connected with the raising of a table by an invisible agency, of a heavy table, ought fairly to come under that head. Dr. Blank thinks differently. To understand the conditions under which any phenomena will invariably occur, we believe to come under the head of knowledge. Dr. Blank thinks differently, or he could not state that the phenomena which he has seen, do not *lead to* any knowledge. There appears to be a want of analyzing power in the class of mind to which we refer, when the chaff is required to be separated from the wheat.

That order and regularity which are so necessary to the progress of all science, appear to be utterly set at defiance when that which is called Spiritualism is required to be reasoned upon. The more the mind has been drilled in the school of orthodox science, the less capable does it sometimes appear of walking along the path of this super-ordinary enquiry; it is not to an individual that we here refer, but to a class. We can scarce read an article which abuses or deals hardly with spiritual phenomena, but we find in successive pages some such remarks as the following. "There is not a word of truth in Spiritualism, it is all humbug"—"But it is very wicked, and ought not to be practised."—"Certainly wonderful things occurred which were quite unaccountable, yet I cannot believe in anything supernatural." Even Dr. Blank tells us that a hand, not that of any present, appeared to him, and that a table was suspended in the air! yet he says that he possesses no more knowledge in consequence, than he did when he wrote a paper accusing those who believed that which he has now seen, of being drunk with new wine. How are we to deal with these anomalies?

At p. 344 of the *Spiritual Magazine*, Dr. Blank says, that the opponents ask "Why the spirits teach nothing?"

Having already spoken of the danger of judging from negative evidence, would it not be the better plan to ask, whether the spirits *did* teach nothing? for this cannot surely be considered a settled question. Even from the evidence for which the doctor alone vouches, it seems that facts at least are shown, but he does not yet grant that these facts are caused by spirits. It is true that the noises in one instance indicated that it was the spirit of a deceased curate who was communicating; and if this were true, surely it was imparting knowledge to show that under certain conditions a person called dead could communicate with one called living. But the doctor disbelieves this statement, for he says, "I neither believe the evidence sufficient to prove that the dead in the Lord can pass from Hades to the under surface of my dining table," &c. If some traveller were to tell an African chief that the earth turned upon its axis, we should consider it rather unfair if the chief told his tribe that he did not consider the white man's evidence trustworthy, and that the white man had not therefore imparted to him any knowledge. This traveller might be a good, almost angelic man, but when he knew the state of this chief's mind, would he impart more scientific truths to him? or might he not consider it advisable to influence the man's mind by a lower class of reasoning, or by submitting stubborn facts, such as fire arms, photographs, telescopes, &c.? All those who have received a modern scientific education, have had material ideas so drummed into them, that we believe few

individuals of this class could accept as true the phenomena mentioned by the doctor, unless they had witnessed them. It was, we think, the doctor's case, as it has been that of hundreds of other men. Consequently these material manifestations have been particularly sought, and were particularly required to convince the mind of the sceptic. The manifestations came, and the doctor, like many other wise men, acknowledges publicly that he could not previously have believed these things; where now having seen them, he must credit the evidence of his senses. But surely he ought not hastily to condemn as unwarranted or unprofound that *phase* of manifestation which deals with wooden bodies as the only means of convincing a certain type of mind that there is really something to learn in connection with the more subtle portion of man's whole triune being. Physical manifestations were sought for by the doctor, and according to his own showing, they came. Now he appears to desire some more striking manifestation. Is he quite certain that both descriptions of phenomena can come through the same person, or by the same means? It is evident that he has begged the question that he cannot answer, and consequently finding only common work-day sentences rapped out, or written out, he builds a theory about no knowledge being imparted. Amongst mortals, we rarely find the qualities of a poet and a prize-fighter—an acrobat and an astronomer combined in the same individual; are we certain that the spirit or the phenomenon, whatever it may be, that incarnates himself in lifting heavy tables, and writes on paper, can also, *by the same conditions*, manifest a mentality beyond that of mortals of common mould? By mere analogy we should suppose that there might be some difficulty in combining the two phases. If this be the case, then, when the Dr. has expected knowledge in a literal form to be imparted to him by these powerful agencies, he has gone as wrong a fountain as though he expected an oak tree to indicate the magnetic meridian.\* It would also appear, even judging

---

\* Such, for example, is the assumption by Dr. Blank, that the "dead in Lord" are imprisoned in some distant Hades, and that to produce the raps upon his dining table, they would be forced to undertake a long journey from a distant region to the under-surface of that article of furniture. Now here are several patent theories put forward to account for a fact which is perfectly simple, and in accordance with the laws of our threefold being.

Why the under-surface?

All students of this subject, who have advanced a little beyond the neophyte stage, know perfectly well that the raps are not produced upon the under or upper, or indeed upon any surface whatever, but that the whole fibrous structure of the table becomes a sort of muscle, analogous to that of the principal medium, whose mental effluence is made to interpenetrate its every particle. Upon this subtle plane the surrounding spirits act, but only such as are to some extent *en rapport* with the medium; and consequently the whole of the phenomena, physical, mental, or spiritual, are in accordance with the physical, moral, and spiritual nature of that medium.



in daily experience amongst men, that we rarely find others anxious to impart knowledge to us, when we disbelieve that which they do tell us. When, also, we substitute theories of our own, for the simple statements as to the presence of a spirit which actually, as in the case of the curate mentioned by the doctor, has evidence to prove his individuality, are we then taking as the most likely to obtain from those mentally above us in the spirit world, any knowledge of which they may have become possessed? Do we not rather close the door against them, when we are more disposed to assert vague dogmas of our own, than to receive, as probable, the direct statements of an invisible agent? But the mere bare statement, that no knowledge is given by means of these manifestations, is neither quite correct, nor does the sentence quite fully explain that which is evidently meant in the present instance. Hundreds of individuals are content to see things rise in the air, to see hands incarnated, to hear raps, to hear sentences, and to draw flowers or figures, quite unconscious that their hands are moving. These manifestations, astounding as they may be to the multitude, have been and are witnessed daily by hundreds of trustworthy men and women in London and elsewhere. Some of these witnesses came for nothing more, their mind is full, and they are content; not so the doctor. He, like some other enquirers, requires something more, and rightly so. He complains of the non-impartiveness of knowledge by these manifestations, and says truly, that the mind cannot barter away the thoughts and hopes of the glories that eye hath not seen, nor ear heard, for such rubbish as he has as yet seen produced by the so-called spirits. Very many enquirers are now in a condition similar to that of Dr. Blank. To all these, we would with deference and humility, offer a few words. Hitherto we have mainly pointed out that even the physical manifestations spoken of, are all important. By physical and material means these manifestations convince the materialist that there is a something of which he was before ignorant. These manifestations afford the means simply by questions and answers, of showing whether a disembodied spirit is the cause of them in any way. Thus, although we may speak of this as the lowest or most elementary phase, yet the physical phase of Spiritualism is all important, and should not be despised. Still it ought to be pointed out that it is merely a means to an end, and not the end itself. From the facts derived by a somewhat searching enquiry into the so-called spiritual manifestations during nearly four years, we are enabled to state, that as a rule, the individual whose organization can be made use of to manifest those extraordinary physical effects, cannot be employed to manifest spiritual mentality.

In one or two very rare instances, the physical manifestation and the imparting of knowledge are combined in the same individual; but they cannot be manifested at the same time, and when the lower power is made use of, the greatest bodily distress follows in consequence of the weakness produced. From the facts which we have witnessed we can state that instead of knowledge being imparted by the phenomena, knowledge of the widest, and most complete form can be given to those who can will fulfil the conditions. Great and glorious as may be the conceptions of the doctor, or of other enquirers in connection with the future and unseen, still these conceptions must, we believe, fall far short of the brilliant reality which has been and will soon be unfolded to all those who may become ready to receive it. In all sciences, arts and laws, in all that is soul-expanding and mind-ennobling, there is a vast harvest waiting for the reapers. Truths greater and yet more simple than the world has hitherto known, are lying trodden under foot, whilst some gaudy falsity is elevated and bowed down to, like the golden image erected by the king of old. The mind must be ready to receive a truth before the truth can with any use be given. Of what use, for example, would it have been for the Lord Jesus Christ to have told the scribes that the world rotated on its axis? They would only have seized upon the statement as a proof of his insanity.

But our space is limited, and we have already occupied much of the reader's time. In conclusion then, we would remark, that there are many phases of spiritual manifestation. There is the physical phase, such as that witnessed by the doctor and others. There is a mental phase sought after by some few, who have found in it a vast bank of mental wealth, upon which they can draw, and where their cheques are always honoured. There is also a spiritual phase in which even more universal truths are unfolded than could be expressed by words.

To obtain even the manifestations in a physical form, certain conditions must be fulfilled—for all these matters are subject to laws.

These conditions are easily disturbed, in consequence of which disturbance the results are either feeble or altogether absent.

There is a mental phase of manifestation, to obtain which also certain conditions must be fulfilled. The subtlety of the laws relating to this portion of the subject exceeds that connecting with the physical, as much as the subtlety of the mind, exceeds that of matter. When however, these conditions are fulfilled, then knowledge is imparted with a rapidity and ease, that would be inconceivable to the individual, acquainted merely with the elements of the material portion of this subject. Without the

labour of working from details up to a truth, the truth itself is shown as clearly as day, and the details have merely to be added to make the truth perceptible to the multitude. We can assure Dr. Blank that these facts are as open to him, and as much within his grasp, as he knows the physical manifestations are within those of the fellows of the Royal Society, if the *vis inertiae* of their minds could be overcome.

Whilst however, he and others adhere to one phase of manifestation—employ their eyes and ears, more than their minds, —and adhere to some vague theories, or think that deception is always being practised, they may accumulate some singular facts, and may perhaps avoid being entirely misled; but they will assuredly delude themselves by converting into a cramped and mere singular mass of eccentric and incongruous phenomena, an all-powerful influence, which possesses the power to raise man, body, mind, and soul, to a higher position even whilst on earth, than poet ever conceived, or any but a prophet ever hinted at.

C. E. E.

---

#### GUARDIAN ANGELS.

Guardian angels, guardian angels !  
 They are with us night and day,  
 Dropping flowers of love the brightest  
 As they watch us on our way.  
 In our sorrows, in our troubles,  
 They with care around us throng,  
 Ever guarding us from danger,  
 Ever shielding us from wrong.

Guardian angels, guardian angels !  
 Are a source of comfort here,  
 They prepare our every blessing,  
 Bring us all we hold most dear—  
 Turn aside those ills and trials  
 Which our spirits could not brook ;  
 But for them, we all should stumble—  
 Fall at every step we took.

Guardian angels, guardian angels !  
 Still your benedictions pour,  
 On our hearts the joys of truth,  
 The light of virtue ever shower ;  
 Teach us how we may our blessings  
 Ever cherish, still increase,  
 And grant that every flower we pluck  
 May be a flower of love—of peace—  
 Guardian angels !

JOHN ALLEN.

## THE DAVENPORT BOYS AGAIN.

THE following is from a letter from Dr. Harlow, to the Editor of the *Herald of Progress* :—

Chagrin Falls, Ohio, July 3rd, 1860.

Thinking that a brief sketch, relating to the late Jubilee held in Middlefield Grange County, Ohio, June 30th, might not prove uninteresting to the numerous readers of the *Herald*, I submit a few facts connected with the spiritual gathering there.

Our little band, consisting of Captain Davenport and his sons, Ira and William Henry, Edward Whipple an impressional speaker, H. M. Fay a trance speaker and test medium, together with a few other warm-hearted friends, and your correspondent, left Chagrin Falls, on Saturday morning, for the place of meeting. Arriving on the ground about noon, we found an audience of several hundred gathered in a beautiful grove.

It was soon noised over the ground that the far-famed mediums, the Davenport boys, were present, and crowds soon pressed around them, eager to witness their physical manifestations. After the exercises of the day were over, a large circle was held in the evening, by the Davenports, affording a rare opportunity to test the truth of spirit presence. I will briefly relate what took place on this occasion, in the two circles held near the ground, the first on Saturday evening, and second on Sunday during the recess, between forenoon and afternoon exercises in the grove.

As usual, the boys entered a box constructed after spirit direction. This box is eight feet long, two and a half feet wide, and six feet high; each medium tied with cords and ropes on a permanent or stationary seat, one at each end of the box. On this occasion they were tied both by spirits and a committee selected by the audience—in both cases their arms were firmly pinioned behind them, and their wrists so wound with the rope, fastened and secured by tightly drawn knots, as to render it impossible to move or use their hands in any manner. The ropes were then passed down through the holes in the seats, and tied with several hard knots firmly drawn under the board composing the seat; after which the lower limbs were bound and wound with a great number of yards of rope. Their ankles were brought close together and secured by passing the rope several times around them and firmly fastening with tightly drawn knots. Finally, the ends of the rope were tied at a distance of several feet from the mediums, so that there could be no possibility for either one of them to reach the last tied knots, nor could any earthly power get them loose without first untying the last knots. Under the circumstances the doors of the box were closed and bolted on the inside. At a moment after several beautifully formed hands were thrust out at an aperture in the box, six feet from the mediums, and remained quivering and oscillating in the gleam of a bright light, sufficiently long for every one in the audience to count and fully view these wonder-working tokens of spirit presence. The next moment the doors of the box were unbolted on the inside, and thrown open, and there sat Ira and William Henry Davenport fastened to their seats just as they were when first tied. This being repeated several times, and the mediums being reported by the committee, and by all others who chose to examine, to be still secured and tied as at first, the manifestations changed. The light was ordered to be put out, Johnny King, poking his trumpet through the aperture in the door of the box, and saying in a distinct voice: "Blow the light out." In a few moments music was heard, five instruments being played upon in concert, and several very animating pieces were executed in a manner indicating a high order of musical taste, skill, and ability.

While the music was being performed, light was struck several times, the doors of the box were thrown wide open, and the boys were found tied and firmly secured in their seats as at first.

One little incident occurred too rich to be omitted. An auditor, more curious than wise, approached the spirit box to shake hands with the spirit. After this privilege had been refused by Johnny, the courageous sceptic thrust his hand

into the aperture, and after receiving, as he admitted, several blows on his hand and arm, withdrew it; at last, making another attempt to intrude his unwelcome hand into the box, Johnny thrust out his trumpet, and with a blow knocked Mr. Orthodox fairly off his feet. Much more might be said relative to the wonders witnessed and heard in the two circles, but this must suffice for the present.

Though not present at these manifestations, we still have little difficulty in believing them to be true. Several friends, now resident in London, have informed us of their having witnessed similar phenomena in the presence of the Davenport boys. In particular, Dr. D., in a recent visit to America, informs us of his having been present one evening when these remarkable facts were presented to his notice, under the most favorable circumstances for investigation, and he was fully satisfied of their truth. On that occasion, Professor Mapes, who had in early life been in the navy, and there acquired the art of tying seamen's knots, himself secured and tied the boys, and was occupied nearly half an hour in the process, *but in an instant* the knots were all untied, and the ropes lying on the floor. Music and spirit-speaking were heard the same evening, as described in Dr. Harlow's letter.

If such facts are not palatable to science, we are sorry for it; but they are facts notwithstanding.

---

#### WILLIAM HOWITT'S DREAM, ON HIS VOYAGE TO AUSTRALIA IN 1852.

---

SOME weeks ago, while yet at sea, I had a dream of being at my brother's at Melbourne, and found his house on a hill at the further end of the town, next to the open forest. His garden sloped a little way down the hill to some brick buildings below: and there were green-houses on the right hand by the wall, as you looked down the hill from the house. As I looked out from the windows in my dream, I saw a wood of dusky-foliaged trees, having a somewhat segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. "There," I said, addressing some one in my dream, "I see your native forest of Eucalyptus!" This dream I told to my sons, and to two of our fellow-passengers, at the time; and on landing, as we walked over the meadows, long before we reached the town, I saw this very wood. "There!" I exclaimed, "is the very wood of my dream. We shall see my brother's house there!" And so we did. It stands exactly as I saw it; only looking newer; but there, over the wall of the garden, is the wood, precisely as I saw it, and now see it, as I sit at the dining-room window, writing. When I look on this scene, I seem to look into my dream.

## G A R I B A L D I.

IN a recent notice of this best man, by "our special correspondent," in one of the daily papers, it was said of him that just previous to the execution of his great enterprises, which bear about them all the marks of inspirations, he has been in the habit of withdrawing himself from his Captains and Council, and walking by himself wrapped in solitude and in a semi-trance state. During such periods, occasionally extending for two hours, none of his followers dare do other than watch him in silence. No one dares to interrupt him. It reminded us of the similar states which are recorded of Socrates, who was watched on one occasion, as recorded in the Alcibiades, by some soldiers, standing all night on the plain, and only roused to external consciousness by the rising sun. We believe that all great men have these moments in which they get their inspirations, the enacting of which astonish like fairy tales, the uninspired portion of humanity. Is it on these occasions that the great Garibaldi has his intuitions, which enable him to pierce the dull surroundings that environ lesser captains? How beautiful is the description, which he gives in the following extract, of the spiritual aid, which has always supported him through terrors, which perhaps no other life has oftener or more deeply experienced. In the *Life of Garibaldi* by himself, he thus touchingly speaks of his mother:—

As to my mother, Rosa Raguindo, I declare with pride she was the model of a woman. Certes, every son ought to say of his mother what I say of mine, but no one will say it with a more perfect conviction than I do. One of the bitterest of my life, and not the least, has been not to have been able to render her happy, but on the contrary, to have saddened and made painful the last days of her existence! God alone can know the anguish which my adventurous career has given her, for God alone can know the immensity of the affection she bore me. If there is any good feeling in my nature, I loudly declare that it is from her I received it. Her angelic character could not do otherwise than have its reflex in me. Is it not to her pity for the unfortunate, to her compassion for the suffering, that I owe that great love, I will say more, that profound charity for my country, which has procured me the affection and sympathy of my unfortunate fellow citizens? Certes, I am not superstitious, and yet I will affirm that in the most terrible instances of my life, when the ocean roared under my keel and against the sides of my vessel, which it tossed like a cork—when bull whistled in my ears like the wind of the tempest—when balls showered round me like hail—I constantly saw her on her knees, buried in prayer, bent at the feet of the Most High, and for me. That which gave me that courage at which people have sometimes been astonished, was the conviction I felt that no harm could happen to me while so holy a woman, while such an angel, was praying for me.

If the press, which finds its business at this time in the denial of all spiritual phenomena, should be driven to comment on this passage in the world-hero's experience, it would be obliged in consistency to tell him that all this was nothing but a delusion or hallucination of the brain, and the medical papers would recommend him a course of alteratives, to abate his fever.

In mercy let them forbear to treat of such men's deepest moments, which are, alas, beyond their comprehension. But for us who believe in the manifestings of God's providence through men as His instruments, we can only recognise in the glorious course of Garibaldi a providential working, which from its nature could have no human origin, and which marks him as one of the means by which the great ends of human progress are accomplished.

---

### A WORD WITH OUR CONTEMPORARIES.

---

THE hostile attitude assumed by the press generally, with regard to the subject of Spiritualism, denotes a degree of ignorance and prejudice, which it is lamentable to find associated with the fourth estate, which in this country has especially earned for itself the proud distinction of uttering on all other topics its opinions boldly, truthfully, and fearlessly. Writing confessedly on a theme with which they are utterly unacquainted, the mass of evidence in connection with which they wholly ignore and dealing fierce denunciations against those who have had the candour to make fair investigations into its mysteries, and the moral courage to avow their convictions of the truth of the singular manifestations occurring, and daily and hourly witnessed—these writers go on blindly in the dark, striking madly at random, and screeching out incoherent invectives, in a manner that is calculated by turns to elicit our compassion and excite our contempt. The ravings of the *Standard* (September 7th), of the *Daily Telegraph* (September 15th), the weakly-directed shafts of ridicule so pointless and so aimless, discharged by "our facetious contemporary," and the nonsense periodically purveyed to the provincial journals by "our metropolitan correspondent," when all other provender for paragraphs runs short, are hardly worth a serious reply in these pages. If we allude to them at all, it is only to remind those who are in the habit of having their opinions formed by newspaper authority, that the subject is one on which they are already more likely to be better informed than their "best possible public instructors," and that the means of satisfying themselves as to the truth or falsehood of the question at issue are equally accessible to all. When the "rappings" are made the topic of conversation in every club and coterie in the kingdom; when thousands in the metropolis can attest what they have seen with their own eyes, and heard with their own ears, when but a few nights' experiences have enabled the incredulous listener to add his evidence to that of the convinced, and the exercise of a

calm judgment, has assured him that he has neither been deceived by his senses nor duped by the jugglery of impostors, the new paper reviewer would surely adopt a wiser course if he discreetly refrained from referring to the matter at all, until he had made himself better acquainted with the subject on which he had to write. It is a well-known delusion, familiar to every playhouse manager, that many people believe nothing is easier than acting, and it would be difficult to change their opinion, that directly they enter for the first time between the flats and the footlights they will instinctively acquire all the ease and experience of the practised performer. In like manner it would seem, that when Spiritualism is mentioned, each one imagines he knows "about it," and that he can talk as fluently concerning its mysteries as those who have pursued an earnest inquiry with a reverential regard for the truths that became revealed during their unprejudiced investigation. The dogmatical "Pooh, pooh, sir, don't believe it, and won't believe it!" of one class of sceptics and the dreary attempts at ridicule of another class of scoffers who look upon the matter as so much literary capital for the manufacture of miserable jokes, would soon be subdued in tone if the public press of this country took at once a creditable and a sensible position in the matter. Until they choose to speak of Spiritualism in a more respectful way, we counsel them for their own sake to remain silent. It is quite within the experience of the general reader that a newspaper to-day becomes allied with those opinions that it warred against yesterday, and when an absurd onslaught of ridicule and wrath has been going on for some months, it is rather awkward for the belligerents to find themselves under the necessity of laying down their arms and submitting at discretion. Looking back through old files of newspapers and volumes of periodicals, it is curious to notice how the progress of events has falsified many of the confident predictions contained in those pages, and how popular opinion has changed with regard to many things which came in for a similar share of time-serving abuse and hasty condemnation. An editorial prospect in this way would not be without its lesson.

In No. 73 of *All the Year Round* (September 15th) there is an article called "Fallacies of Faith," in which the writer has attempted to justify the view he took of the subject in his previous paper entitled "Modern Magic." The author stands honourably distinguished from the majority of his literary brethren, by having, at least, endeavoured through personal observation, to learn something about what he had to write upon before giving his conclusions to the world. Admitting there is much that he cannot explain, and more that he fancied he is not allowed to explain, he takes for his ground of disbeli-



arbitrary assumption that if certain things occurred, a law of nature has been violated, and that, therefore, "the inference of imposture is inevitable." In other words, he would have us understand that, though witnessing the occurrence of remarkable phenomena, he would rather remain in the belief that it was effected by some inexplicable sleight of hand of some unaccounted impostor in the room, than entertain the suspicion that he is not thoroughly acquainted with the exact limits of the Almighty's power. Philosophers of this class who arrogate to themselves the possession of a knowledge equal to that of the Great Ruler of the Universe, are the hardest of all to convince, and what they see they will not believe, and what confutes their arguments, they will not allow to overthrow their prejudices. They are staggered for the time by seeing a table rise unsupported into the air, but the next day you shall meet them as confident as ever, striving to explain away one simple fact having recourse to suppositions that would involve the existence of invisible machinery and motiveless chicanery, which, under the same circumstances, would be ten thousand times more well-nigh wellous and astounding.

The writer frankly avows his creed when he says, "*What is done by mediums than what I or any other can do, I believe to be done by trick.*" What a terrible sentence to rise up against a man ten years hence, when the volume in which it is recorded shall be taken down from the library shelf, and in the hands of a more enlightened world be accusingly brought home to him as a proof of how errors, like mankind, are "fearfully and wonderfully made." Henceforth let it be proclaimed on the authority of the author of *Fallacies of Faith*, that there is no other thing in man as truth and honour; that family circles composed of clear-headed and warm-hearted men and women are constantly employed in cheating themselves or cheating each other; that TRICK is the feature of the nineteenth century, and that its perpetual practice in the civilized society of that period constituted the whole duty of man. We ask any individual possessed of the ordinary faculties of reason whether it be more likely that a belief in a mode of communication, probably old as the universe itself, which within ten years has spread through Europe, Asia, Africa, America, and Australia, bringing by experimental tests conviction to millions of the earth's inhabitants; that has had its evidences recorded in volumes that now amount to thousands; that has at this day its regular newspapers and monthly magazines devoted to its constantly-recurring proofs; that has, in this country and its metropolis, engaged the attention of all classes who have only investigated the subject to be convinced of its truthfulness—we ask whether it be more likely that

all this has sprung from a general epidemic of unconscious delusion, than that the writer of *Fallacies* has not yet quite made himself acquainted with the whole of the subject upon which he so authoritatively pronounces.

The question as to whether these unseen agencies are good or evil in their nature—whether they are disembodied spirits, or the inhabitants of an unsuspected lower world that under certain conditions can become manifest—may be to our advantage, spiritually or physically, to establish communications; or whether by pursuing our enquiries in a calm philosophical manner we might not throw a light upon the relations between matter and spirit and on the origin of the least understood disorders that afflict humanity, may be a subject fairly open to discussion. But it is not to be denying the facts. Tried by the ordinary rules of evidence which the writer in *All the Year Round* lays so much stress upon, these things are known to thousands as absolute and indisputable truths, and will stand the test of the most rigid investigation. It is this investigation which we invite; and it is to our credit, so far as in us lies, the foolish mistake of those who, contented with the unusual with the impossible, and by unfounded imposture, induce those to stand aloof who would most benefit society by enquiring into the matter, that the following have been written.

With respect to the former article in *All the Year Round* on which we inserted some remarks in our last, questioning the correctness of Mr. Dickens's description, Mr. M. Currier, of 11, Commercial Place, Kentish Town, and Mr. C. of 30, Fortess Terrace, write to us, that they were present at the *séance* at Mrs. Marshall's narrated in *All the Year Round*, and correcting the inaccuracies and misrepresentations therein. These letters fully corroborate the statements of E. L. B. in our last number. And, as an instance of the truth on the part of the anonymous contributor to *All the Year Round*, periodical, Mr. C. says:—"He does not tell us of the name of her deceased mother spelt out—*E. L. B.* a not very common name, and one I should think a 'thought-reading' of the medium." In the face of the statements of the writer of the article in *All the Year Round*, in a recent number, affirms, "The spirits never, by any chance, spell a name out a fact right through, without hesitation."

A few prevalent errors we may as well take this opportunity of correcting for the instruction of those who will persist in writing diatribes about what they will not take the trouble to understand. The initial article of faith is the intellectuality of tables. The mediums—of whom we have

more than two or three who for want of riches are obliged to receive a fee in exchange for their services; and if the imposition were so easy and so inscrutable, we should have had hundreds making it a profitable piece of business in London by this time—do not pretend, nor have they ever pretended to have the power of “raising your beloved one in any town or city, on short notice.” The Cock Lane ghost was never “found out;” and the Stockwell mystery has been by no means clearly explained. With these parting hints we suggest to any journalist who may hereafter make Spiritualism the subject of a leader, when other newspaper topics are exhausted, that it will not be amiss, beforehand, to make one of a circle, on a few successive evenings, where no paid medium is present; and when his proprietor hints that he may advantageously “go in for a slasher against spirit-rapping,” let him respond with the cautious Othello:—

“— No, Iago;  
I'll see before I doubt: when I doubt, prove!  
And on the proof there is no more than this.  
Away at once with "doubt or Spiritualism!"

We only hope in the former case that he will be candid enough to admit his error and record his conversion.

---

## SPIRITUALISM AND THE LEADERS OF THE PROTESTANT REFORMATION.

By the Author of *Confessions of a Truth-Seeker*.

THE Spirit-world is the causal world—the world of permanent realities; the things we behold in the world of nature are but transitory phenomena—effects developed to our sensuous perceptions under conditions of time and space. Man, even while in nature, is a citizen of the spirit-world, and is living, though unconsciously, in its midst. As his corporeal structure is sustained by elements from the material world, so his spiritual being is sustained by elements from the spiritual world. They may be drawn from the upper, or the lower world; as are his inspirations so will be his inspirations; but he cannot, if he would, detach himself from *rapport* with its living though invisible realities. Every great spiritual movement in the natural world is impelled onward by the tides and atmospheres of the spirit-world. The religious revival in our own day, that in the last century under Wesley, that in the seventeenth century under George Fox, and the Protestant Reformation a century earlier, all attest this truth. The men who were the visible centres of

these movements, and by whose more immediate agency they were mainly conducted, as might be expected, were only more deeply conscious of their intimate relation to the spirit-world than those standing outside of these movements, or who, in a subsequent age know them but by traditions and records, which give only their reflected and oftentimes distorted image.

The most great and glorious spiritual manifestations, both regards power and beneficence, ever seen upon our orb, were witnessed eighteen hundred years ago. "Go, and shew Jerusalem again," said Jesus, "those things which ye do hear and see: the blind receive their sight, the deaf hear, the lame walk, the dumb are raised up;" and so far was Jesus from teaching that when he was no longer visibly present with his disciples these things would cease, that he told them "He that believeth on me, shall do all the works that I do shall he do also, and greater works than these shall he do." And He further assured them "Lo, I am with you always, even unto the end of the world." And have not humble devout Christians in every age affirmed that the presence of Christ among them has been made evident to their spiritual consciousness? Have they not in ways that are called extraordinary, as well as by ordinary methods, been aided according to their needs by Christ and spirits Christ-like, one with Him even as He is one with the Father? True, the faith has grown faint and dim in the Christian Church only because she has become dull in heart, gross in life, faint in trust, and cold in spiritual perceptions; and as men have emerged from the bosom strong in faith, prayerful in spirit, devout in life, panting for more light and higher inspirations, again and again have they found reason to declare that a divine strength still encompassed them, as the horses and chariots of fire encompassed Elisha—that their steps were guided and their councils inspired by a wisdom not their own—that God's angel-hosts guarded and delivered them. If you doubt it, read the wonderful history of the Camisards, so graphically portrayed by William Howitt; the scarcely less wonderful and better-known history of the Israhelites of the Alps, as an historian designates the Vaudois; you will there see that these Christians at least did not subscribe to the notion that the age of miracles was past;—that they had not exchanged the old faith in a "God of Hosts" for the modern one "in the strongest battalions." Leger, their pastor, speaks of their victories over their powerful and relentless foes in such terms as "miraculous deliverance," "most miraculous deliverance," "third miraculous deliverance."

At one time we read of continued successes gained by seven teen men (six of whom were armed only with slings) "over their enemies fifty times more numerous." The little village of Ro-

consisting of fifty houses, defended only by this handful of men, was at length only taken by a simultaneous attack at different points of three divisions of an army of ten thousand men; and even then, the little band succeeded in making good their retreat. At another time, some of the Vaudois had to retreat at night, it being so very dark, that it was found necessary to stretch white cloths upon the shoulders of the guides that they might be seen; and to proceed along the edge of frightful precipices untrodden by human feet; and yet they, and even the wounded on horseback, passed in safety. "When the Vaudois beheld these places by daylight, their hair stood upon their heads." "One who had seen that place would doubtless take that march for a fiction of his fancy."

It was not only from their mountains that they gained their extraordinary victories; from the plains also the enemy, we are told, was swept like chaff before them. The Catholic troops themselves could not help exclaiming "God must be with these men."

"In July, divers of these Waldenses went out into the country to reap their harvest, and in sundry places were all taken prisoners, not knowing of each other's calamity. But God wrought that *miraculously* they *all* escaped out of prison, to the great astonishment of their adversaries. At the same time *the others*, who had been long in prison, and longed for nothing but death, through God's providence were delivered after a wonderful sort."\*

Again, what to human calculation could appear more preposterous than their enterprise to recover their native valleys, (of which treachery had deprived them), by a body of only eight or nine hundred men, against the apparently overwhelming forces of France and Savoy? Yet this enterprise was not only undertaken, but successfully executed; they having to march a fourteen or fifteen days' journey through an enemy's country, where they must charge up high mountains, and force divers straight passages, where a hundred might not only stop, but beat three thousand." Successfully did they contend in nine or ten battles against the army of France and Savoy, and this "without any commanders experienced in warlike affairs." Huston says "eleven thousand French, and twelve thousand Piedmontese were baffled by this handful of heroes, clothed in rags, and subsisting on the fare of anchorites." No wonder that their historian, speaks of the "wonders," "miracles," and "great miracles," wrought amongst them; nor that Henri Arnaud, their noble pastor and leader,—the Gideon of this little

---

\* Clarke's General Martyrologic.

host—tells of their witnessing “prodigies beyond the course of nature or the natural strength of man.”

Even the ordinary operations of nature appear in their behalf to have deviated from their usual course. “Can any one,” exclaims Arnaud, “refuse to recognise the hand of Providence in the extraordinary circumstance that the Vaudois were permitted to make their harvest, not in the midst of summer, but in the midst of winter? Or could any but God have inspired such a small handful of men, destitute of gold and silver, and all other earthly succour, with the courage to go and make war against a king, who at that time made all Europe tremble? Is it possible to imagine that without protection absolutely divine these poor people, lodged in the earth almost like the dead, and sleeping upon straw, after having been blockaded for eight months, could at last have triumphed? Does it not seem as if God said ‘These are my true children, my chosen and beloved whom it is my pleasure to feed by my Providence; let the land of Canaan, to which I have brought them back, rejoice to see them again, and make them unusual and almost supernatural gifts.’”

If from the history of the Vaudois, we glance at that of another martyr-church—the Bohemian; we read concerning that “so frequent and so manifest were the judgments of God for the protection of this feeble and defenceless flock of believers that, even among their adversaries, it was in those days (about 1506-10) a common saying, ‘If any one is tired of life, let him assail the Piccards:—he will not outlive the twelvemonth.’” Various prodigies of a spiritual kind are recorded of them, and says Mr. Boys, ‘it is observable that great caution is shewn in examining the evidence of them; for example, in respect of those of the earlier part of the seventeenth century. On one occasion, the authors abstain from positively asserting the fact recorded, because authentic evidence is wanting. ‘We, however, leave it undetermined, because no eye-witness has fallen in our way.’”\*

Like their successors—the *United Brethren*—the Bohemians had recourse for the decision of doubtful cases to the lot, believing that through this means their decision would be spiritually directed by the Lord. They also believed in spiritual visions and prophetic dreams. Their martyred leader, John Hus, relates dreams in which he received intimation of things which afterwards came to pass; and he, in common with other Bohemians

---

\* *Historia Persecutionum Ecclesie Bohemice*, 1648; as quoted by the Rev. Thomas Boys, in his *Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*. To the latter work I am indebted for most of the citations that follow.

mians, predicted future events, under, as they believed, the influence of the Spirit: of these predictions that of Huss concerning Luther, may be adverted to as, perhaps, the best-known instance.

It is conceded that the testimony to Spiritualism of the leaders of the Protestant Reformation is not so ample as at first thought might be expected. Some of the reasons of this are sufficiently obvious, we will name but two. First, they had not to establish its truth, for it was the universal Christian belief of their time: their work was to unmask its counterfeits—to bear witness against its corruptions and inversions, both in doctrine and practice. Secondly, both Romanist and Protestant had come to the belief that as the mission of Christ and his Apostles was attested by acts evincing a control over natural forces; so, the manifestation of powers beyond those of the natural man were needful only as the signs and attestations of a new religious faith. The Romanists insisted that Protestantism was a new religion, and challenged its leaders to display those spiritual powers that should manifest their authority. The Protestants rejoined that they preached no new gospel, but the primitive faith taught by Christ and his Apostles, but freed from the corruptions and superstitions with which it had been overlaid. To have affirmed the existence of spiritual gifts similar to those exercised by the Apostles would have been, as it seemed to them, to fall into the trap which had been set for them—to admit that they taught a new religion, which was just what they were most anxious to avoid. But though on these, and other grounds, the Reformers were cautious and guarded in their language on this topic, a little investigation may convince us that we need be at no loss to discern their sentiments upon it. Let me advert briefly to a few instances: first, however, remarking that the Reformers stand out to us boldly and distinctively as leaders of the Church militant. They were firmly persuaded that they had to wage war not alone against priest and pope, but against spiritual foes—the potentates of the lower world; and hence, as may be expected, in their writings Spiritualism more frequently appears under forms of darkness and tempest, than under those sunny, peaceful, and benign aspects which it presents in its relations to the angel-world.

As the central figure of the group—the pivotal man of the Reformation—Luther, first and chiefly claims our regard.

He did not desire for himself the grace to work miracles, as, he tells us, in that case “the Papists would immediately say ‘the devil does it by him.’” It was his desire even that God would not send him ‘either visions, or dreams, or angels,’ as he wished all his thoughts to be centred in the Scriptures alone;”

but, he is careful to add, "not, however, that I derogate from the gifts of others, if haply to any one, over and above Scripture, God should reveal aught by dreams, by visions, or by angels."

And again, he writes "Now whosoever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels watching and protecting; for most certainly they are about thee, and carry thee upon their hands. How, or in what manner, it is done, take thou no heed; God says it, therefore it is most sure and certain."

It is also to be remarked that, according to his own statements, Luther many times saw, was tempted by, and conversed with spirits from the nether world.\*

Razebergius, relates that Luther one evening, as he stood praying, saw the apparition of an evil spirit, or, as he thought of the devil. Luther himself also related the occurrence to J. Jonas and Michael Cælius; and Cælius records the fact in his passage, to which Seckendorf, in his *Historia Lutherana* refers.

Luther also believed in spiritual possession, and in dispossession through fasting and prayer, as his statements, and still more his conduct renders evident. Seckendorf relates, that on one occasion certain persons "had brought to Luther a girl eighteen years old, declaring her to be possessed with a devil. He ordered her to say the Apostles' Creed. Having begun to do so, the moment she came to the words 'and in Jesus Christ,' &c., she stopped, and was miserably agitated or convulsed by the evil spirit. Upon this Luther said, 'I know thee, Satan, thou wouldst have me be exorcising with great parade; but I will do no such thing.' The next day she was brought into the church, while Luther was preaching, and, after sermon, into a small chapel. She then immediately fell prostrate on the ground, struggling and kicking, but was raised by the students who were present. Then Luther addressed the people . . . After that, Luther laid his hand on the girl's head, repeated the Creed and the Lord's Prayer, as at the words, (John xiv. 12) 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.' He then prayed to God with the rest of the ministers of the church, that for Christ's sake he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: 'Proud devil, thou wouldst indeed that I should now proceed against thee with great parade, but I will do

---

\* See an Article, by the writer, on "Martin Luther and John Knox." *British Spiritual Telegraph*, vol. iii., p. 99.



such thing. I know that thy head is crushed, and that thou best prostrate at, and under the feet of our Lord Jesus Christ.' He then went away; and the girl was taken home to her friends, who afterwards wrote that she was no more troubled by the devil."

Seckendorf also points out many remarkable prophecies of Luther's—concerning the Emperor Charles;—concerning the then future state of Germany and of Protestantism;—and, in relation to various individuals. Of these predictions, Seckendorf says "that Luther was not erroneously of opinion that he spake in the Spirit, was proved by the result." The majority of readers will think that he spoke only from a shrewd forecast of events, the result of his own natural sagacity, or, when the events predicted were too circumstantial to admit of this explanation, they will hold them to be mere coincidences, lucky guesses which happened to come true. All that I am now concerned with, however, is that this was not Luther's view; his words are: "*I certainly am of opinion that I speak these things in the Spirit.*" Another circumstance which Mr. Boys points out is "Luther's persuasion of a *divine impulse, or spiritual instigation* by which he was moved to attack the Papacy; and that, be it observed, *before* his mind was made up on grounds of conviction and scriptural demonstration, on many points connected with the controversy." He felt this, however, with growing distinctness as his work proceeded, and "by a more accurate consideration of Scripture was confirmed in it."\*

Melancthon believed in spiritual apparitions, of which he gives a remarkable example, drawn from his own family—his father's sister having appeared to her husband after death, and earnestly conjured him to pray for her; and, he recognised the continued agency in the world, of spirits, both good and evil. It was, as he believed, by the friendly warning of an angel, who appeared to him, and which he communicated to his friend Grynæus, a learned Protestant divine, that the latter was saved from the malice of his enemies, and his life preserved.

Of Calvin, we learn that "he regarded satanic wonders as supernatural and real, not mere sleights;" and it is related that he "occasionally predicted future events; and the fulfilment of his predictions is distinctly recorded by Beza in the character of his biographer." The following relation is also given by Beza, and it would be satisfactory to many persons, if, in the interest of science, those, who in the circumstance detailed, see only the operation of physical causes; will explain how, upon their prin-

---

\* Mr. Boys quotes, in support of this, Seckendorf, Lib. iii., S. cxl., 1., of which he gives both the original and translation.

ciples, Calvin, at Geneva, could hear the beat of battle-drums in Paris. "The circumstance of the wind's blowing violently from the north, seems to be mentioned for the purpose of more strongly marking, what indeed is of itself sufficiently evident, that the sounds could by no possibility have reached Geneva in a natural way." Beza gives the account as follows:—

One thing must not be omitted, that on the 19th of December, 1562, Calvin, lying in bed sick of the gout, it being the Sabbath-day, and the north wind having blown two days strongly, he said to many who were present, 'truly I know not what is the matter, but I thought this night I heard warlike drums beating very loud, and I could not persuade myself but it was so. Let us, therefore, go to prayer, for surely some great business is in hand.' And this day there was a great battle fought between the Guisians and the Protestants not far from Paris, news whereof came to Geneva within a few days after.

Possibly, the doctrine of "coincidence," which bears the burden of so many mysteries may be saddled with this also; but Calvin and Beza thought otherwise, and their views is the only point I am now illustrating.

Of Bucer, it may be sufficient to cite Mr. Boys' remark, supported as it is by quotation from that Reformer, "that, with due qualification of the Popish notions, he believed both in demoniacal possession and in exorcism." And of Beza, to quote his own statements that—

According as God in his righteous judgment grants liberty to the spirit, it is not difficult to evil spirits to mis-employ a corpse; and for the purpose of deceiving some one, to speak in it, exactly as he uses the tongue of living demoniacs . . . . . So also it often occurs in profane histories that brutes, and even idols, have spoken: which, indeed, is by no means to be rejected as false.

And, again, in writing on Matt. iv., 24, that—

There are not wanting persons, with whom demon or devil means nothing more than madness; that is to say, a natural malady, and one which may be cured by physic. Such persons, however, are refuted both by sacred and profane histories, and by *frequent experience*.

To the same effect Musculus writes:—

Those malignant spirits lurk in statues and images, inspire soothsayers, compose oracles, influence the flight of birds, trouble life, disquiet sleep, &c., distort the members, break down the health, harass with diseases.

Of Knox, Mr. Boys remarks that in some of his works we find:—

Predictions not only in the event most true, but *in their details so particular* that they can hardly be resolved, on any principle, into mere inferences, or sagacious prognostications, derived from a general view of God's word, however attentively studied and spiritually applied; but must rather be viewed as predictions or prophecies, in the strictest sense of the word, and as so intended by Knox himself. A good, humble, and simple-hearted man, and Knox was all this, would not have spoken as he sometimes speaks, without intending to convey the idea that he was really prophesying, or foretelling by *inspiration* in the proper meaning of the terms. The predictions, to which I refer, were not only express, but *personal*; that is relating to what should happen to *individuals*.

Of this, Mr. Boys gives several examples, for which we must refer the reader to his work. Knox also held that Wishart, and other godly men among the Reformers spoke by special revelation of things that were to happen. "In the course of his writings, we find him repeatedly mentioning different instances of God, as persons by whom such a power was exercised; appealing to his hearers as to the fact, both of their preaching, and of the fulfilment of their predictions." He also speaks, believingly, of certain spiritual visions seen by that "blinded man," James of Scotland, which he says, "men of good credit will not report."

I have incidentally mentioned the name of George Wishart, though he does not occupy so prominent a place in the history of the Reformation as others to whom reference has been made, yet one or two anecdotes in illustration of the spiritual gifts imparted to him may not here be out of place, especially as they are but little known. The first, quoted by Mr. Boys from Knox's history, is as follows:—

While he was so occupied with his God (in preaching and meditation) the devil (Beaumont) drew a secret draught. He caused write unto him a letter, which had been from his most familiar friend, the Laird of Kinnyre, desiring him to use all possible diligence to come unto him, for he was struck with a sudden sickness. In the meantime had the traitor provided three-score men, with muskets and spears, to lie in wait within a mile and a half of the town of Montrois, for the purpose of catching him. The letter coming to his hand, he made haste at the first, for the boy had bought a horse, and so with some honest men he passed forth of the town. Scarcely he had stayed, and musing a space, returned back; whereat they wondered. He said, "I will not go, *I am forbidden of God. I am assured there is treason.*" Some of you, said he, 'go to *yon place*, and tell me what they find.' Diligence was used, they found the treason as it was: which being shewn, with expedition, to Mr. Wishart, he answered, 'I know that I shall end my life in that blood-thirsty man's hands, but it will not be of this manner.'

Subsequently, Wishart was apprehended and put to death by the machinations of his enemy, the Cardinal, according to his own prophecy. The Cardinal was present at the martyr's death, reposing leisurely, with other prelates, upon rich cushions, and for their accommodation in the windows of a tower, from which the execution might be seen. The following is from the account of it, in the *Biographia Scotiana*:—

Being raised up from his knees, he was bound to the stake, crying with a loud voice, 'O, Saviour of the world, have mercy upon me! Father of Heaven, commend my spirit into thy holy hands!' Whereupon, the executioner kindled a fire, and the powder that was fastened to his body blew up. The captain of the castle, perceiving that he was still alive, drew near, and bid him be of good courage: whereupon Mr. Wishart said, 'This flame hath scorched my body, but it hath not daunted my spirit; but he who, from yonder place, beholdeth us with such pride, shall within a few days lie in the same as ignominiously as he is now seen proudly to rest himself.'

A few weeks after this, the castle was surprised, and the Cardinal put to death, and his body was suspended from the

window whence he had witnessed the martyrdom of Wishart, whose prediction was thus fulfilled.

In concluding these papers on Spiritualism in the Churches, there is one point to which I would briefly advert. I believe there is no church calling itself Christian that does not recognise the operation of the Holy Spirit upon devout souls now and in all time, however variously they may explain it. Now I would humbly submit whether, as God in all his Providences, so far as we know them, works by instruments, the Holy Spirit may not, as a divine law, operate upon the inmost centres of our being by influx descending to us through beatified spirits, and thus be graduated in its operation to our different states, and in ways corresponding and best adapted to our different degrees of receptivity? "God does not speak to man immediately," says Luther, "Human nature could not endure the least syllable of the Divine utterance." May not then the Divine Spirit operate in and through us by the mediation of those heavenly watchers and ministrants appointed to minister to those who shall be heirs of salvation?

If I were asked what I conceive to be the tendency and highest development of an orderly Christian Spiritualism in its relation to the individual, I should say, that first grounding men, as it does, in the belief and knowledge of a spirit-world and an immortal life, it seeks by the development and ripening of whatever is best and highest in man's nature,—in aspiration, in endurance, in action, in all the divinely appointed uses of our earthly existence, to bring man, as far as the limitations of his finite nature will permit, into union and communion with God, the Father of spirits, that He may be one in us, and we in Him, God over all, and through all, and in us all. To the open soul, as Theodore Parker remarks, "There is a continual pentecostal inspiration."

It is not given to a few men, in the infancy of mankind, to monopolise inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; 'the most ancient heavens are fresh and strong;' the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love; where faith and reason utter their oracles there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, is so holy as the good man's heart; nothing so full of God. The world is close to the body; God closer to the soul, not only without but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, and sin, there is nothing between it and God, who flows into the man as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by.

Spiritualism may be approached by different roads, but this is the one end to which a divine Spiritualism ever tends. With

one foot planted in the convictions, and the other firmly fixed in the affections and the will, it stands erect; its eyes toward heaven, its forehead bathed in celestial dews, it bids men through a divine life to realize the divine destiny for which God created them. Yes, just as man "lives truly" and "uncovers the soul of its sensuality, selfishness, and sin;" does he find that "there is nothing between it and God." "Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit."

If from considering the mission of Spiritualism to the individual, we consider it in relation to our present unspiritual and well-nigh stagnant churches, I do not know that this can be better presented than in the following passage from a popular divine of the Scotch Church—Dr. Hamilton:—

When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet, and bye and bye, in place of their little patches of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated; here and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple, every reflux brings it nearer—a mightier communion, even the communion of saints, which is to engulf all minor considerations, and to enable the fishers of all pools—the Christians, the Christ-lovers of all denominations—to come together. When like a food the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters reach eternity, and in whose ample depths the saints in heaven as well as the saints on earth have room enough to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little—yet is there steadily flowing in a tide of universal life and love, which, as it lips in, over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then set them loose in the large range of the spirit's own communion. Happy church, farthest down upon the strand, nearest the rising ocean's edge! Happy church, whose sectarianism shall first be swept away in this inundation of love and joy—whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost!

---

We think and feel; but will the dead  
 Awake to thought again?  
 A voice of comfort answers us,  
 That God doth nought in vain.  
 He wastes nor flower, nor bud, nor leaf,  
 Nor wind, nor cloud, nor wave;  
 Nor will he waste the hope which grief  
 Hath planted in the grave.

EBENEZER ELLIOTT.

## GHOSTS IN COSTUME.

THE following is extracted from a very excellent little *brochure* by Mr. Newton Crosland, entitled, *Apparitions; a New Theory*, published by E. Wilson, 11, Royal Exchange:—

“The great difficulty in explaining the phenomena of apparitions is to account satisfactorily for the spectral appearance of garments as well as persons. The candid ghost-seer, in relating his experiences, is baffled by the scoffing logician, who exclaims—‘I have no objection to believe in the apparition of the soul of your grandmother, but don’t tell me that you really and literally saw the ghost of her night-cap and apron! Your dead uncle, too, whom you saw drowning when you and he were a thousand miles apart; is his pea-jacket endowed with an immortal spirit?’ Our credulous friend is puzzled, and meekly acquiesces in the conclusion—‘Well, perhaps it was all a delusion.’

“To meet this difficulty, I venture to offer as a solution the following hypothesis: that every significant action of our lives—in the garments we wear, and in the attitudes and gestures of our humanity—is vitally photographed or depicted in the spirit-world; and that the angels, under God’s direction, have the power of exhibiting, as a living picture, any specific circumstances or features to those who have the gift of spiritual sight, and who are intended to be influenced by the manifestations. These tableaux may represent still life, or they may be animated by certain spirits appointed for the purpose, or by the identical spirits of the persons whose forms are shown, when the apparitions are the images of those who have departed this world.

“What an idea of infinity and divine government does it give us, to suppose that after death we shall move through a grand picture-gallery of our own deeds self-delineated! What a subject of contemplation and awe to those who are debating in their own minds the character of their actions! What a check to those who have not yet quite decided to perpetrate something unworthy of future exhibition! And what a consolation to believe that true repentance for any vicious deeds may secure the removal of the portraits of such deeds from this gallery of celestial art!

“This idea of vitally photographing in the spirit-spheres the persons and scenes of this world, may be used to explain another curious class of phenomena—those exhibited in what is called ‘travelling clairvoyance,’ in which the spirit of the clairvoyant is stated to leave the body and go on journeys, describing events happening at a distance. But in studying this subject, a great difficulty presents itself. The clairvoyant sometimes sees places not as they appear now, but as they existed many years ago, before modern improvements and restorations were effected; and minute events, of which the clairvoyant never had, and never could have had, any knowledge, are narrated as occurring, which really happened perhaps half a century before the time they are seen. Here our Spiritual-photographic Theory comes to our assistance, and helps us to clear up the mystery.

“We are at liberty to suppose that the angels unroll before the spiritual sight of the clairvoyant, a grand panorama of past scenes and events in their order of time and sequence of action; so that without leaving the body, the soul can discern literally and faithfully things and persons that have long since disappeared from this world, as well as those that are now actually in existence. Or we may believe, that in the trance, another spirit enters and takes possession of the body of the clairvoyant to perform this discerning and descriptive office.”

---

Spiritualism teaches that every thought and action, good or bad, committed in this life, leaves its impress on both body and mind, and the only redemption for the sinner is through good works—noble deeds of love and purity.

## Correspondence.

### PLAIN LETTER FROM A PLAIN MAN.

*To the Editor of the "Spiritual Magazine."*

—Much has been said about Spiritualism, but certainly never so much as the publication of the article "Stranger than Fiction," yet still there are men so dogged in their unbelief, that they describe that article to be the pourings of a half lunatic—a used-up man, who having nothing more to do in this world, takes to Spiritualism as a last resource.

As far from being such a person. A plain man of business, accustomed to scan each day the doings of the money market, and whose afternoons are passed in superintending and conducting book-keeping by double entry—not a likely person to be carried away by enthusiasm, and therefore, on account of what I have actually seen and heard, may be accepted as saying more than the record of a voyage to the realms of fancy.

Having heard much of spirits and spirit-rapping, I determined to see and for myself, and believing as I did at the time, the whole to be nothing more or less than "Modern Magic," I made up my mind to leave no stone unturned to discover and denounce what seemed to me to be a gross imposture.

An evening was fixed for a meeting at my house, and many were the devices contrived to bring the imposture to light. On the circle being formed, rappings and dry manifestations commenced, which only served to increase my desire to see them. After a short time several persons said they were seized under the table by the spirit-hands, and having made up my mind on the smallest possible to seize, if possible, any apparatus that might be employed, you may imagine the anxiety with which I waited the wished-for moment. Presently the door neighbour was touched, and immediately after, I was clasped on the knee by what seemed to be a child's soft hand. Gradually it ascended until I thought it was within my reach. By an almost instantaneous movement it was there, *but although still feeling the grasp of the spirit-hand, nothing was felt by me but my leg.* From that moment I determined no longer to be surprised, but rather to fathom if possible the causes of so extraordinary an effect.

My surprise at this had hardly subsided, when the table (a large round one) moved as if at once endowed with life, and began to heave and roll in a most remarkable manner, and my astonishment increased on the medium's informing me the table was about to rise from the ground and requesting all to stand up. *Before, however, prior to the medium's arrival, had anticipated this, and the moment such announcement was made, a candle was placed on the floor, when under the table I and others clearly and plainly saw it raised by invisible hands, and sustained some moments in the air.*

Many other similar manifestations took place that night, but which having become so well known, to repeat is needless. I would rather pass what I consider a far more satisfactory proof of the possibility of a communication being established with the spirit-world, and to what I believe to be the fact that every person may become a medium of more or less power if they only take the trouble of trying to be so, and investigating, as far as possible, the nature of such phenomena.

Two nights after my first introduction to Spiritualism I determined to try if I could save with some members of my own immediate family, any manifestations that might be obtained. Only four of us were present—my wife, my son, and a friend of myself. After a short interval we felt the table begin to heave; and on asking if any spirits were present an answer in the affirmative was given, stating the number of them. A most extraordinary feeling came over us on reflecting that we were conversing with friends now no more, and which was in nowise diminished when on asking their names, those of my wife's mother and brother,

my sister, and a dear friend were spelt. This last was the most extraordinary to me. People might imagine we had been incessantly thinking of the former; but the last had been dead for many many years; we had seldom spoken of him, and his name (a most unusual one), was seldom mentioned.

Many other communications were made which it is needless now to repeat, but which proved beyond a doubt the existence of a communication with the world of spirits. Physical manifestations may induce a belief in many cases and with many persons; but I contend nothing can be so convincing as actually holding converse with departed friends on subjects only known to them and you.

Again, last evening we held a similar meeting, consisting only of myself, my wife, and one friend, when conversations took place than which nothing could be more convincing to us. Here are three persons without any pecuniary end in view plainly holding converse with the spiritual world, and obtaining rational answers. It establishes beyond a doubt the fact that not only the power is there, but more, that that power is a rational power.

I have no doubt that, at times, a slur is cast on some meetings in consequence of the mediums being paid (I allude to none in particular); and having a certain power they wish at times to increase it by artificial means. With us the case is different; being blessed by the Almighty with an ample fortune for my limited wants, I have no other end in view than that of endeavouring to solve what appears to be a most interesting and solemn phenomenon.

If you think this simple statement of facts worthy of insertion, I enclose you my card; and although I do not wish my name to be published, I have no objection to your giving it privately to any one who might wish to converse with me on the subject; my permission, through you, being first asked.

I remain, faithfully yours,

London, September 14th, 1860.

A PLAIN MAN.

---

LUCID EXPLANATION OF SPIRITUAL PHENOMENA.—We have read and listened to numerous expositions of modern spiritual phenomena; and all their mysteries have been explained and exploded at least a thousand times during the last ten years; but we commend the following as the most perfectly lucid and annihilating we have ever seen or heard:—"Observation, endorsed by a stupendous array of divine experience, enables the *scientific* man to pronounce this spiritual-rapping and table-moving development to be an irregular and anti-scientific disease raging among the lower and superstitious classes—affecting by inoculation certain predisposed organisms in higher circles of society. I will state, as a result of my recent three-quarters-of-an-hour investigation, that patients who fancy they hear raps and see tables moved, are mostly labouring with a *hypercusis* in the tympanum cavity, also an elastic obtuseness of superior hemispheres of the cerebellum. The vulgar theories and anti-professional hypotheses of spiritual spasmodic action of the muscular system, or of electric aura in spontaneous dislodgement and preternatural infiltration, we pronounce *delusive*, and reject them *in toto* as unhealthy excretions and galvanic evolutions of diseased and confused cerebellous glands, called by the uneducated *cephalomalous protuberances*. The true theory of the rappings is as follows:—Mysterious knockings proceed from the subderangement and hyper-effervescence of small, conical, glandular bodies situated heterogeneously in the rotundum of the inferior *acephalocysts*; which by coming in unconscious contact with the etherization of the first superior processes of the dorsal vertebrae, also results in the "tippings" by giving rise to spontaneous combustion with certain abnormal evacuations of multitudinous *echinorhyncus bicornis* situated in several abnormal orifices. The *raps* occur from the ebullitions of the former in certain temperamental structures, and the *tips* from the thoracic cartilaginous ducts whenever their contents are compressed by cerebral inclinations."—*Spiritual Clarion*.