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ALL hail for a new year! Always welcome, because full of hope that its clean unwritten page may be happily filled. God grant that it may have within it no such calamity as the past year has brought to our Queen and nation, and that the sweet soothing of its silent way may bring calm and peace to her who now mourns as only woman does. There are many of her subjects to whom, in her circumstance of bereavement, the consolation of a life beyond the grave is no reality—to whom the great fact of Providence and angel ministration is no blessing, because it is not received—to whom Christ is not known as a Saviour, because they know not their need of Him, and to whom the spiritual world is not only unknown, but impossible and absurd. There are times in the life of nations, as of men and women, when their thoughts naturally turn inwards, and things before hidden from them, and covered up by affairs of a worldly kind, are seen in new lights, and new perceptions dawn upon the soul. This is just such a time, in which we all seem drawn towards the great spirit-world, and it towards us, as each of us is earnestly gazing into its brightness after a gradually disappearing friend. A true friend of England was this good Prince, and it is not either wrong, or less than wise, to believe that his influence will not be lost either in the sweet domestic circle of our dear Queen, or in the councils of our nation. We shall look for it in the happy resignation of those who will mourn not without hope, and in those wise and Christian counsels which shall prevent the untold horrors and crimes of war.

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If our good Friends the Public would accept from us what is the real scope and aim of Spiritualism, we feel sure that it would have few opponents, and that it would be welcomed in every household. We feel bound here to put forward in solid type the words which we have adopted as the motto of the *Magazine*, and by which we desire to be judged by all thinking men:—

“SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating

to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognizes a *continuous* Divine inspiration in man; it aims through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy."

It is only the prevalence of weak scepticism that keeps the subject in its rudimentary form, but in reality it may be best described as vital religion and philosophy. In pursuing our thankless but not less pleasing duty as editors, we shall welcome all facts of interest, without predilections of our own, knowing that we have no power to create them, but only to register well-attested observations. We wait for the day when facts will be acknowledged, and when we can enter more fully than is as yet possible, into their bearing on the great questions, now so dark to inquiring souls.

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## HOW WAS REVELATION GIVEN IN THE OLDEN TIME?

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THE common reading of Scripture is seldom accompanied by any very active mental effort to attain an intelligent understanding of subjects of which the full meaning does not lie obviously on the surface. Philologists and scholars will contend over different translations and various readings. Theologians, where a question of doctrine is concerned, will wrangle about texts, and the microscope has even been applied to ancient manuscripts, in order that a letter in a Greek word affecting a disputed dogma might be determined; but ordinarily, the book is read with a sort of dull reverence. When we come to a matter that is obscure to us, we rarely care to gather up and follow out the scattered hints and allusions which may possibly throw some light upon it; and do not think of applying to it the research and criticism which we should to a Greek play, or a chapter of early Roman history; and especially is this the case with regard to the various expressions and statements in Scripture concerning the spiritual world and man's relation to it. To take one point in illustration, the Christian churches all agree that Divine communications were frequently made to the Jewish people, more particularly in the early periods of their history—that they received many revelations for guidance and for warning, but how few are there who could give an intelligent answer to, or have even seriously thought upon the question—*How* were these revelations given?

We read over and over again that "the Lord spake" unto such an one; that "the word of the Lord" came unto such an one; but *how* this speech was communicated—*how* this word was given, we do not trouble to enquire—many would probably think it irreverent, or only an exercise of vain curiosity to seek further. Certainly, however, the subject need not be entered upon with such feelings, and in any such frame of mind it would be of little service; but if we enter upon the enquiry in an earnest and serious spirit, in order that we may better meet the question—"Understandest thou what thou readest?" it may conduct us to more important conclusions than we have at all anticipated. Let me, however, at the outset, guard the reader against supposing that the writer has made some great discovery, or indeed, any discovery at all; were he capable of doing so he would still prefer that the reader should make these discoveries for himself,—he will be more than satisfied if it should in the slightest degree aid him in his endeavours.

In the Book of Numbers (xii. 6) we read—"Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him *in a VISION*, and will speak unto him *in a DREAM*." This appears to have been one of the earliest and most frequent modes of Divine communication. "The word of the Lord," that promised Abram that his seed should be as the stars for number, and foretold that they should serve and be afflicted "in a land that is not theirs" for "four hundred years and afterwards come out with great substance," "came unto Abram *in a vision*." (Gen. xv.) It was "*in a dream*" that Jacob beheld "a ladder set up on earth, and the top of it reached to heaven, and the angels of God ascending and descending on it;" and that the promise to Abram was renewed with the addition that "in thee and thy seed shall all the families of the earth be blessed." (Gen. xxviii.) It was "*in a dream*" that "the angel of the Lord" appeared to Joseph, saying, "Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." And again, upon the death of Herod, it was "*in a dream*" he was told by the angel to go into the land of Israel; and yet, again, it was by "being warned of God *in a dream*," that he turned aside into Galilee and dwelt in Nazareth." (Matt. ii.) It was "*in a vision*" that the Lord directed Ananias to Saul, Saul himself having previously "seen *in a vision* a man named Ananias coming in, and putting his hand on him, that he might receive his sight." And he received his sight as shown in the vision. (Acts ix.) Similarly "*a vision*" appeared to Paul in the night. "There stood a man of Macedonia, and prayed him, saying, come over into Macedonia and help us." (Acts xvi.)

Many revelations in dream and vision were a kind of teaching by symbol and correspondence; such were the visions of Isaiah, Ezekiel, Daniel, the prophets generally, the vision seen by Peter "in a trance," accompanied "with a voice from heaven" (Acts xi.) and the visions of John the Revelator. There were even interpreters of dreams. Joseph not only received revelation in dreams, but he interpreted the dreams of others. The same is recorded of Daniel, the Prophet, and "master of the magicians;" and of Zechariah we are told that he "had understanding in the visions of God." (2 Chron. xxvi.) It is probable that revelation may have been communicated by dream and vision in many instances where the particular mode is not specified. We read in the Second Book of Samuel (vii. 4), "And it came to pass *that night*, that the word of the Lord came unto Nathan, saying, go and tell my servant David, thus saith the Lord." And after directing him to inform David of certain things, it adds—"According to all these words, and according to all *this vision*, so did Nathan speak unto David." Had these words (inserted as it were parenthetically) been omitted, we should not have known that this revelation was given in a vision. In the days of Eli, we are told that there was no *open* vision, and it was when Samuel was laid down to *sleep*, that "the Lord called Samuel." It is to be noted that in many instances where it is not specified that the communications were given in a dream, it does mention that it was at *night*; and that they partake very much of the nature of dreams. Nor does this detract from their Divine significance, nay, the mind may have been then in a better, because a more receptive condition. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then God openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." It is evident from several of the instances cited (and others might be added), that this mode of spiritual communication was not peculiar to the Jews; the Prophet Joel, indeed, connects the dreaming of dreams and the seeing of visions with, and apparently as a consequence of, that universal outpouring of the Divine spirit upon all flesh which he predicts. I think, too, there is evidence that the state of sleep in which revelation by dream and vision was imparted was not (certainly not in all cases) a natural sleep, but one spiritually induced, and probably for this very purpose. On two occasions when the angel Gabriel addressed himself to Daniel, the latter tells us, "Now, as he was speaking with me, *I was in a deep sleep*, on my face toward the ground," that this "deep sleep" was induced suddenly, and by the spiritual presence is made apparent in the second narrative, in which he tells us "The men that were with me saw not the vision, but a

*great quaking* fell upon them, so that they fled to hide themselves, . . . and I retained no strength." Incidentally, I may point out that in the verse following this (Dan. x. 10) he proceeds to narrate, "And, behold, a hand *touched* me, which set me upon my knees and upon the palms of my hands." So that in this narrative we have the phenomena of the "deep sleep." The "quaking," the "voice," and the "touch" of a spirit-hand, as in the experience of hundreds of persons in the present day. Again, in that wonderful history of the transfiguration, we are told "But Peter and they that were with him were heavy with sleep." And in that agony in the garden, when "an angel came and strengthened him," we are told that "when he came to the disciples he findeth them asleep," and this notwithstanding he had said unto them "My soul is exceeding sorrowful, even unto death: tarry ye here, and *watch with me.*" And although, finding them asleep, he said unto Peter, "What, could ye not watch with me one hour?" yet, a second time "he came and found them asleep again;" and it appears that even a third time they fell asleep. That it was an ordinary sleep on these occasions, is, I think, under the circumstances, and considering the character of the disciples, and especially of the enthusiastic and vigilant Peter, scarcely credible. In the present day, every medium is aware that the presence of and communion with spiritual beings predisposes to sleep, and often directly and irresistibly induces the "deep sleep," similar to that sometimes witnessed under the influence of human magnetism.

A mode of receiving Divine communications peculiar to the Jews was by URIM and THUMMIM. Concerning this very little appears to be known. The first mention of it is in Exodus, (chap. xxviii.) where it is thus described:—"And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be, being doubled; a span shall be the length thereof. And thou shalt set it in settings of stones, even four rows of stones; the first shall be a sardine, a topaz, and a carbuncle; this shall be the first row. And the second shall be an emerald, and a sapphire, and a diamond. And the third row a ligure, and an agate, and an amethyst. And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they lie, according to the twelve tribes. . . . And thou shalt put in the breastplate of judgment the URIM and the THUMMIM; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the

judgment of the children of Israel before the Lord continually." It is evident from this passage that the Urim and the Thummim were already known, but it throws no light on their origin. We next find it mentioned in Leviticus (viii. 6, 9), where it relates that Moses, after arraying Aaron and his sons in their priestly robes, "put the breastplate upon him (Aaron): also he put in the breastplate the Urim and the Thummim." In Numbers (chap. xxvii.) we read—"And the Lord said unto Moses, take thee Joshua, the son of Nun, a man *in whom is the spirit*, and lay thine hand upon him. . . . And he shall stand before Eleazar the priest, who shall *ask counsel for him after the judgment of Urim* before the Lord: at his word shall they go out, and at his word they shall come in, both he, and the children of Israel with him, even all the congregation." In Deuteronomy (chap. xxxiii.) we read that Moses, in blessing the children of Israel before his death, said of Levi, "Let thy Thummim and thy Urim be with thy holy one." We meet with no further mention of these for a period of about four hundred years. It is then stated (1 Sam. xxix. 6) "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Finally, we read (Ezra ii. 63), "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." In Nehemiah (vii. 65), the same verse is repeated *verbatim*. These I believe are all the passages in which the Urim and the Thummim are mentioned in Scripture. Josephus tells us that in the time of the Maccabees the high priest Hyrcanus foretold by the Urim and Thummim several things that came to pass. And in the third book of his *Antiquities of the Jews*, in speaking of the garment of the high priest, he says, "As to those stones, which we told you before the high priest bare on his shoulders, which were sardonyx (and I think it needless to describe their nature, they being known to everybody), the one of them shined out when God was present at their sacrifices, I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy as to despise *Divine Revelation*. Yet will I mention what is still more wonderful than this: For God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our

laws, because they could not possibly contradict this, called that breastplate *'the Oracle.'* Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws."<sup>\*</sup>

I think that these passages shew that this was a common and frequent mode of receiving Divine communications. Had various instances been given of such communication, it might be inferred that they were given only in those instances; but there is no instance recorded of an answer delivered from this oracle. "It may, therefore, be inferred that it was perpetually consulted, and that its answers are never given but under the assertion that 'God spake and said,' or that 'the word of the Lord came' to any individual, without explaining *how* His word come, or by what organ He spake. It is now impossible to discover when or how often God spake to Moses and the other prophets by the Urim and Thummin, when, from the literal words of Scripture, we might suppose that He spake to them directly, and with an audible voice."† The words Urim and Thummim signify *light* and *perfection*, or as the Septuagint renders them *revelation* and *truth*, indicating doubtless the belief of the Jews that by this method of illumination the will of God was revealed after a true and perfect manner.

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\* Mr. Andrew Jackson Davis has recently given the following answer to a question as to the origin of the Urim and Thummim:—In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the "secrets of wisdom." The youngest of seven brothers, in the first periods of civilization, was supposed to be the favoured of heaven—the particular son, or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart and anointed with great ceremony, as the precious or sacred person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the Incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying "the eye of light," or the window of wisdom. The second, the tube of oil, which had also descended from the gods and the ages, was called *Thummim*—literally signifying "the perfection," or the presence of the Spirit of God. The young man, when sufficiently advanced in years, was called "a priest," and was accordingly revered and obeyed in everything. The sacred signs and symbols—or emblems—were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave counsel, as "from the Lord," he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age. It is our impression that the state of clairvoyance, or the condition of spirit-mediumship, was occasionally induced by looking into the *Urim*. The reader will find a parallel instance, which fully explains the uses of the ancient stone in our autobiography, the "Magic Staff."

† *The Theology and Metaphysics of Scripture*, by Andrew Carmichael, Vol. 1, Disc. 4.

The TERAPHIM, or images which Rachel carried off from her father, (Genesis xxxi. 19) are supposed by many of the learned to have been used for a similar purpose to the Urim. Spencer, in his *De Legibus Hebræorum*, maintains that these oracles were essentially the same as the Urim, and the legend of the Targumists also agrees that they were oracular, and not objects of religious worship. This view seems to derive confirmation from the narrative of Micah, recorded in the 17th and 18th chapters of Judges, where the "Teraphim" is distinguished from both the "graven image" and the "molten image;" and also from the following passage in Hosea (iii. 4), where it is impossible the word "Teraphim" can mean idols:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *Teraphim*." Mr. Rich remarks "whether it resembled the Urim in construction or not, the Teraphim were in all probability a means of obtaining divine responses." (*Encyc. Metropol.*, article "Teraphim.")

Another mode of learning the Divine will was by the LOT. The earliest instance of this that I find recorded is in the Book of Joshua (chap. vii.), where in order to ascertain who had broken the Divine command, it was applied to discover first the tribe, then the household, then the individual who was guilty. When the children of Israel "asked counsel of the Lord" which of the tribes should first go up to battle, it would seem from the narrative that the LOT was again resorted to. (Judges xx.) Three centuries later, when the Jews desired a king, they were told by the prophet to present themselves before the Lord by their tribes, and by their thousands; and when all the tribes had come near, "the tribe of Benjamin was taken," and when the tribe of Benjamin came near by their families, "the tribe of Matri was taken, and Saul the son of Kish was taken." (1 Sam. chap. x.) Shortly after we find that "Saul asked counsel of God. . . . But he answered him not that day." Then, having drawn the people together, "Saul said unto the Lord God of Israel, give a perfect LOT. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken." (1 Sam., chap. xiv.) In the reign of David, those who prophesied "with harps, with psalteries, and with cymbals," or "that were instructed in the song of the Lord," to the number of "two hundred fourscore and seven," were separated for the service of the temple in like manner; that is, "they *cast lots*, ward against ward, as well the small as the great, the teacher as the scholar." (1 Chron. chap. xxv.)

The Book of Esther shows that the Medes and Persians also practised the LOT. In order to compass the destruction of



the Jews, Haman, the king's favourite, caused them to "cast Pur, that is, the LOT, from day to day and from month to month," during an entire year. The Jews still observe the Feast of Purim, to commemorate their escape from this great danger. We may add that the mariners of Tarshish had recourse to the LOT in the case of Jonah (Jonah i. 7), that the scape-goat was chosen by LOT (Lev. xvi. 8-10), that the land was divided among the tribes and families of the Jews by LOT (Numbers xxvi. 55, 56; Ezekiel xxviii. 29), and that the sons of Aaron were divided into four-and-twenty orders by LOT. (1 Chron. xxiv.)

Passing by other passages in the Old Testament in which the LOT is adverted to, I may remind the reader that in the New Testament we have it recorded that one of the twelve apostles was elected by the LOT; and, as if to cut off all doubt that this was a mode of appeal to a sensible manifestation of a Spiritual Divine guidance, we read that "They" (the Apostles) "prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship." (Acts i. 23-26.)

Incidentally, I may remark that this practice has, more or less, existed in various sections of the Christian Church, notably so in the Bohemian and Moravian Churches, and among the early Methodists; and we may add that the New Jerusalem Church, as an ecclesiastical organization, was determined on, and its first minister appointed in conformity with the decision of the LOT, to which a solemn appeal had been made. The Irvingites chose their apostles in the same way.

Some few instances are recorded in the Old Testament, in which it was believed the Divine will was made known by SENSIBLE SIGNS, as in the case of Gideon, who, when the angel of the Lord spoke to him, desired that a sign might be given in confirmation; upon which, having, in obedience to the angel, placed the flesh of a kid and some unleavened cakes upon a rack, and poured out the broth, "Then the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of his sight." And for a further sign we read that "Gideon said unto God, if thou wilt save Israel by mine hand, as thou hast said, behold I will place a piece of wool on the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so; for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water."

And yet again, after deprecating the Divine anger, Gideon said, "Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground." (Judges vi.)

Another instance of a singular kind is related of Joash, the king of Israel. He came to Elisha, who had fallen sick of the sickness wherof he died, and wept over him. Elisha instructed him to take bow and arrows. "And he said to the king of Israel, put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, open the window eastward, and he opened it. Then Elisha said, shoot, and he shot. And he said, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek till thou have consumed them. And he said unto the king of Israel, smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."\* (2 Kings i. 15-19.)

In this class also should, perhaps, be included "the likeness of a dove" which descended on the Christ after his baptism, and the cloven tongues of fire which sat upon each of the Apostles on the day of Pentecost, accompanied with the sound of "a rushing mighty wind," and the power of utterance in the several native tongues of those whom they addressed. This Pentecostal outpouring is, however, I think, to be distinguished from the "UNKNOWN TONGUE" spoken of by Paul, which seems to have been a veritable spirit-language, and to have been principally intended for the edification of the speaker, and as the sign of a spiritual presence.

Concerning communications from the SHECHINAH, or Divine

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\* Does not this narrative seem to countenance one of apparently the most extravagant beliefs of the middle ages?—namely, the possibility of inflicting injury upon an absent person through an image or representation of him—not indeed as the result of what was done to the image, but of the strength and intensity of the will which accompanied the act—the image serving merely as an outward, visible, focal centre, through which the Spiritual power in the will acted upon the Spiritual nature, and through that upon the physical organism of the person so represented? There are some facts in human magnetism that have come to my knowledge which would appear to favour this hypothesis. I, of course, do not mean that the Scripture narrative I have instanced stands on the same level with the alleged class of facts adverted to; but if the former be true, that which lies within the compass of Spiritual power, operating through some occult Spiritual law, may possibly be applied to evil as well as to Divine ends. This, however, is merely a suggestion for consideration, thrown out by the way.

glory manifested in flame, little is recorded. The first instance we have of it is given in the third chapter of Exodus. Moses was alone at Mount Horeb, tending the flock of Jethro, his father-in-law, when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and behold the bush burned with fire, and the bush was not consumed." And "God called unto him out of the midst of the bush," and commissioned him to bring forth the children of Israel out of Egypt. Shortly after, we are told that when the Israelites went out of Egypt, "the Lord went before them by day in a pillar of a cloud, to lead them by the way, and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Exod. xxx. 20, 21.)

It is conformable to Scripture to regard the phrase "the Lord went before them," as signifying, not the immediate presence of Jehovah, but of his messenger and representative—the appointed guide of the Jewish people. Indeed, in the 14th chap. (v. 19) we are expressly told that it was "the ANGEL OF GOD which went before the camp of Israel;" probably the same as is spoken of in chap. xxiv., 20-23, and as appeared to Moses in the burning bush, where "God" and "the angel of the Lord" are words used as synonymous and interchangeable. We are told that when Moses came down from Mount Sinai, where the Shechinah had rested, and whence he received the Law, written on the tables of stone, "the skin of his face shone," so that Aaron and the children of Israel "were afraid to come nigh him." (Exod. xxxiv. 29-35.) Again, at the consecration of the temple, we read (1 Kings viii. 10, 11) that "when the priests came out of the holy place the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." It may also be remarked that in the wonderful vision of Ezekiel, by the river Chebar, related in the first chapter, it was out of the midst "of a great cloud, and a fire enfolding itself, and a brightness about it," that the vision was presented.

The most frequent mode of Divine communication mentioned in Scripture is that of the SENSIBLE COMMUNION OF ANGELS WITH MEN. There is no need here to give instances of this; you can scarcely open the Bible anywhere in the narrative portions without finding them, whether in the Old Testament or the New. Throughout, it recognizes their ministration as universal—one of the means by which the Divine government of the world is carried on; there are even indications of their exercising a special guardianship over not only individuals but entire communities. Their very name, angel (messenger, or one sent) signifies how

frequently they were (and doubtless are) employed as the messengers of God in works of mercy and messages of love.\*

There is a mode of Divine communication of which a striking instance is given in the First Book of Chronicles. David enjoins upon Solomon to build a temple to the Lord, and "Then David gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat; and *the pattern of all that he had by the spirit*, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things." And after further describing the details of the temple and its accessories, he describes *how* all this was given him by the Spirit. "All this, said David, the Lord made me understand IN WRITING BY HIS HAND UPON ME, even all the works of this pattern." (chap. xxviii. 11-19.)† Whether we here understand the word "hand" in its literal sense, as an actual, though not material, hand, or as merely significant of power, it is equally clear that the pattern of the temple was designed and executed by an invisible intelligence; David being merely the instrument or medium by which it was outwrought. That it may be understood, however, in its most simple and obvious sense is apparent from the narrative of Daniel (chap. v.) who relates how, at the impious feast of Belshazzar, there "came forth FINGERS OF A MAN'S HAND, and *wrote* against the candlestick, upon the plaster of the wall of the king's palace, and the king *saw* the part of the hand that wrote," and this, too, in presence of the king's court; and the writing remained, so that the king sent for his wise men to read and interpret it, a task which Daniel alone was able to perform. Ezekiel also says (chap. ii. 9, 10) "And when I looked, behold, an *hand* was sent unto me, and lo, a roll of a book was therein. And he spread it before me, and it was written within and without, and there was written therein lamentations, and mourning, and woe." SPIRIT-DRAWING AND WRITING are evidently not modern inventions.

Revelation appears to have been sometimes given by an AUDIBLE VOICE. It was the voice of "the angel of God" that

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\* The reader will find this part of the subject more fully elucidated in *Timpson's Ministry of Angels*; or if he has not access to that work, in an article I contributed to the *British Spiritual Telegraph* (Supplement to No. 11, Vol. 3) on "Guardian Angels and Ministering Spirits."

† In the same book we read (chap. xxii. 6-10) that "the word of the Lord" came to David, forbidding him to build the temple, as he had contemplated, because he had "shed much blood," but assuring him that a son should be born to him, who would build it. Does not the narrative in the text render it probable that this "word of the Lord," concerning the building of the temple, may have been given in the same manner as the pattern of the temple, &c., as above cited?

called to Hagar in the wilderness. (Gen. xxi. 17.) It was by "A VOICE" that God answered Moses from Sinai. (Exod. xix. 19.) It was "A VOICE FROM HEAVEN" that proclaimed of Jesus, "This is my beloved Son, in whom I am well pleased," (Matt. iii. 17.) It was "A VOICE FROM HEAVEN" that in answer to the petition of Jesus, "Father, glorify thy name," responded, "I have both glorified it, and will glorify it again." (John xii. 28.) It was "A VOICE," accompanied by "a light from heaven," which arrested Saul on his journey to Damascus. (Acts ix.) While Peter was in "a trance," and saw heaven opened, "there came A VOICE to him," and spoke to him thrice. (Acts x. 9-15.) And, "when in the spirit on the Lord's day," John the Revelator heard behind him "A GREAT VOICE as of a trumpet." When we read that "The word of the Lord came," or that "God spake" to a person, we are not I think to conclude that this was in every case by an audible voice addressed to the natural ear: we read in Jonah, "And the Lord spake unto the *fish*," but surely we are not to imagine that this was by an oral discourse addressed to the whale. The voice of God may be heard within the breast as well as by the outward ear. God spake to the fish by imparting to it an inward impulse, and he speaks to man in the Divine impulses of the soul. In the instances we have cited of Peter, of Paul, and of John, it would seem from the context to have been not the natural, but the inward spiritual senses that were spoken to. This view appears to receive confirmation from the experience of Ezekiel, which he thus records:—"And the hand of the Lord was there upon me, and He said unto me, Arise, go forth into the plain, and I will there talk with thee." Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. "*Then the spirit entered into me, and set me upon my feet, and spake with me.*" (Ezekiel iii. 22-24.) When some of our well-meaning friends remonstrate with us that *all* Spiritual possession must of necessity be evil, it would be well for them to bear this passage in mind.

And here we touch the central principle of Revelation; that which is most universal and deepest:—that inflow of the Divine into the human which we call INSPIRATION. There are, perhaps, more crude and conflicting views on this subject than on any other within the province of the theologian. The fact is, that the modes of thought and expression of the Eastern, and especially of the ancient Hebrew mind, are very different to those which prevail among ourselves. "The Orientals," says an eloquent writer, "affect not the logical forms as we do; a thought darts into their minds, and they receive it as something from without—something (if it bear marks of truth and beauty) from above. Hence, inspiration is to the Orientals what logic is to the Western

world; they ascribe their thoughts directly to the great source of thought."\* Let me give an illustration to mark more distinctly this difference. "It was at Rome, (says Gibbon) on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." How differently would this have been described by an old Hebrew prophet. After describing in lofty language the scene and its attendant circumstances, instead of saying then "the idea of writing, &c. first started to my mind," he would have expressed himself in words like these, "Then the word of the Lord came unto me, saying, son of man, write thou the history of the decline and fall of this mighty empire." The pious mind of the Jew reverently ascribed every noble thought and impulse to a Divine source: it was to him "the word of the Lord," an immediate inspiration from heaven. He knew that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job xxxii. 8.) The writers of the Bible would have had no sympathy with that narrow and mechanical theory which would limit inspiration to a definite period, or to the literature of a particular people. They taught that the Divine command was not hidden, nor far off. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxx. 11-14.) The prophet Jeremiah looked forward to the time when God's law being "put in their inward parts, and written in their hearts," the necessity for outward teaching would be superseded, for all "would then know the Lord, from the least unto the greatest." (Jer. xxxi. 33, 34.) And the Apostle speaks of the Christian church, at Corinth, as a living epistle "written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart. (2 Cor. iii. 3.)

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\* Another distinguished writer, Theodore Parker, says—"The Hebrews did not make a sharp distinction between the miraculous and the common. All religious and moral power was regarded as the direct gift of God; an outpouring of his spirit. God teaches David to fight, commands Gideon to select his soldiers to arise in the night and attack the foe. The Lord set his enemies to fight among themselves. He teaches Bezaleel and Aholiab. They, and all the ingenious mechanics, are filled with 'the Spirit of God.' The same 'Spirit of the Lord' enables Sampson to kill a lion and many men. . . . . It has never been rendered probable that the phrase 'Thus saith the Lord,' and its kindred terms, were understood by the prophets or their hearers to denote any miraculous agency in the case. They employ language with the greatest freedom. Thus a writer says, 'I saw Jehovah sitting upon a throne, high and lifted up; and his train filled the temple, above it stood the seraphim.' No thinking man would suppose the prophet designed to assert a fact, or that his countrymen understood him to do so. Certainly it is insulting to suppose a Christian would believe God sat on a throne with a troop of courtiers around him like a Persian king." It is, however, not irrational to believe that such representations as are referred to were actually given as a means whereby the natural mind might, in some measure, apprehend the spiritual truths they shadowed forth.

We are reminded that "PROPHECY" (by which is meant a great deal more than the mere utterance of prediction)\* "came not in old time (or as it is translated in the margin 'at any time') by the will of man; but holy men of God spake as they were moved by the Holy Spirit." (2 Peter i. 21.) Nor was prophecy limited to the writers of the Old or New Testament. We read in the Acts of the Apostles (xxi. 9) of a man who "had four daughters, virgins, which did *prophecy*" (or speak in the spirit.) We are told of King Saul that "a company of prophets met him, and the Spirit of God came upon him, and he *prophesied* among them." (1 Sam. x. 10.) We are even told that "the prophets prophesied by Baal." (Jer. ii. 8.) Or (as it is expressed in the 23rd chapter) "they prophesied *in* Baal; and St. Paul exhorts the Corinthian Christians to "covet to prophesy." (1 Cor. xiv. 39.) If Isaiah and Ezekiel were inspired, so also was Bezaleel the son of Uri, of whom we are told "the Lord hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen; and of the weaver, even of them that do any work, and of those that devise cunning work. . . . And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even *every one whose heart stirred him up to come unto the work to do it.* (Exodus, chaps. xxxv. and xxxvi.) Here then we see that, according to the Bible, even skill in handicraft is an inspiration, and that when a man was "filled with the Spirit of God," he knew it because his "heart stirred him up to come unto the work to do it." And is not this a commentary on the text in the New Testament that "*every good gift and every perfect gift is from above, and cometh down from the Father of lights.*" (James i. 17.) Even the old Greeks, heathens as they were, traced all that was excellent in their works, of whatever description, to the inspiration of the gods.

We are too apt to forget that inspiration is various in kind, in degree, in purity, and in power; and that even when in the highest kind and fullest measure which human nature is capable of receiving, it must still fall immeasurably short of that absolute and perfect truth which belongs only to Him who is the ALL-

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\* A prophet is not only one who foretells events, but a person illuminated, who interprets and explains Scripture.

PERFECT.\* It does not then follow, nor do the Scriptures teach that because men are inspired, they are, therefore, infallible any more than they are impeccable; there is much evidence to the contrary. All inspiration in its external unfolding, must of necessity partake of the imperfection and peculiar quality of the medium through which it is transmitted, as the sun's rays are coloured and refracted by the atmosphere through which it passes; but in considering the Bible and its import, it may be well to observe that the tone of mind which delights in minute and verbal criticism, and the detection of small discrepancies, is one peculiarly liable to miss the Divine significance and mission which Providence has assigned to it, and to which the ages testify. In their haste men are too apt to overlook the fact, that while the form is human the spirit is divine. Of such it may be truly said that "the letter killeth," while to the devout and humble mind, pondering its lessons of Divine love and wisdom, the "Spirit giveth life."

The general conclusion to which our investigation leads us is one in accordance with universal analogy—with all we know of God's method as it is seen in his works. "He maketh grass to grow for the cattle, and herb for the service of man;" but this is done, not by an exercise of direct supernatural power which excludes all natural or mediate agency, but by the procession of the seasons, and the operation of those means which he has appointed. The more we learn the more are we convinced that there is a unity in the Divine plan, and we are therefore prepared to find that in revealing himself to his intelligent creatures, He does so, not by direct manifestation of himself, for what man—what finite creature could stand for an instant in the full blaze of the Divine glory? but by appointed channels or media of communication. The various modes of Revelation we have found in Scripture, (and there may be others I have not instanced,) are all, it appears to me, phases and illustrations of this universal law. And surely to be employed, though but in the humblest way, in this ministration is the highest privilege of man or angel! For thus do we become one with God—fellow-workers with God and with Christ, in realizing that Divine consummation and fruition which shall be the response of the Everlasting to that universal prayer of devout souls, which He has himself inspired—**THY KINGDOM COME, AND THY WILL BE DONE ON EARTH AS IN HEAVEN.**

T. S.

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\* The Jews themselves, according to Philo and Josephus, admitted the Old Testament Scriptures to possess *degrees* of Inspiration. They divided them into the Law, the Prophets, and the Writings; claiming the highest inspiration for the Law, a less perfect inspiration for the Prophets, and a still feebler inspiration for the Writings.



## THE "SATURDAY REVIEW."

WE can never be wrong in presenting to our readers both sides of the question, and as the *Saturday Review* writes with the highest talent (in its own opinion) on all questions, we give its decisive and well-considered judgment on Spiritualism in its own words. In a long review of Mr. Coleman's "Spiritualism in America," in its issue of the 14th December, the *Saturday Review* sums up its opinion as follows:—

After all, the value of evidence depends on the character and nature of the subject-matter deposed to. It may be urged, indeed, that not even all the criteria of evidence are satisfied by these narratives. For example, it is one of the tests of an historical fact that it was not contradicted on its first announcement. *But Mr. Coleman's facts are denied. This alone is fatal.* But more than this must be said. Mr. Coleman may be a trustworthy person, and above all suspicion as to his good faith; but if Mr. Coleman and Dr. Gray, and twenty attesting witnesses, were to go before the magistrates at Bow-street, and solemnly depose that, on Monday morning last, they saw the lion on Northumberland House walk down and take a bath in the Trafalgar-square fountains, what would their testimony be worth? *There are, therefore, certain alleged facts in favour, of which all the evidence, however supported by the good faith and respectability of the witnesses, is not worth a rush.* The facts quoted from Mr. Coleman's narrative are of this nature; *and there is an end of the matter.*

Next, as to the value of the alleged facts. We are told that the fantastic feats of these tricky spirits are designed to convince a sceptical generation of the existence of a spiritual world, and to counteract the material tendencies of modern thought by strong cogent proofs of the reality of spiritual life, and of better things to come, and of a higher range of existence after the grave. Will this be the result? Accepting Mr. Coleman's facts, and the revelations made to himself and his friends in America by the intelligent and communicative spirits, what does it all come to? Why, this—and it is certainly a melancholy conclusion—that if this is the spirit-world, and if this is spiritual intelligence, and if all that spirits can do is to whisk about in dark rooms, and pinch people's legs under the table, and play "Home, Sweet Home," on the accordion, and kiss folks in the dark, and paint baby pictures, and write such sentimental namby pamby as Mr. Coleman copies out from their dictation, it is much better to be a respectable pig and accept annihilation, than to be cursed with such an immortality as this. Mr. Coleman may think that the cause of religion and morality will be advanced if Spiritualism is proved to be true. Such is also the language of the *Spiritual Magazine*. *We do not for a moment accept even the hypothesis of the truth, and, for the reason we have stated, any inquiry whatever into the facts is entirely superfluous;* but we can assure the sincere and respectable advocates of Spiritualism, and we believe that there are many such, that the consequences of its truth would be the very opposite to those which they anticipate.

It is said that the *Saturday Review* is written by some first-rate college men, fresh from *alma mater*, and with all their logic and mathematics ready to their hands. Think now, what a libel it is on Oxford and Cambridge to put forward as a fatal reason against Mr. Coleman's facts, *that they are denied.* It is surely as easy to deny, as to affirm; but, thank God, facts remain, notwithstanding denial, and they cannot be put out even by the editor of the *Saturday Review*. He can easily understand that our

denying his existence, would not secure for him that annihilation which his pigdom prefers to being alive in the spiritual world.

We can scarcely believe that the editor is "the young man from the country," so fresh and rosy from his college life, to prefer being "a respectable pig and accepting annihilation," to a kiss in the dark, and the other not uncommon nor unpleasing phenomena of mundane human nature. We shall not eat breakfast bacon for some time, for fear of getting a slice of the editor of the *Saturday Review*, in his self-sought and appropriate metempsychosis.

Before this final change comes upon him, and before he says "there's an end of the matter," let him march at the head of his staff to see Mr. Foster, at 14, Bryanston-street. Then, if the fact should be too strong for him, let him carry his porcine threat into execution, and leave us to pursue our reverent studies in peace.

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## CONTRADICTIONS OF SPIRITS.

By A. E. NEWTON, Boston, U.S.A.

To our view, the evidence of the basis-fact of modern Spiritualism—namely, "the intelligent communication of spirits with minds in the flesh,"—does not depend at all upon either the *truthfulness* or the *agreement* of their statements about any subject. Even should all who communicate, agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence; on the contrary, it would be a very strong corroborative evidence in *favor* of spirit-existence, for such testimony could not be supposed to originate in the minds of the mediums. *The testimony itself must come from mind*, and that mind must have existence. If not from the mind of the medium, or any one in the body acting through the medium, then it must be from a disembodied mind. The Cretans were once declared to be "always liars;" and yet nobody doubts that the Cretans had existence, even though they themselves might affirm or deny the fact. *The proof of communication from the spirit-world depends on the evidence of mental action aside from and beyond that of the medium, or any mind in the flesh*—and not on the agreement, wisdom, or good sense manifested in such communications.

But contradictions, even as to matters of fact, are often merely *apparent*, rather than *real*, arising from mutual misunderstandings as to the meaning of terms, and from too narrow and unphilosophical views of things. To illustrate our meaning we

will repeat the substance of some remarks in relation to this very point from a philosophic spirit to whom we listened a few days since. Said he:—"Suppose a being from another planet were to approach the spheres of this earth for the purpose of becoming acquainted with its inhabitants and its geography. Perhaps the first spirit he meets is one who dwelt, while on earth, in the empire of China. Accosting the Chinaman, our visitant asks, 'Did you once live on the planet Earth?' 'I did.' 'Please tell me, then, what sort of people dwell there, what costume do they wear, and what kind of a place is the Earth?' The Chinaman proceeds to tell of people with round heads, long queues, and pinched feet, and to lay open a picture of Chinese society, institutions, climate, productions, &c., &c.

"The enquirer, thinking he has learned all about Earth and its people (his informant having been perfectly honest in describing it as *he* had seen it), perhaps next meets with a Turk. Accosting him, the visitor is informed that *he* also is from Earth. 'Well,' he says, 'I suppose, when you lived down there, you wore a long queue and pointed shoes, had a smooth face, cultivated tea for a living, ate rice with chop-sticks, and believed in Foh, did you not?' The Moslem, thinking himself insulted, exclaims, 'No, indeed! Who has been telling you such falsehoods as these? I wore a graceful turban, cultivated a flowing beard, had elegant sandals for my feet, smoked opium on a divan, and believed most devoutly in Allah and Mahomet his great Prophet.'

"Perplexed at these conflicting statements, the stranger-spirit next sees a thick-lipped, woolly-headed being, bearing, as he thinks, some resemblance to the *genus homo*, but judges him to be, like himself, a stranger from some distant world. On inquiry, however, he is astonished to be assured that he, too, is a native of that planet called Earth; and from him he receives the statement that men on Earth are jet black, with curled hair, and features like himself; that they wear neither queues, turbans, sandals, nor tight shoes, with scarce any clothing of any kind; that Earth is a place of desert wastes, with occasional habitable spots, but infested with ravenous beasts, venomous reptiles, and more dangerous human beings.

"Confounded by these contradictory testimonies, our inquirer begins to believe that 'all men are liars,' and to doubt if after all there is such a planet as Earth; but in the midst of his lamentations over the awful condition of depravity in which this out-of-the-way corner of God's universe must be sunk, he sees a bright and glorious intelligence approach, and thinks perhaps from this superior being he can learn reliably what he wishes to know. To his utter confusion, this bright spirit announces himself as also a child of Earth—a native of a part called Europe, and

proceeds to give a glowing description of the place of his nativity, varying in almost every particular from all the others had told! He furthermore learns from this intelligent spirit, that Earth is a somewhat extensive globe; that it has various races and nations of men, the masses of whom know as little of each other as they do of the dwellers on distant planets; and, moreover, that all which has been told him, and vastly more, is strictly true!"

Now, we would remind all who are perplexed with the statements of spirits in respect to the spirit-world, that it is doubtless vastly more extensive than earth, and hence may present a far greater variety of objective realities, and of modes of life and thought, than pertains to the earth-life. And, furthermore, since the spirit-world is the world of causes, *each external object must be to the beholder just what his perceptions make it*, that is, it appears *according to his power of insight as to its uses and relations*. Hence, the same object may appear as one thing to one person, and as quite another thing to a person differently unfolded.

This principle is exhibited to some extent in this rudimental sphere. For example, we have known two persons to attend the same concert of instrumental music,—one having little or no musical culture, the other possessing a very exquisite ear. To the first, some of the finest compositions were for the most part a mere jargon of inharmonious sounds which pained and tired the ear; while the other was by these same sounds transported to the seventh heaven of rapturous delight.

So of objects seen: to the child or the uncultivated clown, that most gorgeous of spectacles, the evening sky, is a solid dome of comparatively limited dimensions, in which are hung up a multitude of little lamps for man's sole use; while the astronomer sees worlds on worlds filled with life and beauty, among which this earth is but a tiny speck floating in immensity.

Ask Deacon Homespun the dimensions of the universe, and he might honestly estimate them at so many miles each way, according to his ideas; but ask the philosopher the same question, and he has no answer to give. So some spirits are ready to give the exact dimensions, in miles and rods, of the several "spheres" of spirit-existence, (which are but terms for successive grades of interior unfoldment, opening to the spirit's vision higher and still higher, or more *interior* qualities and beauties of the everywhere present God—the limitless whole),—while other and probably wiser intelligences will attempt to set no bounds, for the simple reason that they have found none.

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## SPIRITUALISM IN AMERICA.

## CONTINUATION OF MR. L.'S NARRATIVE.

THE following interesting communication has been received by Mr. Coleman. Our readers may entirely rely upon the high character, truthfulness, and power of observation of the narrator:

“New York, November 23rd, 1861.

“My dear Sir,—I am in receipt of your two favours of 15th and 25th ult., which I should have answered before but for numerous and pressing engagements, which also prevent my giving you at this time anything beyond a few extracts from my diary.

“The manifestations in which you have taken such an interest still go on progressing, with many new phases. My promised visitor has appeared. Dr. Franklin has succeeded in making himself visible in perfection. Indeed, it is difficult to realize that the figure seen was not a living human form of earth. There remains but one thing more to accomplish all that has been promised, viz., to converse in audible voice.

“This, I fully believe, will soon occur, for the ‘power’ increases with each success, and since Dr. Franklin’s *face* was first seen by us, there seems no difficulty in its repetition; but the most patient efforts were required to bring about the *first* success.

“I now aver that no doubt of the identity of the spirit longer remains upon my mind. His appearance—the same on several occasions—corresponds with the original portraits of the philosopher, the difference being simply that which one would expect to find, between a painting and a face replete with life and expression. His presence was a wonderful and startling reality, seated in the chair opposite me at the table, vividly visible, and even to each article of dress—there could be no mistake.

“I made my observations with a calmness, at which I was afterwards surprised, for I believe there are comparatively few persons who would not shrink from such an encounter upon finding themselves thus seated at table for an hour, with a visitor from the mysterious realm of spirit. The production of fragrance from spirit-flowers seems to me a wonderful reality, for the perfume noticed carefully by us both, was exquisite. The spirit-hand so carefully examined by the sense, both of sight and touch, was the exact counterpart of that of my wife, and in appearance and touch was hers in reality to me.

“I am promised that other witnesses may be present, and I therefore trust ere long to be able to add what you require, other testimony to my own in proof of what I have related.

“Very truly, &c.,

“Benj. Coleman, Esq., London.”

“L.”

*Friday Evening, October 4th, 1861.*—“ A bouquet of flowers was placed upon the mantel in a vase with water. As soon as the gas was turned down a movement was heard, and we were requested to ‘get a light.’ Upon doing so, we found the flowers, with the vase and other articles, had been removed from the mantel to the table, which stood in the centre of the room. We again extinguished the light, when immediately the heavy curtains of the window were drawn aside, and raised and lowered repeatedly, admitting the light from the street. Rustlings were heard after an interval of quiet, with sounds as of persons walking in stocking feet. A peculiar sound was produced by striking against the wall as though with a bag of keys or broken earthenware. This same bag of keys, or whatever it might have been, also seemed to be dropped from a height of several feet, and to fall heavily upon the floor, while we were told to listen. Tremendous concussions were then made upon the floor, jarring the whole house. The spirits of my wife and Dr. Franklin came to me in form at the same time—he slapping me heavily upon the back, while she gently patted me upon the head and shoulder. The electrical rattle was now heard, and the light increasing in brilliancy disclosed to our view the full figure of a heavy man. At my request, the figure ‘walked’ across the floor, and appeared many times in different positions with entire distinctness. My wife now appeared in great vividness and beauty. Her figure floated gracefully through the room, her white robes falling back as she glided through the air, *brushing away pencils, cards, &c., as she passed over and swept across the table.* This spirit-robe was shewn us in a variety of ways, and the manifestation or texture was exquisitely beautiful. We saw her plainly withdraw her face behind it, pushing the robe forward while it swung in the air. It was brought over the table, the light being placed behind, so that it became transparent and gossamer-like, as though a breath of air would dissolve it. This was frequently repeated, and the robe drawn across my head, as palpably as though of material substance. Whenever it approached closely, we discovered a peculiar scent of purity like a very delicate perfume of newly-gathered grass or violets.

*October 20th, 1861.*—“ This manifestation was a powerful one, showing the whole figure of my wife, but not her face. She stood before us enveloped in gossamer, her arm and hand as perfect as in life, the arm bare from the shoulder with the exception of the gossamer which was so transparent that it was more beautiful for being thus dressed. I asked to be touched, when she advanced, laid her arm across my forehead, and permitted me to kiss it. I found it as large and as real in weight as a living arm. At first it felt cold, then grew gradually warm. She held up the little

finger and moved it characteristically, and while we were looking at that, she let her hair fall loosely down her back. The manifestation was concluded by her writing a card, *resting it upon my shoulder*, caressing me upon the head and temple, and kissing me for good night.

*October 22nd, 1861.*—"A meeting was appointed for November 3rd, and I was requested '*not to wear all black.*' By raps in answer to my question—"The reason why your dear wife requested you not to wear all black was that her pure white robes might not fall over black. These are the directions:—Be undisturbed; be happy; be free from anxiety, and dear C—— do not wear silk.—B. F.'

*November 3rd, 1861.*—"This evening, according to promise, my wife came in full form, placing her arms completely around my neck, but the most remarkable and novel manifestation was the production of perfume from spirit-flowers. Something resembling a veil (in its contact) was thrown over my head, and while it was resting there spirit-flowers were placed at my nose, exhaling the most exquisite perfume I have ever smelt. I asked what this was; and was told '*My wreath of spirit-flowers.*' At my request the same was brought to the medium, who experienced similar sensations. This was repeated probably a dozen times, the perfume being as strong as that of tuberose, but entirely different, and far more exquisite.

*Sunday Morning, November 10th, 1861.*—"By raps—"We shall be successful to-night. We have discovered a new way to come, which will make our presence as visible as you are at this moment to C—— We wish you to sit down undisturbed and calm, for you have never witnessed a manifestation from our world like the one in preparation for you to-night.—ESTELLE. B. F.'

*Sunday Evening, November 10th, 1861.*—"Immediately upon sitting down, there was communicated by raps, '*no failure.*' At the expiration of half an hour of quiet my cane commenced eccentric movements about the room, and with the crook locked on my neck was pulled vigorously. Heavy rustlings and rattlings succeeded, followed by a vivid light and the approach of a spirit. My wife tapped upon my shoulder, informing me that she should give all her aid to Dr. Franklin, who now became visible, *his face* for the first time being seen. The light was apparently held by another figure enveloped in dark covering, from behind which the light approached shining full upon the face of Dr. Franklin, about whose identity there can be no longer any doubt or mistake. I should have recognized it anywhere as Dr. Franklin's face, as I have learned to know it from the original paintings I have seen of him; but the strong points of his character were manifest as no painting could exhibit them. He was apparently dressed in a

white cravat, and a brown coat of the olden style; his head was very large, with grey hair behind his ears, his face was radiant with benignity, intelligence, and spirituality; while my wife's was an angel face of shining beauty—spiritualized in its expression of serenity and happiness. His appearance was that of a man full of years, of dignity, of fatherly kindness, in whom one could find counsel, affection, wisdom. He came, perhaps, a dozen times, and once or twice so near that *his eyes were seen full and clear*. My wife appeared three times in white robes and enveloped in flowers.

*Monday Evening, November 12th, 1861.*—“Met by request of the spirit circle, who informed me that the manifestations would far exceed those of last night. After the preliminary movements of my cane and other moveables, and heavy rustlings and electric rattlings, a gentle tap upon my shoulder announced the presence in form of my wife. I had previously been requested to place a chair at the table opposite me “for Dr. Franklin.” An objection was at first raised to this by the medium, the idea of sitting at the table being somewhat appalling, and rather likely to make one nervous. This was however overcome, and the chair was placed as directed. Soon it was heard to move into a suitable position, and the light passing around the table, rustlings were heard on the chair as though a person were getting seated and adjusting himself in it. Shortly afterwards electric rattlings were heard, and the light becoming very vivid discovered to us *Dr. Franklin seated, his whole figure and dress complete*. Indeed so vivid was the light, and so real was the man sitting there, that his shadow was thrown upon the wall, as perfectly as though a living human being were there, in his earth form. His position was one of ease and dignity, leaning back in the chair, with one arm upon the table, occasionally bending forward in recognition of us, his grey locks swinging in correspondence with the movement. We closed our eyes by request. Upon opening them he was standing on the chair, his form towering above us like a statue. Again he resumed his seat, the act being accompanied by loud rustlings which attend each movement of the spirit. A message from my wife informed me that a card would be visibly handed to Dr. Franklin. During all these appearances there seemed to be two other forms or spirits assisting, one of whom held the light. One of these enveloped figures approached Dr. Franklin, and extending an arm held a card directly before his face, so that the card was distinctly visible, and then placed it on his knee, and afterwards handed it to me. The power was great, remaining vigorous during the evening, and Dr. Franklin, my silent companion, sat in his chair my *vis-a-vis* for an hour and a quarter.”



*Wednesday Evening, November 21st, 1861.*—“ An accidental manifestation, or rather an unexpected one. A bright coal fire was burning, and filled the room with its glow. I was requested to darken the room, and did so partially by hanging a shade in front of it; still, what with the light from the windows and the fire the room was sufficiently light to discern objects plainly. Immediately upon resuming my seat, a vivid light rose from the floor. A card and pencil were called for, which were taken by a spirit hand, enveloped in the light. The light was cylindrical, about six inches in length by three in thickness, covered with fine folds as of muslin. The card was placed upon the table near my hand, the light flashing out more vividly, shewing us the spirit-hand holding the pencil, with which it commenced to write. The card was placed first upon the light itself, and an attempt made to write, but the surface being convex, it was not steady, and I was requested to hold it, if I could do so without touching the light. This I undertook, and found *the light a semi-solid substance about three inches in thickness*. After finishing one side of the card, the hand turned it over; then, calling for another, filled both sides of it in the same manner. After a movement, the light returned to the table; something like a handkerchief of transparent gossamer was brought, and we were told to look at the hand, which now appeared under the gossamer as perfect a female hand as was ever created. I advanced my own hand, when the spirit-hand was placed in it, grasping mine; and we again grasped hands with all the fervour of long-parted friends, my wife in the spirit land and myself here. The expression of love and tenderness thus given cannot be described, for it was a reality which lasted through nearly half an hour. I examined carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and kissed it, while it was constantly visible to my sight. I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm. I wore a glove, however, and could not perhaps judge accurately in all respects. At last ‘good night’ was spelled out, by the spirit-hand tapping upon mine, and then for a parting benediction, giving it a hearty shake. Nothing in all these manifestations has been more real to me, or given me greater pleasure, than thus receiving the kindly grasp of a hand dearer to me than life, but which, according to the world’s theory, has long since with all its tenderness and life mouldered into the dust of the earth.” The following are copies of some of the cards mentioned above, with the dates on which they were written.

*October 9th, 1861.*—“ My darling ——. Peace to your soul, for there is peace in mine. The toils of the day are over, and

night comes to fold you gently in its wings, while the ministering spirit of your dreams hovers over your pillow and cools her loved one's anxious brow. Not always anxious, darling, only when the spirit within is disturbed, and that is not often. A veil of clouds hangs over the earth to-night, and my pencil moves slowly to the thoughts I give to you. How sweet to come to you in the beautiful month of October, when the dress of Nature fades into a silvery hue, and unfolds in another life; how sweet to come to you in the spring-time of life with wreaths of *immortelles* upon my brow, and know that time cannot change me, or breathe a shadow over me. Time cannot cause my eye to look less bright, my cheeks to grow pale. Time cannot cause my feet to falter, or wither the beautiful flowers in my path. What joy! What happiness! \* \* \* \* The cold atmosphere which we have longed so much for has come at last, and yet not without bringing a change. The flowers are withering, the leaves are falling, the grass is changing to a paler hue. 'Tis in your path the flowers and trees are mourning for their departed beauty, while with us autumn has no power over the beauties of the summer time. Our gardens wither not by time or change; all is summer; all is brightness; all is joy. My dear Charley, How happy you make me by turning from the worldly life to the life of quiet. There is a kind of knowledge which you learn from the world, a wisdom which it is well to have acquired, but in the quiet of our own hearts a sweeter charm is given. The spiritual life unfolds the curtain that is closed between the outside world and you, and the invisible ones shelter you beneath their folds. I shall go home with you to-night. You will not hear my foot-falls, for noiselessly will I glide in, but you will know that I am with you, and the influence will then speak to you of me. What pleasure it is for me to take you and teach you how to reach that path through which the pure and blessed alone can walk. Good night, dear Charley—ESTELLE."

October 14th, 1861.—"My dear Charley. Let me this night come and noiselessly take my seat by your side while I write to you my happy thoughts. It is a night when my soul floats in moonbeams, and while they play around your feet let them shadow the invisible form by your side. Another meeting of unmingled happiness has been given to us. Can I convey to you my joy when standing before you in perfect form? Wonder after wonder do I give you, and can you be amazed when I tell you that soon you will both see and talk with me. I will speak in my natural voice, face to face; we will then talk of the past, of the future, of the bright home of your Estelle. Will it not be a glad day when I can appear to you as naturally as when in life; and while you see me, hear me speak. At first my voice

will not be clear, but after the first attempt you will know and recognise it, not painfully, but joyfully. I am so supremely happy to know that I can say, when in form, all that I am writing now. Are you not happy to know that I will be able to talk with you face to face. Our love is now an opening flower folded in the garden of heaven; a pure white flower keeping its brightness for that day when we shall meet without clay between. Let your soul be attuned to peace and quiet, the world forgot, and a voice from heaven, such as angels have, shall breathe in audible tones, and the affections of immortal birth shall come to you through memory's harp, which never sleeps. Good night.—ESTELLE."

*October 25th.*—"Dear Charley. I am happy to write to you a few more words. Do you know why I love to write? I will tell you. Not a shadow can turn the course or tinge my thoughts with your mind in the slightest degree. This is, therefore, why I write; and although the echoes are pure, the channel is more easily disturbed, and I choose the first and best course for you. Dear Charley.—There are many other spirits entering here. Dr. Franklin is among them. Many noble spirits are hurried here by this war; would that peace would reign again; but God is over *all*. It is a calm, sweet night, one in which my soul loves to come to you. The world grows gloomy, and crooked are its ways, but my Charley shall be protected from its coils. All is well. Are you not happy that one there is who loves you truly—wholly. Good night.—ESTELLE."

*October 28th.*—"Here, dear Charley, here in our own room, we meet to-night. I am, indeed, very happy; what can I ask more? I will tell you: to appear in form, and speak with you, then I will say—What can I ask more? But pause here; that would not be all I would ask. I would guard you through days of sunshine and of sorrow, through life, through every change, I would ever wish to talk with you and guide you; come near you and place my cheek to yours; lay my hand in yours; breathe in your soul the joys I feel; give you rest when you are weary; give you health when you are ill; give you hope when all seems dark, and when night comes fold a peaceful mantle over you. Beloved, I am your morning and your evening star, shining upon you always, and from the golden windows of heaven I drop you blessings. Surely you feel them daily lay upon your heart, do you not, darling? Be happy; life has its trials, and shadows often fall upon the most innocent of earth. How sweet for me to take my Charley from the world, and here in my tryst of love call up the past, and live all over again. How sweet to take him from all care and sorrow under my watchful eye. I joy in all that gives you joy. I grieve

when you are pained. Oh, Charley, these are sacred hours; they give a holy certainty, which heaven seldom gives to man on earth. They prepare the way, and keep the lights brightly burning on the other side, where we shall meet again. Time is waning, yet I cannot say good night; hours pass like minutes; night with us is over; one eternal sunshine; spring-time always. From my rose-tinted windows I watch over you. From my May-morning windows, latticed with flowers, I smile upon you, in your hours of care and toil. Oh, happy night, too quickly gone; toll not thy hours, let me linger longer by my darling's side. Oh, holy night, too soon over; stay thy flight; thy heritage of peace and joy shall always live upon the heart of him to whom I speak; leave thy warning of approaching day, I must breathe to him what my soul holds dear. The clock strikes eleven! A few words more. Forget not, Charley, what blessings have been poured upon you. I pause here, to thank God. How few can comprehend the happiness you are receiving. Was not our meeting last night a joy to us both? Were we not blessed? Did not my coming calm your spirit? I was enveloped in a drapery of golden hue. How I love to come to you in form. You felt my arms around your neck; I kissed your head; I banished care from your brow, and like a benediction, my peace rests thereupon. It was our sweet Sabbath night; ours for ever, Charley, on earth and in heaven.—God bless you.—ESTELLE.

*November 12th, 1861.*—“The following are two of a series of questions written by me upon cards, which were returned with the answers:

‘My dear Wife,—Please for a test tell me of some little circumstance which happened when we were together in life?’

‘There are many things that I could mention, and many which I will at some future time. Do you remember how often I have held my finger up to you playfully, rebuking you for being late at dinner? I cannot now recall these sweet little incidents, they are so many, darling—ESTELLE.

‘When you come in form, is your form which we see, ethereal or real substance?’

‘All of earth is past. I come ethereally, spiritually, purified, made holy. I may have an earthly wish. Sometimes I wish to be with you; I wish to talk with you; I wish to kiss you, to put my arm round your neck. You may call these earthly desires, I call them heavenly.—ESTELLE.’”

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## MR. COLCHESTER'S NEW YORK CIRCLES.

ALLOW me, through the columns of the *Banner*, to give to the public a few tests given me by Mr. Colchester, at his rooms, No. 30, Bond Street, New York. I had previously called on, and had sittings with several other mediums, but was not so well satisfied with them as I am with Mr. Colchester. I first asked him if he could tell me what I had lost. He told me I had lost a pocket book with papers in it of no value. That it was picked from my pocket in a Broadway stage. I then told him that he was mistaken, for there was a paper amongst them of value. "Oh, no," said Mr. C——, "I am not mistaken, but it is *you* who are mistaken; the paper you have reference to is a check for \$315, which, instead of putting in your wallet you put in your hat, inside the lining." I immediately looked in my hat, and sure enough, the check was there just where Mr. C—— told me it was.

I then asked Mr. C—— if he could tell me my brother's name. The response was, "Edgar." My next question was, "Where is Edgar?" The answer, "In Melbourne, Australia." I then asked several questions; among them my father and mother's name and ages; how many sisters; how long had my mother been dead; was I a resident of the state of New York; what length of time have I been in the City of New York? *All* of which questions were answered correctly.

My next and last question was, "Is my wife in the spirit-land, and if so give me her name?"

The medium immediately wrote: "Your wife is in the spirit-land." He then called me to the window, and written upon his arm was my wife's name, "Sarah E. Colby." I then wetted my handkerchief and tried to rub it off, but the more I rubbed the more distinct it appeared.

Mr. Colchester then told me he was to have a circle that evening, and invited me to attend. I went. There were twenty-six or twenty-seven persons present. At 8 o'clock the circle commenced. Upon the table was a small basket in which the questions were put, and I should think, to the best of my judgment, that there were from two hundred and fifty to three hundred questions answered during the evening, and every one was answered correctly. The *séances* was held on Wednesday evening, July 3rd. Yours truly,

Fifth Avenue Hotel,  
July 6th, 1861.

WM. AMBISY COLBY.

*Banner of Light.*

## S L E E P.

WHO shall solve the mystery of sleep? New doctrines continue to be broached respecting it, and yet it remains among those problems of physiology and psychology which human wit seems unable to unravel. For a long time the present physiological theory has been that sleep was the means appointed by nature, or the Creator, for the reconstruction of the physical frame;—and that the waste which goes on during the active and waking state was repaired during sleep. It was supposed that during our waking hours perpetual destruction of the tissues was going on, and that during sleep the damaged fabric was restored by the addition of the required new materials. But this theory is now breaking down. Lewes says it is, “wholly unwarranted by any facts hitherto ascertained.” During our sleep a very considerable *waste* of tissue takes place, he says,—and both nutrition and destruction go on incessantly, whether sleeping or waking. The blood is the medium by which the processes of displacement and replacement are carried on,—but the circulation of the blood is even less rapid during sleep than during our waking hours.

Yet undoubtedly sleep is the great remedy for fatigue. The overstretched body and brain are relaxed and restored by repose during sleep. But it is not in consequence of restoration of the parts of the injured fabric that this refreshment is brought about. It is simply a consequence of relaxed tension. This, at least, is the supposition of Lewes, and in confirmation of this view, he points to the fact that the nerve of a frog’s limb when separated from its body, becomes gradually exhausted by the application of a stimulus, and will no longer cause the muscle to contract, but that if allowed to repose, it will gradually regain its lost power, although cut off from the living forces of the animal’s body.

But fatigue of body or brain does not *directly* induce sleep. Excessive excitement, however much fatigued the organism may be, prevents repose. Sleep is brought about *mediately*, by partial congestion—that is, fatigue causes a feebler circulation of the blood, and thus lowers the activity of the organ, which then falls into a partial torpor. Thus the winter sleep of hibernating animals is induced by cold, which primarily acts upon the circulation, and makes it sluggish. The animal wakes with the warmth of Spring, because the circulation of the blood can then become vigorous. But waste has been going on during the whole period of sleep, and the animal, which was fat at the beginning of the winter, is worn to attenuation at the return of Spring.

There are certain signs of sleep which are very manifest, and this fact has led us into the idea that sleeping and waking

are two very clearly-defined and distinct conditions. But in reality no line can be drawn.—“Sleep,” says Sir Henry Holland, “is not a unity of state, but a *series of fluctuating conditions*, of which no two moments are perhaps strictly alike.” The waking state is also infinitely varied, as regards the comparative clearness or obscurity of the external consciousness.—Soldiers can sometimes sleep while marching, and musicians while playing. In sleep all the vital activities continue. There is no single unvarying and infallible characteristic of sleep. Men can walk, talk, eat, ride, swim, write, and carry on complicated processes, requiring all the intellectual faculties, during states of sleep called somnambulism. They can even, by some wonderful instinct, do things which are impossible to their waking condition, appearing to see in darkness or with closed eyes, and becoming aware of facts when no means of knowing them are apparent.

Speaking in a general way, the waking state is that in which we become conscious of the external world, through the medium of the outward senses. Our thinking processes are directed outwards, in connection with our attention to this external world.

Our schemes are laid there, and our faculties are actively engaged there. And in this outer life men meet on a common platform of consciousness. Withdrawn from the outer world, the subjective consciousness of each individual differs so much from that of the rest that little communication exists. But in the world of the outer senses men feel themselves on the same ground. Is it not for this reason that the agreement respecting the facts of external consciousness is made among men to be the test of sanity?

But how far is this a rational test? It results continually in the condemnation of the great thinkers and leaders of men as madmen. There is hardly an exception to this in history. When we look below the surface, we perceive clearly that all truth comes from the inner life, and must be thence educed. Even mathematical truth, closely allied as it is to the outer world, has to be dug from the depths by painful abstraction, amounting almost to a withdrawal from the outer consciousness, as we see in the case of Sir Isaac Newton. The man most thoroughly awake to the outer world is usually the most superficial. Spiritual truth specially, is that which, according to the old proverb, “lies in a well.” It is not found exposed on the surfaces of life.

Sleep, speaking in the same general way, is a withdrawal from the influence of the outer world. Sight, hearing, touch, and muscular tension, gradually sink into quiescence. The will ceases to attend to the outer life,—and the attention becomes gradually absorbed by the trains of imagery and the mental experiences which belong to another region of life, and which we call dreaming. Sir William Hamilton caused himself to be awakened frequently,

and at all hours of the night, and he invariably found, when awakened, that he was called back out of dreams. He never slept without dreaming. Sometimes he could go back in memory through a long chain of the circumstances of his dream. At other times a stage or two only could be traced.

The embryo is constantly asleep before birth. The infant after birth sleeps almost continually, waking more and more as it advances to maturity of body. The very old person also sleeps much. "Our little life is rounded by a sleep." But even in maturity nearly a third part of our lives is past in slumber. So urgent is the necessity for sleep that the certainty of death as the consequence of giving way to it cannot long prevent it.—Several physiologists have agreed in declaring that sleep is the normal condition of life; Buffon, Grimaud, Brandis, Fessel, and Burdach, are among the number. The waking state is one of tension, rapidly fatiguing and exhausting the powers; and a continual periodical return to the primeval sleep-condition is absolutely necessary to sustained existence in the outer life. The case is, in a lesser degree, somewhat like that of the diver, who learns to live and work for some minutes at a time under water, but who must constantly return to the upper air or perish.

If we accept as a reality the analogy between the individual and the human race considered as a colossal man, do we not find in connection with this subject, light thrown, on the one hand upon the individual experience, and on the other upon history,—especially sacred history,—from the facts we have reviewed?

All ancient history is so mingled with the fabulous, as we call it,—that we know not what to accept as fact, and what to understand as merely mythical. The reason is that the infant humanity did not live in that condition of consciousness which we in our matter-of-fact lives consider to be the only one in which we are rational beings. It was, as compared with our own, a state of sleep in which they lived. The inner life was everything to them. Hence they tell of converse with angels and exalted spiritual beings. Modern readers who wish to draw the line between real and imaginary beings in the old mythologies, find it impossible. In truth, the ancient writers would probably have themselves found it equally impossible to make the required distinction. It was all reality to them, and they were not able to distinguish the different planes of consciousness. Sometimes a man may have, even now, an unusually vivid dream, which almost compels his belief that it is an external verity. But with the first men it is probable that the inner experience mingled with and overpowered the outer life, somewhat as we see in the case of a somnambulist.

In that infancy of the race dreams were the staple of experience. The life was instinctive and intuitive. The outer life was not



what we should term a rational one, but men were guided from within, as we see the lower animals guided now. And hence, in this childhood of man, the most wonderful inventions and discoveries originated. In fact they were not inventions or discoveries at all, according to our notion of the meaning of those terms, but inspirations. Without such inspirations man could never have lived sufficiently long on the earth to invent or discover anything. In this way doubtless originated agriculture, the use of metals, and many other things which descend to us from an unknown antiquity. What human wisdom could, for instance, have foreseen that bread could be made from the seed of a wild grass? Yet wheat is nothing more than that, in its natural condition. It requires to be cultivated for several successive years to make it produce a grain fit for grinding. And how could the idea of culture have originated among those child-like men, except from the inner life?

Then again, in all later ages, it was in dream or vision that revelations and prophecy were usually given. Hence the Bible contains multitudes of dreams and visions. The first great change in the condition of mankind on earth was marked by a deep sleep which fell upon Adam. The last grand symbolical prophecy of the New Testament is a vision of John in Patmos. Many instances occur throughout the Scriptures which indicate that the presence of spiritual beings has a powerful influence in producing a state of sleep. Daniel (x. 5—9.) tells of his vision by the river Hiddekel. The men who were with him saw not the vision, but a great quaking fell on them and they fled. But he fell down in a deep sleep on his face to the ground. The same thing occurred on a previous occasion. (viii. 18.) When Jesus was transfigured on the mount, and talked with Moses and Elias, "Peter and they that were with him were heavy with sleep." (Luke ix. 32.) The disciples fell asleep while Jesus was agonizing in the garden of Gethsemane with the unseen powers of darkness, although Jesus had desired them to watch with him, lest they should fall into temptation.

Spiritual beings belong to the inner life, and when they appear to us, and have power strongly to influence us,—to make us *en rapport* with them,—we are powerfully drawn towards that inner state of consciousness which we call sleep and dreaming,—and which is an abstraction from the waking consciousness. Is not this the *rationale* of multitudes of human experiences which are looked upon with incredulity by many, and which many others, though half believing them, do not try to understand; while they fear to confess, even to themselves, the weakness of entertaining any faith in them? There are few people who have not, at times, important spiritual experiences during sleep. And perhaps if the truth could ever be known, it would be found that the world owes infinitely more to those mysterious impressions

and guidings which come welling up from the depths of the inner consciousness, and quietly ripple out over the stones of every-day experience, than the most daring would venture to suggest.

But to the man who would sneer at the notion that sleep is of any importance in spiritual experience, and who thinks that this waking daily life is everything; we would suggest the question, what will be his condition when this life of the bodily senses finally closes, as it shortly will? What is death? "To sleep, perchance to dream." Does he believe in a life beyond the grave? If so, what is its nature? You say we shall then be freed from the trammels of the body and its gross material conditions. Just so;—and is it not a partial freedom of the same kind which we have in dreams? Do we not then live a freer life,—forgetting the outward routine of duty, and partially losing the consciousness of bodily pain, and weariness, and sorrow? The prisoner, pining in his dungeon, can then wander with his beloved ones in the sweet scenes of his early memories, and the soldier, amid booming cannons, sinks back, after his long night in the trenches, into the peaceful scenes of his childhood and his cottage home. But each man dreams according to his inner life. The villain has his dark plots,—his fearful secrets, and his terror of impending punishment. The sensual man has his visions of indulgence,—and also his avenging horrors and nightmares. And the good man has his peaceful dreams of kindness done, and love poured forth, and re-union with his lost ones in a better home.

In sleep we still have much of bodily sensation. But when finally released, the life will be entirely subjective. "Death and his brother sleep," we often say, and notwithstanding that the physiologist says there is no ground of similarity between them from his point of view,—since in the one case the body is fully alive, and in the other case it is quite inanimate,—we can see that to the soul's view the two are but degrees of the one condition,—that of absence from the body. The one is a partial, and the other a complete, withdrawal.

There is instinctive in us, somewhat of that feeling of mysterious reverence for sleep which exists in a higher degree with regard to death. Who is there that has not looked upon the face of a sleeping friend, or a sleeping child, with a touch of awe? In our prosaic age, we sneer at all supernaturalism as superstition. But the sneer is often a mere affectation. And probably the greater part of those who would ridicule us for thinking there can be any sense or wisdom in dreams, still cherish in their memories recollections of some mysterious premonition, unaccountable to them, which a dear friend, now gone from this life, had of a coming change. Or even they themselves can tell of something in their own experience which utterly contradicts their professed belief.

Of clairvoyance and trance,—forms of sleep less common than that of our nightly experience, and far more wonderful to us,—it is not our place here to speak. They show, however, now that they are scientifically established and have been extensively observed and discussed, that a whole world of discovery lies before us,—and that it requires only a believing instead of a sceptical philosophy to go far towards re-connecting the broken links of the chain which will unite the natural world with the spiritual.

The inner life is the true life. A material and sensational philosophy, and an external and grovelling life, would lead us to believe that nothing is real, or of any value, which does not stand in clear daylight before our natural vision in this work-day world. All else is delusion and fantasy to the sensual man. Yet the outer world is to the real man only what the skin, the hands, the feet, the eyes, and the ears, are to the body. These minister to our wants, and are the means of the life's manifestation. But what would they be without heart, lungs, brain, nerves, and stomach?—and what, above all, without the mysterious vital power, constantly inflowing into the whole organism? The soul descends through the body into the outer regions of the universe. Its thoughts there obtain boundary, form, and compactness, and become distinct ideas. The waking experience of life is an education of the soul,—it is the exercise of the athlete,—and it requires between its lessons, continual repose, for which it must temporarily retire into its native region. That repose is *sleep*. When its lessons below are learned, when it has filled up the measure of its native capacity of reception, and it becomes matured in its experiences of the outer life, it retires to the inner life,—and that is *death*.—*The Dawn*.\*

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### THE PROCESS OF DEATH.

THE first lesson, I think, every spirit learns, is one in reference to death. The general impression is, that persons suffer intensely in their last moments, and we hear much of 'the agonies of death.' These, however, are generally imaginary, and in most cases there is little or no consciousness of suffering; even when there is a struggle, it is only an effort, painless in its character, of the spirit to burst the bonds that have bound it to the physical body: this struggle may create contortions of the body, but in most cases, all consciousness of pain has passed away. This was my own experience, and I have been told by many others here that it was theirs. I experienced but very

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\* We cordially commend this publication, *The Dawn*, to our readers. It is published monthly, price 4d., by J. W. Farquhar, New Corporation Street, Manchester.

little suffering during the last few days of my life, though at times there were struggles, and my features were distorted; but I learned, after my spirit had burst its barriers, and was freed from its connection with the external body, that these were produced by it in its attempt to sever this connection, which in all cases of premature death is always more or less difficult; the vital points of contact being suddenly broken by disease, the union in other portions of the system is necessarily severed with violence, but as far as I have learned, without consciousness of pain.

“ Like many others, I found that I was unable to leave the form at once. I could feel myself gradually raised from my body, and in a dreamy, half-conscious state. It seemed as though I was not a united being—that I was separated into parts, and yet despite of this, there seemed to be an indissoluble connecting link. My spirit was freed a short time after the organs of my physical body had entirely ceased to perform their functions. My spiritual form was then united into one, and I was raised a short distance above the body, standing over it, by what power I was unable to tell. I could see those who were in the room around me, and knew by what was going on, that a considerable time must have elapsed since dissolution had taken place, and I presume I must have been for a time unconscious, and this I find is a common experience, not, however, universal. As consciousness returned to me, the scenes of my whole life seemed to move before me like a panorama; every act seemed as though it were drawn in life-size and was really present—it was all there, down to the closing scenes. So rapidly did it pass, that I had little time for reflection—I seemed to be in a whirlpool of excitement; and then, just as suddenly as this panorama had been presented, it was withdrawn, and I was left, without a thought of the past or future, to contemplate my present condition. I looked around me and I thought, if there is a possibility of spirits (for I seemed half-conscious now that I was a spirit) manifesting themselves to those still in the form, how gladly would I now do so, and thereby inform my friends and others of my condition, at least as far as I understood it at the time, which I confess was not very far. Everything seemed to be in a whirl of motion—scarcely had one desire come, before another was presented; I said to myself, ‘Death is not so bad a thing after all, and I should like to see what that country is that I am going to, if I am a spirit.’

“ I had heard the Spiritualists say that the newly-born spirits were always received in the arms, and welcomed by kind and loving guardian spirits; finding none around me, for I had seen no spirit out of form yet, I concluded this was not true. Scarcely had this thought passed through my mind, when two, with whom

I was unacquainted, but toward whom I was attracted, appeared before me. They were men of intelligence, but, like myself, had given no special attention to the higher principles of spirituality; they knew my name, although I did not reveal it, and they shook hands with me in a hail-fellow-well-met sort of a way that was very pleasant to me. They then conducted me from the room where I had died, and in which I had remained until this time.

“ Everything around me seemed shadowy, yet through these shadows they conducted me to a place where there were a number of spirits assembled; these had been in spirit-life a longer time than I had. I might mention the names of some of these, but I prefer not to do so now.

“ I remained in conversation with these spirits for some time, and then, without knowing why or how, I was attracted back to the place in which my spirit had separated itself from the form. I then found that I must have been in their company much longer than I supposed, as contrary to the experience of many whom I have since met, I did not attend my own funeral: and I would here remark, that it is generally gratifying to a spirit to do this, and where the body can be kept for some time, they gladly embrace the opportunity of attending on this ceremony, and listening to and aiding those who officiate on such occasions.”—*A Narrative of the Experience of Horace Abraham Ackley, M.D., late of Cleveland, Ohio, since his entrance into Spirit-life.*

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#### MR. C. H. FOSTER.

MR. FOSTER is said to be one of the best and longest known test mediums in America, and he has recently arrived in this country for the purpose of shewing the phenomena which occur in his presence. He makes a charge of one pound for each sitting, but for this two, or even three persons, may be present. We insert letters from several correspondents for the information of our readers as to the nature of the phenomena which are produced through Mr. Foster. One letter is of another character, and will give us the opportunity of making some comments, which may be found of use in investigating the alleged facts. It is only due to Mr. Foster to say that he has come to this country with letters of recommendation from several gentlemen of the highest character and intellectual powers.

Mr. Foster is about 24 years old, but looks much older. He has been a public medium about 10 years. He was born at Salem, Massachusetts (the witch city), in 1838, and when he was about 14 years old, at the Phillips' school there, he first noticed small raps near him on his desk during school hours. These at first lasted 10 or 15 minutes continuously. These tappings soon followed him

home, and were there noticed by the other members of the family, and rapidly increased in sound and frequency, till they became an annoyance and a source of great excitement in the house. The next change to striking manifestations occurred shortly afterwards, and consisted of violent noises in his room at night, which at once awakened him, and brought his parents into his bedroom, where the furniture was found tossed about in all directions. At first this happened only in the dark, but soon it came in the light, and furniture was heard moving about in rooms where there was no one in the flesh, keys and other articles were thrown about the room where the family was, and doors in different parts of the house were heard to open and shut violently. The table moved about at meal times. It was then that the manifestations in the Fox family had attracted so much attention, and friends who came to see and hear, said that these things were done by spiritual power, and the alphabet was suggested by them. In this way intelligent answers were obtained through the raps, and the following sentence was given: "Charles, you are to go forth to the world as a missionary to convince man of this great truth of immortality and of spirit communion." This injunction he obeyed; he left school, and gave public *séances* till his health became affected, and he has since confined himself principally to showing the phenomena in private. He has visited nearly every large city in the States, his mediumship changing and developing from time to time. He has been seen by many thousands, and to whatever cause these manifestations may be attributed, thousands have, through them, been brought to a belief in immortality. About three years ago, whilst staying at Philadelphia, in the house of Professor West, the writing of letters and names on his arm, on his forehead, on his back and breast, and on different parts of his body, first occurred. Since that time this curious phase has been constant with him, and is now the most striking feature for the examination of the men of science. These particulars are furnished to us by Mr. Foster himself, who will no doubt give to any inquirer any further information as to the origin and course of his mediumship, which may be wanted for forming an opinion as to his peculiar psychological state.

We extract from a number of facts, stated in the *Banner of Light*, the following anecdote, which, at the same time that it will be amusing to our readers, would, if it could be repeated in the presence of two of the members of our Royal Society, be found to be quite appropriate and convincing.

On another occasion, two gentlemen were very persistent and importunate in saying to Mr. Foster, "You make the letters come on your arm by first scratching the skin." They boldly called him and all other mediums, "humbugs." Mr.

Foster said, "If you treat me so ungentlemanly, I shall go out of the room and leave you." They replied, "We have come to test the fact of spirit communion, and we will try to comply with your desire." Mr. Foster made bare his arm, which one of the gentlemen stood before, taking Mr. Foster's hand in his, and the other gentleman stood behind, taking hold of Mr. Foster's elbow. "Now," one of the gentlemen said, "We have you, and we will show to the world that these letters cannot come on your arm without some outside application, which you have now no possible chance of making. We know that no letters can come on your arm while we hold it." After waiting and looking for the letters till the two gentlemen became rapturous with the triumph of their wise experiment—no letters having appeared—Mr. Foster said, "What will you have?" One of the gentlemen replied, "Anything—no matter what. We know that nothing will appear upon your arm while we thus hold it; but if anything can come, let it be something *for us*; something that shall *be true*, and that shall be a *test*; something that we are not thinking about." The words "Two Fools" immediately appeared upon his arm, resembling large full-faced printed letters, as perfect as any type could make them. These gentlemen were quite *satisfied* of the truth of spirit communion by this manifestation. They got what they asked for; something *for themselves*; something that was *true*; a *test*; and, finally, something that they were not thinking about.

Since his arrival in this country, Mr. Foster has been visited at 14, Bryanston-street, by several of our leading men of science, and by many of those amongst us who are adepts in the spiritual phenomena. The letters which we insert will give specimens of the range—somewhat limited—of Mr. Foster's powers; and more particularly we refer to the latter part of Mr. Howitt's letter, in which he states that Mr. Foster laid his bare arm on the table, and that after waiting some time initials in red letters appeared upon it. If this be true,—and it was seen by our scientific correspondent, C., and by several other persons,—here is a phenomenon well worthy of the deepest research of our learned societies and physiologists. To psychologists, also, it is a pregnant fact. The whole value of it, however,—as of all other alleged phenomena,—consists in its being accurately demonstrated and tested, so that all other known and possible modes of accounting for it shall be eliminated. This is the only meaning we can give to the word *test*; and as Mr. Foster is avowedly a test medium,—and takes money for exhibiting his tests,—we cannot but feel that there should have been no reason given to Mr. Allman and Mr. Jones, to write such a letter as they have very properly found it their duty to send to us for publication.

It is of the very essence of test mediumship,—and, indeed, its only value,—that each inquirer should receive nothing of these alleged phenomena which he has not reduced to absolute demonstration; and in doing this we take leave to say that the character of the medium—whether good or bad—should go for precisely nothing. We recommend and insist that the analysis should be as exhaustive and complete as if it were the case of a chemist operating upon inorganic matters in his laboratory, and that it is eminently the duty of Spiritualists to make this searching analysis, so that there shall be nothing left for those who speak so

learnedly of the trained habits of investigation to accomplish. It is not necessary, however, to remind intelligent visitors to Mr. Foster that in pursuing such an investigation they must not interfere with the conditions which he may find essential, but that their part will be complete by carefully watching and noting down what occurs, and at the time—or subsequently—mentioning to him the point at which they failed to see the absolute certainty. This part may then be repeated, and accurate notes again taken.

We know from experience how easy it is for the raps to be simulated, and for tricks to be played with the pellets. We have had the advantage of Mr. Bly's escapade to teach us this much. We know also from our editorial wife that when she was at school, it was a favourite amusement with the pretty fair ones to write on each other's arms and shoulders with a blunt slate pencil, and after waiting a few seconds, to wet and gently rub the part, and then read a name in red letters. This we have tried, and we can say that the result bears some resemblance to those on Mr. Foster's arm. It would be possible, under the table, to use a pencil up the sleeve, to make marks upon the arm, if the name to be written were known. It is necessary, therefore, to shew that there is not only no probability, but *no possibility* of his manifestations being done in that, or any other mundane way. Otherwise, the fact of the letters being seen, acquires no scientific value. It is because of this critical investigation, which we insist upon, that we have no objection to make to Mr. Foster for being a paid medium, for we hold that if observers be only true to themselves, it should be no objection, if Mr. Foster were to receive £1,000 for each writing on his arm, whilst there is no more moral wrong in his accepting money for his time, than for us or any other person, making a living by the hand or head work, which God in his mercy and sustaining power, enables us to perform. The clergy sell their spiritual gifts for good round sums, and even our high-souled English ministers, will not pilot our dear country, for nothing, through its social and political troubles. Shakespeare says, "Let the players be well used." We say the same of every honest medium, but we have no predilections in ascertaining facts, and we undertake to publish all such properly expressed letters, whether for or against, as may tend to make known the truth.

Just as we are going to press we have received a long letter from a well-known correspondent, in which, from what he has seen of Mr. Foster, he pronounces a judgment unfavourable to the truthfulness of the phenomena, and speaks of what he saw as being of the same class as "wooden nutmegs." It is the more necessary for those who can investigate, to do so with the utmost care and discrimination.



## Correspondence.

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

My dear Sir,—I am glad that there is now a medium in London to whom we can send people without scruple. For a long time I have been receiving letters from all parts of the country requesting to be informed where could be witnessed some of the phenomena recorded in the *Spiritual Magazine*, and other places. I could not gratify these inquirers, because I could not send whole tribes of persons to private mediums, on whom I have no claim for such an infliction. But now there is a paid and professional medium, one who comes highly recommended from America, as a long-proved and most powerful as well as reliable medium—the difficulty is at an end.

I have had two ample opportunities of seeing and testing some of the manifestations made through Mr. Foster. I say some, because that gentleman says the phenomena vary very much at different times. At your house, about a week ago, I saw two of the most striking of the classes of manifestations given through Mr. Foster. One was that of the names of spirits who professed to be present, and desiring to communicate with some of the party, being written in red letters on his arm, and the other that of their names being privately given through the alphabet to some one present wholly unknown to Mr. Foster: these being written with several others on strips of paper, and these papers being rolled up into pellets, the spirit concerned selecting the pellet containing its name by raps. In all these cases the result was quite accurate, and apparently satisfactory. But, knowing the extreme incredulity of the general mind in England, I desired to test these two points, and, therefore, invited Mr. Foster to an evening *séance* at my house, where he met with a military friend of mine, a man of high scientific attainments, and long and perfectly familiar with spiritual phenomena. There was also present a lady quite unknown to the medium. On this occasion I warned Mr. Foster that the hard-headed and *soi-disant* knowing ones of London would be apt to imagine that the process of writing on the arm, and that of the pellets were, after all, but the result of legerdemain carried to high perfection by long practice, and I proposed some tests to put this matter beyond question. Mr. Foster thought that such tests were unnecessary, and were an unworthy suspicion of his integrity. But I reminded him that the world had not scrupled to call in question the integrity of every spiritual, nay, of every physical herald of truth since the foundation of the world.

And here, though I did not go into these details with Mr. Foster, it may be as well, in order to render mediums patient under such siftings as they are sure to meet with in England, to

request them always to keep these few facts before their minds. That our Saviour declared that he sent his apostles forth as lambs amongst wolves, and that all history attests that the apostles, whether of spiritual—or even physical truth, have gone forth either amongst wolves or baboons. The condition of men educated to cling like barnacles to the old rock of past knowledge is like that of birds who have had their wings cropped. They have, in fact, had their intellectual wings cropped by the schoolmasters, and cannot lift themselves from the ground. Those whose feathers have grown again a little, manage to get upon the lowest boughs of the tree of knowledge, but they dare not, or cannot mount higher. They are conscious of their inability to fly, and dread a fall. Like monkeys, they can sit in rows on the low range of boughs, and grin and chatter in monkey wisdom; the upper boughs of truth look to them unsubstantial, and even unreal. It is only those whose wings of faith grow who take a higher and higher post, and few are they whose wings, singed in the fires of ridicule and *petit maitreism*, ever grow so perfectly as to allow them to sit on the topmost branch and survey the prospect all round. The different length of wing in these birds of cropped pinions and heavy physical bodies is clearly marked out by the bough they manage to reach. Some sit on the ground, and stoutly deny the existence of the tree of Spiritualism altogether; they cannot for the life of them see it; to them it is a myth. Others reach the *Devil* bough; others the *Mesmeric* bough; others the *Od* bough; some swing on the meagrest twig of *imagination*, and others on the still more attenuated one of automatic, and others on the crooked spray of reflex action. Few are they whose wings ever again grow so fully that they can hop about in the tree of knowledge, and, secure as on a mountain, behold the grand unity and harmonious beauty of creation, blending heaven and earth.

Let mediums then be reconciled to the obstinate incredulity of the so-called wise and learned, as a condition which exists permanently and innately in the ordinary mind. It showed itself in the very dawn of time, and has maintained the same stupid, stolid face ever since. According to the book of Enoch, it ridiculed Noah for a hundred years, whilst he was building his ark at spiritual command, until the Flood came and took the laughers and the doubters, and the moral cowards,—the Punches, the Faradays, and Brewsters,—all away. It led Moses a terrible life for forty years in the wilderness, after a thousand miracles performed; it slew the prophets, crucified Christ, made the Pagans roast and boil and chop up the early Christians; it pursued through all the middle ages the children of light by its inquisitions, its thumb-kinks, its stakes and faggots, without—poor fool—perceiving that

its stakes and faggots could only destroy flesh and sinew. It pursued Huss and Jerome of Prague; the Lollards of England; Luther and the Reformers of Germany; the Waldenses; the Vaudois; the Huguenots of France; Fox and Wesley; and now the Spiritualists, as far as it dare.

But not in the spiritual alone,—in the path of physical progress it has always stood,—it yet stands and laughs. It is the fool, and the jester, or the alguazil of every age. In physical science, how old and threadbare are become the stories of Galileo, and Harvey, and Jenner. It put Solomon de Caus long ago into the Bicêtre as a madman for advocating steam: it declared, through the *Edinburgh Review*, Thomas Gray, the projector of a general system of railways, was worthy of a strait-jacket. It laughed at Laennec for introducing the stethoscope, and medical men over their bottles talked of testing their wine by “percussion.” In 1805, Fulton proposed to Napoleon I. to assist him in building steamers for the Atlantic, and Napoleon was inclined; but, unfortunately, he first submitted to the Academy the question whether condensed steam could move ships, and the learned academicians laughed so outrageously at the idea, that Buonaparte thought he had been made a fool of, and dismissed Fulton. Again, when railways were in agitation, Perdonnet, in a lecture at the *Ecole Centrale* declared his faith in the scheme, and was actually hooted down. The same happened to Arago when he attempted to speak of an electric telegraph: and when Brindley proposed to cut tunnels through hills for his canals, he was regarded as little better than, to use the words of the *Times*, “a quack and a humbug.” Gall and Spurzheim, Hahnemann, Mesmer, Wheatstone, and Reichenbach, have all had to pass through the wolf-and-baboon ordeal. When Bruce brought some new facts from Abyssinia, rogue, liar, impostor, were names too good for him.

Seeing the pain which such old-world suspicions, however, gave Mr. Foster has induced me to run over these facts. But Mr. Foster did not for a moment shrink from the test. Accordingly, after we had seen several spirits rap out their names through the alphabet, or point out the pellets containing their names,—in one case pick the pellet out of a narrow-necked antique jar where no mortal fingers could reach it, and convey it into another room where it was put by spirit-direction, we requested Mr. Foster to show us the writing on his arm. That there might be no possibility of his effecting the writing unobserved by us, his arm was laid bare on the table, and the spirit wishing to communicate then, after waiting some time, gave its initials in red letters. In a second case, another spirit gave its initials in strong bold characters, by the hand of the medium, on paper.

I here observed to Mr. Foster that it would be very con-

vincing if the spirits, of whom he said he saw a great number in the room, would give their names directly through him, without pellets, or rapping them out on the alphabet, or by writing on the arm. This was done in a dozen cases at least, in the most clear and straightforward manner. Mr. Foster indicated where the spirits stood, what was their appearance, and then announced by name who they were. They were chiefly relatives of the different parties, some of whom the parties themselves had never seen; some of them being dead before they were born, and of whom, of course, they had not thought perhaps for years. Of the lady present, the father, mother, uncle, and grandmother, the latter having a very uncommon name, all announced their names, and the father declared that the lady had a lock of his hair in the brooch she then wore. This lady was surprised to be informed through the medium that two of her handkerchiefs had been taken from her, knotted up, and laid on the other side of the table, between Mrs. Howitt and myself. One had been taken from her pocket, the other from her lap. On another occasion the medium said, "Who is this lame person going about the room? She says she is a near relative, and her husband stands on the right hand of Mr. Howitt." This lady was to me sufficiently indicated by her lameness, but she gave her name through writing. One of the party then wrote on a piece of paper a question regarding her son, gone on a very distant and perilous expedition. She folded up this paper, and requested an answer. Mr. Foster took the paper in his hand, and scarcely looking on it, never opening it in any degree, received the answer through rapping in almost lightning speed, naming the individual enquired after, and so answering the question as to show that it fully understood it.

Our military friend received a similar answer to a question put privately, which he said appeared very satisfactory, and he was visited by a celebrated general recently deceased, and named fully by the hand of the medium. Again, Mr. Foster said there was a woman of humble appearance standing by one of the ladies, who said she had died of cancer. The lady begged no such distressing cases should be introduced, but the spirit replied, through the medium, that it was necessary, because she had a daughter in trouble, and was come on that account. The ladies knew the case well, for they had taken charge of the daughter, and placed her in a situation. The spirit of the mother earnestly requested that her child should be taken from this situation, and placed in an institution down in the country. "But," observed one of the ladies, "the spirit when on earth was a dissenter; that institution belongs to the church. Does the mother know that, and knowing it does she still persist in the child going thither?" She replied by rapping that she did entirely.

Now, in all these cases, the names of the various spirits and their relations, must have been utterly unknown to Mr. Foster, who only came the other day from America, never was in my house before; only knew us by name, and the other persons present not even by name. I imagine that nothing in the shape of evidence can be made more complete, not even if an angel stood visibly before us, and proclaimed the truth of these facts with a trumpet. They who do not admit this evidence, would not admit that or any other demonstration.—Yours faithfully,

WILLIAM HOWITT.

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

SIR,—To-day we called on Mr. Foster at his rooms during his hours for receiving visitors, in order that we might have a sitting to satisfy ourselves as to the genuineness of the spiritual phenomena said to take place in his presence. We had at a previous sitting observed some movements which had caused in our minds a suspicion that all the results were not produced by spirits out of the flesh. We stated to Mr. Foster our wish to have a sitting with him, so that having witnessed the phenomena, we might publish the result in the *Spiritual Magazine*.

Mr. Foster refused to give us the desired sitting, though the 21s. fee had been proffered by us, he stating that we had already had proof enough of his powers as a medium, and that he did not care a snap of his fingers for either the Spiritualists or the *Spiritual Magazine*, as he expected to be introduced to scientific circles. Under the circumstances, of course, we had to withdraw. So far as we are concerned, it is not true that we were prejudiced by any rumours, but only by certain very suspicious facts which we had ourselves observed, and while not prepared to say that Mr. Foster is not a medium, we have simply to state that the manifestations occurring in his presence, so far as we have yet seen them, can be and have been easily produced by natural and simple means, and, therefore, to us what we have seen is not a *convincing test*. If Mr. Foster be a truthful genuine test medium it is ill-judged on his part to refuse a *séance* to any enquirer, as his refusal naturally engenders suspicion or confirms it where previously entertained.—We are yours truly,

T. J. ALLMAN, 5, Camden Road.

J. JONES, Peckham.

16th Dec., 1861.

MR. C. FOSTER, THE MEDIUM FROM AMERICA.

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

17th December, 1861.

SIR,—I consider it but an act of duty to Mr. Charles Foster, and to the cause to which his life is apparently devoted, to request you to allow me through your columns to present a brief but emphatic testimony to the genuineness of the manifestations received through him.

Last evening Mr. Benjamin Coleman and I had a *séance* with Mr. Foster at his rooms, 14, Bryanston-street. As it was held chiefly for my satisfaction, I was requested to think of any deceased individuals of my acquaintance, and to write their names privately on slips of paper, which were offered for the purpose. I declined the papers offered, but put down two folding slips which I had secretly prepared beforehand. Mr. Foster expressed himself better pleased that I had done so, because the test would thereby be more free from suspicion. Each paper contained the name of a departed person, and in answer to Mr. Foster's request, I mentally selected one of them for the first experiment. Very soon a variety of rappings took place, as though made by different agents, and I was requested to take one of the lights from the table, and satisfy myself by examination, that these sounds were not produced by Mr. Foster. The raps were as clear and various, and came from such different points that I had no difficulty in accepting them as not of his production without such investigation; nevertheless, I did as desired, and thus made "assurance doubly sure."

The spelling out of a name now commenced, by my going over the alphabet; but, in my determination to give no indication of the name in my thought, I hurried over the letters comprising it, and I doubt whether I did not err on the opposite side. To escape this difficulty, I put the alphabet into Mr. Coleman's hand for the necessary manifestation. He had proceeded twice over the alphabet, and obtained the letters "J, O," when the whole process was suddenly interrupted by Mr. Foster stretching his hands, which had never left our sight, over the table—the right to Mr. Coleman, the left to me—and while we grasped them, he underwent a species of struggle, respiring deeply, strongly pressing my hand, and looking earnestly into my eyes. The paroxysm was of brief duration. When over, and he was released from our grasp, he turned up his sleeve next me, and on his arm, in raised characters, raised obviously beneath the skin, was written with great distinctness the name "John!"

I had examined Mr. Foster's arm before our *séance* began. I examined it now again whilst the name remained upon it, and this time I used a magnifying lens, and took special note of the red lines which formed the name. They appeared to me evidently the production of some peculiar influence upon the circulation of the blood in his arm. I watched them for a short time, but saw them begin to fade away; and on again examining the arm, after they had vanished, not a trace of mechanical pressure, abrasion of the skin, or other sign of external manipulation upon it could be discovered.

But the surname of the individual was still wanting; and Mr. Foster suggested that I should take a strip of paper and write upon it, at appropriate distances, some half dozen surnames, containing amongst them the name required. I wrote seven, and handed him the strip. He tore off the names in separate slips, and a blank slip in addition, thereby making eight, and rolled them up into small pellets. Mr. Coleman requested that all these pellets might be placed in his hand, which was at once agreed to, and he rolled them still closer. As soon as this was done, Mr. Foster seized a piece of paper and a small pencil from the table, and after having held them a second or two below, produced the name "Haughton," correctly written backwards. The eight pellets were now laid on the table by Mr. Coleman, who, keeping them by his side, took a pencil with which to select the one containing the same name. He proceeded, "Is it this?" "No." "Is it this?" "No;" until he came to the fourth, which was answered (the responses were by raps) with a "Yes," and on being unfolded it presented the same name.

Nothing could have been more clearly and completely brought out: and I certainly never witnessed anything more free from all appearance of trick or legerdemain. In short, I have no hesitation in affirming my entire belief in the genuineness of Mr. Foster's manifestations; and I doubt not Mr. Coleman will confirm the preceding facts, and join in a similar expression of confidence in Mr. Foster's probity.

Mr. F.'s rôle as a medium, may be limited, and the nature of the manifestations received through him may, to some persons, be less interesting than manifestations of a different kind, but as to the reality of his mediumship and the very extraordinary and demonstrative character of some of the phenomena he exhibits, there can, I think, be no question. I feel that in him a real

desideratum is, to some extent, supplied. Private mediums are seldom accessible to outside inquirers, and cannot in general be subjected to the criticism and particular tests often considered essential by investigators of these phenomena. A frank, intelligent, reliable, and competent medium, therefore, to whom such persons may unhesitatingly be referred, will, I am sure, be considered by many Spiritualists a great gain to the cause. In Mr. F. I am fain to think such a medium has been found. I have reason to believe that several persons of scientific eminence have already had sittings with him with satisfactory results, and I shall be disappointed if, soon, a new impetus shall not have been given to their investigations by the singular physiological phenomena which he presents, as well as by the more common pneumatic manifestations occurring through his mediumship.

It may be added that Mr. Foster is what in America is technically termed a "cat" medium. Visitors going to him, therefore, with the design of testing both himself and the truths he professes to demonstrate, simply accept his own terms, and may do so without fear and without favour, so that they are governed purely by the consideration how best to elicit the truth. I believe all such persons will be, as we were, frankly and fairly met. Of course it should be understood that Mr. F. receives payment, as he is entitled to do, for the devotion of his time and faculties to the service of those who call upon him.—I am, Sir, yours truly,

ANDREW LEIGHTON.

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

SIR,—The statements made in the foregoing letter by my friend, Mr. Leighton, are strictly accurate. Mr. Foster brought letters of introduction to me from gentlemen of the highest respectability, resident in Boston. They say, "Mr. Foster is one of the most remarkable mediums in this country. We have tested him in every conceivable way, &c., &c."

When I was in America, almost every medium I met asked me if I had seen Mr. Foster. "His manifestations were very striking—you should see him." I had not the opportunity, and I only know him since his arrival in London. Within the last week or two I have sat with him, at his own house twice, and once at my house, and I am bound to say that I am quite satisfied with the genuineness of the manifestations which I witnessed. If he ever does descend to practise a trick upon his visitors, as I have heard it asserted he does, he is, in my opinion, a fool for his pains. That he should be suspected of doing so, is only the common fate of all mediums. Mr. Home, whose manifestations are so marvellous, and who gives his time without pay for the good of the cause, does not escape. I have heard the most cruel aspersions made upon him. I know nothing of them. I am not bound to believe every scandal and unkind thing that is said of such men, and even, if true, they would not invalidate *my facts*—derived through their mediumship.

Let us be charitable. Let us examine as closely as we can, but always with patience, and in a calm and fair spirit. The result will be, in the majority of cases, that we shall find we are not such clever, sharp-sighted fellows as we thought ourselves.

Your obedient servant,

Dec. 20, 1861.

BENJAMIN COLEMAN.

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The following letter is from a gentleman in a high official position and whose special studies render him an accurate and entirely reliable observer:—

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

20th December, 1861.

SIR,—On last Saturday evening (the 14th December), I had the pleasure of availing myself of an invitation from Mr. and Mrs. Howitt, and of meeting Mr. Foster. The manifestations which I there witnessed, were of so very clear and convincing a character, that any qualified and candid investigator must at once have owned the reality of spirit communication. I pass over the usual phenomena of raps on various parts of the table, and of the vibration, as

it were, of the air around me, as these have so often been described in your pages, and I will confine myself simply to three "tests" which were given me. Before the arrival of Mr. Foster, I mentally asked that the spirit of a friend, who had died some months past in India, might, if possible, give me some intimation of his presence. After this thought, I would not allow the idea of my friend to cross my mind. Soon after, Mr. Foster arrived; we sat down to a table, and shortly after Mr. F., turning to me, said, "Here is a spirit between us wanting to speak to you." I demanded the name of the spirit, when Mr. Foster took from his pocket a printed alphabet, and asked me to point to each letter, when the spirit would indicate his name. Observing that the letters could be seen *through* the card, I did not point regularly at the letters, being aware of the objection, that sometimes one *dwells* on those letters which indicate the names of an expected spirit, I, therefore, pointed at random, and rather avoided than dwelt on the first letters of the name of that spirit whom I had thought of. As I expected, there was some confusion about the name; yet, in spite of this, *the first letter of the name was given*. I, however, informed Mr. Foster that there was not sufficient evidence to identify the spirit. He then bared his left arm, and asked if the spirit could give its initials on his arm. The arm exposed was about eighteen inches from my eyes, and there was a bright light in the room. Upon the arm there was no sign or scratch, and it remained quite white for several seconds. Suddenly, however, there rose some thin red streaks, which came out as though produced by a blister, and I observed distinctly the initials of my friend, who had died in India, and whilst I was looking they came out more distinctly, and then disappeared. I again remarked that I should like to have the name of my friend as well as his initials, when Mr. Foster seized a pencil and piece of paper, and wrote the full name of my friend, whose spiritual presence I had requested.

Yet another test was required. Some weeks previous to the death of this friend having been known in England, I had an interview with a medium, who told me of the presence of a strange spirit, who announced his name, and intimated that he was dead. It was the name of my friend. He then gave to the medium a message for me which began as follows: "I wish much to communicate with you, as I take great interest in your affairs," &c. I therefore asked Mr. Foster whether the spirit *had been* or *would be* able to communicate with me, Mr. F. again wrote with great rapidity the following: "I have; [three dashes under have] I am with you very often, and I take much interest in your affairs." It will be seen that this portion of the message was nearly word for word the same as that given to me by another medium several months before, who had never seen or communicated with Mr. Foster to my certain knowledge.

The above was one test which I submitted on Saturday night last; the following was another. A friend in Australia (last heard from at Ballarat) had been dreamed of by a friend in England, and it was supposed that he was either dead or ill. I put the question to Mr. Foster, "Is there any spirit who can tell me whether the friend about whom the 'impression' exists, is dead or alive?" Mr. Foster said, "He is alive, but has been ill and in trouble." I then asked, as a test, whether the same spirit could tell me where this friend was, not even intimating that he was out of England. Mr. Foster spoke, and said, as though listening to a mysterious unseen visitor, "What? what? Gold! where there is gold! It must be California, then! no, not California: you say Melbourne." Then, turning to me, he said, "He is at Melbourne." Whether he is at Melbourne or not remains to be proved, but Mr. Foster's informant is so far right that the person when last heard of, (some months since) was at Ballarat. These are the bare facts that happened to myself, but I was witness of many more singular proofs, which were given to other sitters at the table. It may be unnecessary to add that I was a close observer during the whole time. Those who know me may perhaps give a guarantee that I am not very easily deceived, and those who do not, would not have their confidence increased by any assurances of mine, that I was capable of the investigation. It is merely by an accumulation of evidence that any unusual facts can be proved, and thus I give my testimony, as one witness amongst many.—I am, Sir, yours faithfully,

C.