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THE PRESS AND THE MEDIUMS.

ALL of a sudden we find ourselves in the midst of an eruption from the press of a truly volcanic character, of flames and smoke, stones, some of them thrown to an awful height—scoriæ and lava. It seems very terrible at first, but it is mere mechanical force, not directed by intelligence. The daily papers, now so numerous, would have been enough of themselves, but there is besides a deluge of the weekly press, and all the provincial editors, who think they too must come in and give their help. This is all brought about by a not very striking article which appeared in *The Times* of March the 13th, under the heading of "A Sitting with Mr. Foster," and in which the writer, though carefully leaving himself some loopholes to get out of in case of necessity, shows that he had evidently seen "strange sights," and was even still very much excited when he wrote the article; or, as a provincial paper has expressed it, that "he had been either convinced or deluded." Indeed, the very fact of putting his experiences into *The Times*, that most truckling of all the worldlings, showed the profound impression which had been made on the editor's mind. *The Times* has only spoken thrice as yet on the subject of Spiritualism. About four years ago it came out with a leader, telling its readers what fools we all were for believing in the alleged facts, and stating with characteristic aptitude that it would become a believer too, when the spirits could tell the editor the price of consols a month beforehand, or name the winner of the next Derby. We have pickpockets enough in this world already, and have no necessity for intensifying their powers by spiritual help; but we point to this as the first idea which *The Times* so naturally had on the subject of the existence or non-existence of spiritual agency and of spiritual laws:—that if true, they should be turned to stock-jobbing purposes. Selling doves in the Temple was the older phase of the self-same point of view.

The second breaking ground of *The Times* was in December,

1860, when the editor went to see *Doctor* Bly, from America, who was brought over by the *confrère* of Barnum, and who was at once detected and denounced by us as an impostor. *The Times*, however, went to see him, and was so satisfied with his performance that it came out with a most unfortunate paragraph evidently written with eyes and mouth wide open, saying "The question is how the Doctor got the information of what the editor had written." George III. asked a question of equal importance about apple dumplings—"How the devil got the apple in?" At page 30 of our second volume we shewed that this pellet system, even if honestly carried out, is only one of the common facts of what is called mesmeric clairvoyance, but that *Doctor* Bly performed it before *The Times* by the more simple process of dexterously taking up the pellet containing the name and reading it, whilst the attention of the editor had been skilfully diverted into another channel. We had the information from a correspondent who was present at the time and detected the imposture. At a subsequent sitting Bly was again detected and *admitted the deception*, which we published in the Magazine, and this blunder has kept *The Times* afraid of the subject until now, when the editor has again seen something so striking, that he is obliged for the third time to open the safety valve. To show how sensitive *The Times* has been in the interval, we need only mention that on a recent occasion, on sending an advertisement of Mr. Coleman's *Notes of Spiritualism in America* to the *Times* office, the following dialogue took place: "Of course this is *against* Spiritualism?" "Well, no; it's rather in favour of it." "Oh, in that case, we can't take it in without considering it. You had better call again." It was only after calling several times, that orders were at last given by the authorities to admit the advertisement.

But the editor on this third and even more unfortunate occasion, in which he mentions publicly his "sitting with Mr. Foster," does not tell all he knows. A few days before that sitting he had one with another medium, more reliable, because unpaid, and where there were very remarkable manifestations of this disputed power. The violence of a drum, and tambourine, and of some articles of furniture, was so excessive, that the editor of *The Times* literally screamed out, and rushed to the door. After some difficulty he was induced to return to his seat, but alas the drum and the tambourine were more violent than before, playing vehemently and whirling like lightning about the room, and actually, we hope by accident, striking one of the party on the forehead, and cutting through the skin. The editor then fairly ran away and could not be induced to return, and was next heard of in the more quiet and genial atmosphere of "A Sitting with Mr.

Foster," of which he gave us the particulars in a full column on the 13th inst. We cannot say how much of what he saw might be trick, or how much might be true, but we distrust the powers of this editor as an investigator, and decline to receive his gratuitous testimony to Mr. Foster's character. We believe Mr. Foster to be a medium, as we have said, of remarkable powers, but we know him also to deceive and to cheat, not only with the pellets, but in others of his pretended manifestations. This is why we have throughout carefully cautioned our readers to be on their guard, and to take nothing for granted, and at last has come a letter from Judge Edmonds, of New York, which gives such sickening details of his criminality in another direction, that last month we stated that we should no longer soil our pages with his name or mediumship. The publicity given to him by *The Times*, and other members of the press, compels us to break this silence as we have now done,—we hope for the last time. These outward physical manifestations of spirits appear to require some undiscovered psychical organization or relation, which in no degree affects or proceeds from the moral nature, and it is known to be present in persons of all ages and of both sexes, who are in other respects either good, or bad, or indifferent. The public, and especially that part of it which is now, from the ranks of the upper classes, as they are called, rushing open-mouthed into them as a new excitement, think that they are the beginning and the end of Spiritualism, but in fact they are a mere accident of it. The manifestations are so striking and valuable, mainly because our great *savans* have chosen in their outside wisdom, to deny the possibility of their occurrence. Spiritualism proper, which is an enquiry into spiritual laws, and into their bearings and relations, has nothing to do with these manifestations but as facts for collation, and for the value of the deductions which flow from them. These deductions again derive their value mainly as they lead to that vitalizing of Christianity of which the world stands so much in need. We cannot put this more strongly, than by referring to the words which we have adopted as our motto in the title-page, and by which only will we be judged, as describing our ultimate aim and object.

We recommend no necromancy, and we seek no outward information either for stock-jobbing or horse-racing purposes, but we hold fast to the everlasting truth of God's providence over us, through the ministration of angels and spirits, of which we are all mediums, each in his own degree, and according to his own mode and individuality, still at this day, "as it was in the beginning, and ever shall be." We, meantime, point to these facts as true, and we say that they have in them the elements of vast deductions, aye even to the revolution of all the current notions

of the soul and its relation to the body, of the great spirit world of causes, and of that comparatively smaller revolution which is sure to follow, if it do not precede the others—of the sceptical and false naturalism of our men of science.

The need of this last, cannot be better illustrated than by the fierce onslaughts made the day following the *Times* article by the *Daily Telegraph*, the *Morning Chronicle*, which has since become a ghost, and the *Globe*, which take up the cry of impossible with great consistency of purpose, and much bad language. These had the effect of frightening the *Times*, like another Frankenstein, at its own creations, and it at once proceeded in a slip-slop article to try to squeeze back through one of the loopholes cautiously left in the editor's first narration. Mr. Sala, in the *Telegraph*, was quite rabid at his brother editor for going near Mr. Foster, forgetting that he himself had visited Mrs. Marshall, and expressed himself much pleased and amazed at her mediumship, and, moreover, left behind him his notes, which are in our possession, and conclusively prove her powers as a medium. We offered, in a recent number, to lithograph these in proof of our assertion, if Mr. Sala denied our position; but he has since maintained a discreet silence on that part of the subject. Mr. Sala, at a guess, however, and intending to deny the possibility of mediumship altogether, and without being able to give a reason for the faith that is in him, has stumbled upon a truth, which we hope he will adhere to. He says, "Mr. Foster, the medium, is an audacious quack, and whom we shall use our best and persistent endeavours to expose." Let it be so, but not on the general ground of all mediums being so, for then Mr. Sala would have the fact against him. The articles in the other daily papers are not worth notice.

Then comes our good and docile friend the editor of the *Saturday Review*, with whose curious notions of testimony we dealt in a recent number, and to which we again allude in the article on testimony in the present number. We desired him to go and see Mr. Foster, with the advantage of our plentiful cautions as to the mode of investigating the alleged phenomena, and he now tells us that he obediently went, and that no facts were presented. The sitting was a bad one. We wish that mediums would be content, since they cannot always command the true manifestations, to have twenty ineffective sittings, rather than make them all good by "helping the spirits." He complains of us for changing our tone about Mr. Foster, and of now being "sulky, suspicious, or envious" about him. If he will frankly refer to our pages, he will find that we have throughout carefully guarded ourselves against endorsing any one fact alleged by our correspondents, and for good reasons. Let us say once for all, that

we have no cause to advocate, but the cause of truth, and that so far as concerns our inquiry into spiritual laws, it would not matter to us if all these induced physical phenomena were to cease to-day, or even if they had never occurred. They are most convenient as facts, and highly useful for illustration, but true Spiritualism, as a philosophy and a vitalizing element in religion, does not rest upon them, though it has been recently called into activity by the observation of them. We were, therefore, free to go unpledged into the question of whether or not such facts are, and we assert affirmatively that they are proved by the testimony of millions of men now living, and are, moreover, within our own knowledge.

The Times, we presume, sharing with Dr. Russell, "our own correspondent," in his ignorance of all this testimony, says, "There is, however, one way of verifying the truth of Spiritualism which we doubt not would satisfy the public. Let its champions request the Royal Society, or some other scientific body of high repute, to appoint a mixed committee of *savans* and lawyers, in the nature of a jury, to test such experiments as may be submitted to them. If the spirits shrink from scientific interrogation as the revolving tables shrunk from Faraday's apparatus, we shall know what to think." We must remind *The Times* that the tables did not shrink from Faraday's apparatus, and that, perhaps, Mr. Faraday is not more sick and sorry for any incautious theory he ever broached, than for the one in question. The question will not be settled by such *savans* as he, or Sir David Brewster, or Sir Benjamin Brodie, who stand pledged by all their knowledge, and all their prejudices, against this truth, which would reduce them to begin life again with a new set of ideas; but it will be settled by men who have eyes and ears to see and hear, and free minds to acknowledge facts, whatever consequences may flow from them. We also fear that it might hardly be settled by merely paid mediums for physical manifestations, against whom there is likely now to be an indiscriminating run of abuse. The editor of the *Times* and his *confreres* may not be aware that the idea of a scientific commission, appointed by authority, to enquire into the whole subject of the spiritual phenomena, originated with the Spiritualists: that so far as eight years back there was presented "A Memorial to the Honorable the Members of the Senate and House of Representatives of the United States, in Congress assembled," praying "for the appointment of a Scientific Commission, to which this subject shall be referred, and for such an appropriation as shall enable the commissioners to prosecute their enquiries to a successful termination;" and that to this Memorial were appended *thirteen thousand* signatures, that of Ex-Governor Tallmadge, of Wisconsin, being at the head of the list. Had this commission

been then appointed and fairly carried out, its report might have gone far toward an earlier settling of the question; but now, as in former time, it is generally the carpenters and fishermen, and not Senates or Royal Societies, who are the investigators and first apostles of new truths, especially of those truths which relate to man's spiritual nature, and the principles, conditions, and laws to which it is subject.

But we contend that the question is already settled, amongst a sufficient number of sensible and competent persons. It is not because a stray editor of *The Times* has been frightened out of his wits by the quick flying of a drum or a chest of drawers, that he is to come quite new on the old scene, and ask for an investigation. Let him read the article on "Testimony" in this number, and he will there see some names quite equal to settle this question. If he be not satisfied, let him appeal to such men as Lord Lyndhurst, Sir Bulwer Lytton, Dr. Ashburner, and to numbers no doubt within his own circle, but whose names we do not feel at liberty to make public. We can inform the *Times* also that the phenomena have been carefully investigated recently, as well as long ago, by many members of the Royal Society. A little inquiry will satisfy the editor on this point. There are numbers of mediums, too, of high and low degree in private life, who take no money for their gift. Such we know of amongst the highest in the land, in whose presence the most wonderful facts occur, and Sir Roderick Murchison can tell what he has seen, and what has within the last fortnight happened to him. It comprises within its range the most wonderful phenomena which have ever been witnessed in this country. Let him be asked to read a paper detailing these facts before the Royal Society, and giving the names of the mediums. It will be more astounding news than that given by *The Times* of the "Sitting with Mr. Foster." Or take another case within our knowledge, of which the principal witness is the near relative of one of the most distinguished members of the present Cabinet, who describes facts almost surpassing even our readers' belief, occuring through the mediumship of a lady in his own station of life, and who has already had such wonders, that she is convinced that nothing she could bear to witness, is beyond the spiritual power which acts through her.

We are content with unpaid mediumship in private families, and we wish for no more mediums from America, unless they be accredited by Judge Edmonds, or some such competent and high-minded inquirers. Already while we write we have received a letter about Mr. Colchester, who arrived in London at the end of February, and whose manifestations, as wonderful as those of Mr. Foster, we witnessed shortly after his arrival. In consequence

of the mixture of fact and fraud which we observed, we determined to omit all notice of him :—

"SIR,—A great deal of scandal is in circulation regarding spirit manifestations, which might easily be put a stop to, if the mediums themselves were aware of what is said on the subject. People on the look out for deceit, say, that when *en séance* they are desired to write the names of departed persons, and also any questions they wish to ask, on slips of paper and roll them up in small rolls or pellets; the medium then takes these pellets in his hand, places them before him in a heap, and as he withdraws his hand, secretes one in the hollow of the palm. If he sits in a large easy chair, as is sometimes the case, and lower than the table, the table-cloth falling over the edge enables him, unobserved and whilst apparently interested on other subjects, to put his hands down, open the pellet, and read the question. Then, apparently agitated by spirit-power, and putting his hands again on the table, he writes the answer in pencil to the question he has secretly read, and gives it to the enquirer, saying, that the spirits have written the answer through his hand. Of course this is easily done, if the medium wish to deceive, but if he be honest, he ought not to heap up a quantity of pellets before him, nor cover them with a sheet of paper, when but few are left. Each visitor should take four or five pellets with him ready written, and sealed up or gummed—those pellets the medium may take in his hand as often as he pleases because he cannot open them without breaking the seal or tearing the paper, if gummed together. At the end of the *séance* every visitor should have his own pellets returned to him *unbroken*.

"This would be a perfect proof of honesty. A medium may give the answers by the aid of the spirits, or by clairvoyance may read the contents, but if the pellets are left *unbroken*, every one must be satisfied of the honesty of the medium. Each visitor should write his question on coloured paper, by way of distinguishing it, number his pellets also, and keep a private list of their contents. No true medium can object to this test.

"Yours respectfully,
"FAIRPLAY."

We will go farther than our correspondent, and say again that we object altogether to the pellet system, which affords such opportunities for legerdemain, or in other words, for cheating. It has been often exposed, but seems to be still a favourite with mediums, especially with those who receive money for visits paid to them. We have ourselves observed the same practice to which our correspondent alludes, both with the pellets and other simulated

phenomena, and have in consequence been compelled to exclude from our pages all notice even of the arrival in this country of the medium who adopts it. Such conduct is most disgraceful, and we can only wish that it may be adequately punished. The offence is known to our laws by the name of obtaining money under false pretences. The case is the more deplorable, from the person being a medium of considerable power, and the wickedness is only equalled by the stupidity of such conduct. We begin to find the truth, so often asserted by some, of the danger of the money element, which has appeared necessary in the case of public mediums, for without it, all public mediumship would be well nigh impossible. By the way, we were lately very nearly having an official opinion from Mr. Hall, the chief magistrate of Bow-street, on the subject of mediumship. The day after Mr. Lowe, the editor of the *Critic*, and his two friends were so cleverly relieved of three guineas by Mr. Foster; Mr. Lowe, smarting under his loss, applied to Mr. Hall, at Bow-street, for a warrant against the medium for obtaining money by false pretences. The charge was made against the general practice of mediumship—not for any cheating during the sittings. Mr. Hall, in the absence of this, refused to grant a warrant, stating that the charge on the general ground would be beset with difficulties, but had there been any of the pellet reading which our correspondent speaks of, he would at once, and very properly in our opinion, have granted a warrant. Should any one hereafter observe such guilty practices, he will do an essential service to Spiritualism and to the public, by laying the case at once before a magistrate, and by prosecuting it to a conviction. Honest mediums have nothing to fear; and should any charge be made against one, we will, on his applying to us, furnish him with the names of royal and other dukes and duchesses, ex-chancellors, earls and barons, both of parliament and of the exchequer, cabinet ministers, members of the House of Commons by the dozen, and literary men of a much higher stamp than Mr. Lowe, whose attendance can be compelled before the magistrate, and who will by their evidence soon set at rest the general question of mediumship. If the list of these were generally known, members of the press would suddenly become much more respectful than is now their wont. As for Mr. Lowe, and the three guineas which he is making such a weird lament over, we propose a shilling subscription to make up the sum, on condition that he will henceforth drop the subject altogether out of his journal.

We have since received another letter on the subject of the mediumship of Mr. Colchester, which we cannot withhold from our readers. We do not agree with our correspondent if he

intends to say that Mr. Colchester is not a medium, for we know him to be one, and have seen remarkable phenomena in his presence, and we know nothing against his character in other respects as in the case of Mr. Foster, but this system of mixing fact and fraud, is enough to put him out of the pale of those, whose manifestations we choose to record in *The Spiritual Magazine.*

SIR,—*Ils sont tous oiseaux d'une plumage et aussi des gibiers de potence.*

Never was a more trite application to the doings of both Foster and Colchester. I detected the latter with the same facility as the former. I convinced Mr. N——— of the gross deception in every particular. He failed in everything he attempted with me, and when I put Mr. N——— on his guard, he also failed with him.

It is a duty in common *honesty* for the *Spiritual Magazine* to expose this deception, and let it be done thoroughly and effectually. If it be so done by our recognized organ, we defeat our enemies "horse, foot, and dragoons." One error purposely committed should preclude the perpetrator from the benefit of the real manifestations; for when and how are we to *know what is true from what is false?* If every investigator is to be on the *qui vive* all the time, it destroys the power of careful dispassionate inquiry. I would hurl these mountebanks from our midst, as calculated to seriously damage the whole subject, with persons who otherwise would become convinced of the truth of Spiritualism.

I repeat it, the Magazine should now show the opponents its true colours by denouncing such a mockery of the most sacred sentiments of our nature. Your obedient servant,

R. C.

Those who like to be on the *qui vive* against imposture during a long sitting, can still go and pay for their pleasure, and we shall have performed our duty by making public the nature of, at all events, a part of the performance they are likely to witness. We will close our remarks by a prophecy, that it will be long before the editor of *The Times* will record a second "sitting with Mr. Foster," or any other medium. Spiritualism will henceforth be a sore subject with "the leading journal," which has hitherto been so singularly ill-timed and unfortunate, both in its hanging back and in its coming forward.

TASSO AND HIS SPIRIT FRIEND.

TORQUATO TASSO published nothing respecting his apparitions, and mentioned them to but few of his friends. Amongst the nearest and most trustworthy of his friends, and second to none, was Giambatista Manso, so acknowledged by Tasso himself in his verses, in his letters, his dialogue, and in the Jerusalem. In a letter by Manso, when Tasso was staying with him at Bisaccio, written to a common friend, the Principe di Conca, High Admiral of the kingdom of Naples, he gives, after the usual compliments, the following account of Tasso:—

"The Signor Torquato has become a great sportsman, and braves the coldness of the season. In bad weather we pass the time in music and singing, and he is especially interested with these improvisatori, and their great facility, in which he says nature has been very sparing to him. Sometimes we dance, which delights him much, with these ladies, but more frequently we sit talking round the fire, and often have fallen on the subject of that spirit, which he says appears to him, and he has so described it to me that I know not what to say, and I doubt sometimes if his illusion *(frenesia)* will not drive me mad. I who wished to relieve him from what I consider an infirmity, have shown him sometimes with the most severe reasoning, that these visions of his cannot be real, but are most likely formed by his imagination, disturbed by vapours of melancholy, which, by causing these vain phantasms, make him see things that are not, and most likely cannot be. This spirit of his is not evil, as is proved by a thousand signs, such as its discourse of things religious and devout, and persuading them, and besides naming the most holy names of Jesus and Maria, with reverence for the cross and reliques of the saints, as he himself affirms, and above all the consolation and comfort which it leaves behind, contrary to the custom of evil spirits. I tell him, on the contrary, that it cannot either be an angel, because, although he is a Christian and a virtuous man, and even for many years past, very spiritual *(spirituale)*, nevertheless, these favours of apparitions of angels are not conceded to men of common goodness, but to the perfect and holy *(santi)* only, so that it would be presumption to believe that this, his spirit, were an angel, as it would, on the other hand, be an injustice *(ingiuria)* to consider it was a demon. Wherefore, there not existing any other sort of spirit but angels and demons, and this being neither, it follows that this which appears to him is no real spirit, but rather a deception of the fancy *(fantastica virtù)* represented to him as apparent *(verisimile)*, as has happened to many others, and especially to those who are afflicted with fixed ideas *(mirarchia*, a word not in

the Crusca) as he has been. To which he replied that such was not the fact *(non vero)*, was clearly proved from the length of time that he has seen these apparitions, and from the conformity which he has observed in them, which could not continue if the things he saw were not in themselves real, but only figured by weak imaginations of his fancy. Nor could its reasonings be consistent with each other; as in fantastic visions the powers of the soul do not operate through the intellect, and, consequently, cannot have between themselves any consistency *(correspondenza)* or order, as is seen to happen in the apparitions of fixed thinkers *(miriarchiaci)*, and in the dreams of fever patients, and the thoughts of drunken men. Likewise he says, that if the things heard and seen by him were fantastic appearances created by his own imagination, they could not be such as to surpass his own knowledge, because the imagination is caused by the returning *(rivolgimento)* of the same fancies *(fantasmi)*, and of the kind of things already learned, which are retained in the memory, but that in the long and continual reasonings held with that spirit, he has heard things that he had never before heard, nor read, nor known, and that other men had never known; from which he concludes that these visions of his cannot be foolish imaginations of the fancy, but rather true and real apparitions of some spirit, who, whatever be the cause, allows himself to be visibly seen by him. Which things contradicted and disputed by me led us one day to such a point that he said to me, 'Since I cannot persuade you by reasoning, I will undeceive you by experience, and cause you to see with your own eyes that spirit to whom you will not lend your belief from my words.'

"I accepted the offer, and the following day being together without other company, sitting near the fire, he, turning his eyes towards a window, and keeping them so fixed for a good space of time, so that on my recalling him he answered nothing, at last he said, 'Here, behold, is my spirit-friend who has courteously come to converse with me; behold him *(miratelo)* and you will see the truth of my words.' I turned my eyes in that direction immediately, but, however much I strained them, nothing could I see but the rays of the sun, which entered the room through the glasses of the window. And whilst I turned my eyes around discovering nothing, I heard Torquato engaged in the most sublime reasonings, with whomsoever it was, so that although I neither saw nor heard any other but himself, nevertheless his words, sometimes questioning *(proponendo)* and sometimes answering, were such as occur between persons in close reasoning on some important subject; and from what he spoke my intellect easily comprehended what was said to him in reply, although I did not hear it with my ears: and these reasonings

were so grand and wonderful for the sublimity they contained, and for a peculiar mode not used in conversation, that I remained under a strange stupor raised within me, and did not dare to interrupt them, nor to ask Torquato any questions respecting the spirit whom he had pointed out to me, and whom I did not see. In this manner we remained for a good length of time, I listening half stupefied and enchanted (*vaghito*), almost without perceiving it; at the end of which the spirit departing, as I understood from Torquato's words, he turning to me, said, 'All the doubts will now be removed from your mind.' And I said to him, 'On the contrary, they are increased, for many things I have heard worthy of admiration, but nothing have I seen of what you promised, to make me end my doubts by satisfying my eyes.' Smiling, he answered, 'Much more have you seen and heard than perhaps . . . . . .,' and here he stopped (perhaps he would have added, Than perhaps you will confess); and I, not wishing to importune him with more questions, we here ended this conversation, from which, as yet, I can comprehend nothing more than that which I said at the beginning, namely, that these visions of his or deliriums (*frenesia*) will make me go out of my mind (*da cirvello*) before I can remove from him his opinion either true or imaginary."

This letter was published in the lifetime of Manso, and of many other witnesses of Tasso's adventures. It is be found in the 33rd vol. of the Opera, Pisa 1832 in 8vo, page 172. I have translated it as literally as I can, and where I was in doubt I have put the Italian word in a parenthesis. I have other documents, and some from letters written by Tasso himself, which I will lay before your readers. There exist some notices of other great men in Italy of a similar nature, which deserve to be recorded.

SEYMOUR KIRKUP.

Florence.

THE FIG AND THE OLIVE.

It chanced that once a rare but slender fig
I bound for succour to an olive twig;
I came again; my hopeful tree was dead,
But lo! the olive stick did bud instead,—
Budded and branched into a stately tree,
And brought forth goodly fruit abundantly.

So worketh man; so God doth timely mar
His working into something better far,
Giving enduring gold for gossamer.

J. LE GAY BRERETON.

THE GIFT OF HEALING IN THE LAW COURTS.

THE singular circumstance of the legal prosecution of a woman for effectually exercising the gift of healing has lately taken place in Switzerland. In a village near the Lake of Zurich, in Switzerland, a woman named Dorothea Trudel superintends an establishment to which persons afflicted with bodily and mental diseases which had been pronounced incurable by ordinary treatment, have resorted in great numbers, and been healed. The family consists of Dorothea Trudel, her sister, four nurses, and Mr. Samuel Zeller, the brother-in-law of Bishop Gobat of Jerusalem. All these assistants work night and day, attending to the patients, without remuneration, merely influenced by love to God, and gratitude for having themselves been healed in the institution. The history of the woman at the head of this institution, as it came out at the trial, is as follows. She was born of poor parents, and as a consequence her education was very much neglected. At the age of twenty-two, the sudden death of a young female, with whom she had lived on intimate terms, made a deep impression on her mind, and was the means of her conversion. The severity of the trial through which she at that time passed undermined her constitution, and for many years she was confined to her bed. This long-continued trial of sickness developed the spiritual life in her soul, and brought her into close communion with God. She experienced many answers to her prayers, and when, on one occasion, five labourers in the house of a relative fell suddenly ill, the sickness being so obstinate that ordinary remedies were of no avail, her mind was much exercised with the peculiar case. She thought within herself that this was one of the cases which a believer might take to the Saviour for personal aid. She came to the sick chamber, prayed over the patients, and laid her hands on them in the name of the Lord. The sickness left them. After this she had many similar experiences, and by degrees made it the business of her life to visit the sick and pray over them. Extraordinary cures often followed, in many cases suddenly. Contrary to her wish, sick people were brought to her house, and she had soon a little hospital. The medical men of the neighbourhood interfered to prevent her practising the healing art without a license, and she was fined and ordered to desist. This order she could not obey, as people continued to come to her house begging her to pray for them, and as she used no other remedy than prayer, it was difficult to prevent her. By means of a legacy she was enabled to procure a larger house, and the number of distressed people, afflicted with every disease, who sought her aid increased. Night and day she

toiled, nursing the sick and praying with them. The poor were fed gratuitously, from the rich she took a small sum in payment for their board. Two sudden deaths having taken place last year, of patients residing at her house, an investigation was instituted. At the investigation of the medical board, she was ordered to close the house within a certain time. She protested, in vain, that she used no medicines, that she prevented no one from using medicines, that she was a simple woman who knew nothing about diseases, but only knew that her Saviour could heal every ill. The sentence of the court ran that she had confessed to devoting her time to the healing of disease, and, as she had no license, she must desist. On the advice of her lawyer, she appealed to the higher court. Hundreds of testimonials from the most eminent men in Switzerland and Germany were produced in her favour. Prelate von Kapff, Professor Tholuck, and others, bore witness to her self-denying zeal and earnest prayers. It was proved that she made use of no other means than prayer. The councillor, Mr. Spondlin, of Zurich, who conducted her case at the superior court, contended that it was not a case with which the medical men had anything whatever to do. Miss Trudel's whole influence was brought to bear on the soul, and the healing of the body was a mere accidental circumstance. She, as an experienced Christian, admitted to her house whoever came—rich or poor, and especially the sick, who most required spiritual comfort. She promises no one a cure, nor does she declare any sickness incurable, but declares to each patient, "If you only believe, you may be healed by prayer. Let God decide." The bodily cure follows the attainment of saving faith, or the lively exercise of that faith. The medical laws are designed to prevent quackery, not to prevent the physical benefits which flow from prayer. The charge that she prevents patients from applying to a regular physician in due time, cannot be sustained; for there is no law which fixes the time when any one must send for a physician, or to prescribe that every patient must submit to be treated according to the prescriptions of a college of surgeons. The fact is, that most of her patients are such as had already spent all their substance on the physicians, and were nothing better, but rather grew worse, and they came to her often much too late. If she never used medicinal means herself, neither did she forbid any one to use the prescriptions of a licensed physician. The worst of all was, that the doctors brought the charge against her without ever once examining her establishment, and they could not show a single case in which her treatment had produced evil effects. Let any of them say as much for themselves. The counsel for the plaintiffs admitted the truth of all that was said in favour of the institution, and granted that the medical men

had no right to prohibit prayer and the laying on of hands; but insisted that some restraint must be laid on the crowding of so many sick persons in one place. The court thought otherwise, and acquitted her of every charge, throwing all the costs on her accusers.—*The Dawn.*

INTERNAL RESPIRATION.—ITS CONSEQUENCES.

In former articles the writer adduced testimony from the writings of Swedenborg concerning the nature and cause of Internal Respiration. We draw once more from this prince of seers concerning the consequences of this inner mode of breathing.

1. It gave the most ancient people *immediate communication with heaven.* Emanuel Swedenborg says, "Their internal man or spirit, through the medium of Internal Respiration, was joined with heaven."—*Arcana Celestia*, par. 1,121. This statement demands special attention, and we shall have occasion to refer to it frequently before we have done with the subject.

2. Internal Respiration gave the most ancient people perception. Perception is defined by Swedenborg as "a certain sensation communicated by the Lord alone as a means of discovering the true and the good, and was best known to the men of the most ancient church."—*Arcana Celestia*, par. 104. Be it observed that, according to Swedenborg, this sensational perception of truth from good ceased when Internal Respiration was annihilated in the breast of this people. Accepting this as a truth, it gives us this important principle, that Internal Respiration was the medium or condition of their perception. It opened them in all the degrees of their minds to Divinity itself, and "the inspiration of the Almighty gave them understanding." In short, they were able to perceive states of love and faith by means of their Internal Respiration. It is also worthy of remark in connection with this statement, that the Bible also describes life by the use of the words *breath* and *breathing;* and, doubtless, it is because of the relations existing between life, illumination, and breathing, that Christ, when bestowing the gift of apostleship, breathed on his disciples and said, "Receive ye the Holy Ghost," and when these disciples, on the Day of Pentecost, received influx from heaven, it was accompanied with the spiritual manifestation of a mighty rushing wind. Swedenborg says that those who have Internal Respiration are capable of being instructed from heaven by *direct revelation.* This was fully exemplified in the experience of the most ancient men, as well as in his own experience. He adds that Internal Respiration gives "profound

ideas of thought." When we reflect that man is dependent on natural breathing for the kind and degree of his natural thought, we can well conceive that with spiritual breathing, continued into the natural, their thoughts must have been *profound* indeed.

3. Another consequence of Internal Respiration. It gives to man the most delightful dreams and visions. From Swedenborg's testimony concerning the experience of the most ancient people in this respect, it would appear that, "Heaven lay all around them in their infancy." Not only had they magnificent and pleasing dreams and visions, but, "what they signified was at the same time insinuated into their minds. Hence came their paradisaical representations and many things of like nature. Thus the objects of the outward world were as nothing to them, nor did they perceive any delight except in the things which they signified and represented."—*Arcana Celestia*, par. 1,122. It would appear that the wonderful scenery of heaven was unveiled to their internal sight; while at the same time they had the deepest insight into the things of nature in which they saw mirrored the glowing fires of the Divine Love and the splendours of the Divine Wisdom. They lived in heaven while they lived on earth, and earth to them was a reflection of heaven. It could not be otherwise, because they respired with the angels, hence, by the law of spiritual influx which unites breath with life, and life with perception, they must have had angelic ideas and sensations, since they were open in dreams and visions to heavenly impressions. In brief, *they were a race of seers.* We cannot withhold from the reader a description of these celestial people, presented in a private note by a friend, who himself claims to have the gift of Internal Respiration. He says, "The golden age people were at the zenith point of structural perfection, as compared with any succeeding race up to the present day. They were more affluent in sensation, more grand and commanding, and lovely in person, in imagination more lofty; possessed at once of finer insight into, and more absolute command over, the elements of nature; as to intelligence familiar with the life, law, forms, and forces, alike of the heavens and of the material universe; and by affection turned inwardly to the Lord, and respiring with the *auras* of His breath. While thus in the splendid noontide of civilization, of the wisdom of innocence, the real wisdom—as measured by any after type of man—their condition was infantile, as compared with the *possibilities* of human nature. Humanity should have advanced from this simplistic and initial into a composite and ascending civilization. It, however, as we know, refused to keep in the onward movement, and declined to the lowest barbarism."

From this description we are led to form the highest ideas

concerning the physical structure of this wonderful people. If we suppose that the pulses of their bodies chimed in time with those of their spirits, they must have been possessed of superhuman energy, manifested through forms of wonderful grace, loveliness, and symmetry, radiant from the internal fires of celestial love.

The cause and consequences of the sad declension, from this exalted mental and physical condition, will form the subject of another paper. RESPIRO.

TESTIMONY.*

An inquiry into the value of testimony in its relation to spirit-manifestations is, perhaps, of all others, the most useful and important in the present state of opinion upon this subject. It is one especially called for, inasmuch as of late years a theory has grown up exercising considerable influence over a large number of scientific men, which, as far as it is received, destroys the value of, and renders inoperative, all testimony that may be presented in evidence of its truth.

Alleged phenomena not admitting of mathematical demonstration, or verification by experiment at will, like facts in chemistry; and the relation of which to acknowledged laws is not immediately apparent, but which rest on the observation and veracity of witnesses—no matter how numerous or respectable, under the influence of this theory, are at once (and often contemptuously) rejected. The difficulty in these cases is not in convincing men when a spirit of earnest inquiry is once aroused, but in winning the serious attention of men who, without investigation, have, upon the high *à priori* ground of scientific theory, satisfied themselves that the alleged facts *cannot be*—that they are contrary to the nature of things—in a word, *impossible*. It is not that the testimony is insufficient, but that *no* testimony can suffice. In vain you pile Ossa upon Pelion, and Pelion on Olympus; they shut their eyes, and will not deign to look at your piled mountains of evidence, though it should reach the skies. Your witnesses may throng the court, but they cannot obtain a hearing. Your appeal is met with a smile of lofty incredulity and pitying scorn; you are told that the case is closed, and no further investigation is needed. To obtain a hearing for these facts it is necessary then to move the previous question—to inquire into the value of testimony, and especially into its credibility in its bearings on this particular subject.

* *Testimony: its Posture in the Scientific World.* By ROBERT CHAMBERS. W. and R. Chambers, London and Edinburgh.

Of the general value of testimony little need be said: the world has practically made up its mind to recognize it, except where reasonable ground of suspicion can be shown. Indeed, it has been compelled to do so, it could not get along for a day without it. It carries on its business, builds up its science, receives its history, educates its children, discounts its bills, and hangs its criminals on the strength of its general belief in human testimony. Law, justice, commerce, civil society itself would fall to pieces if it was absolutely and universally discredited. But it is alleged that testimony is to be received only where it accords with our experience, is in conformity with our acquired knowledge, in harmony with the ascertained laws of nature; but is at once to be set aside and rejected when it deviates from these. "Before we proceed to consider any question involving physical principles, we should set out with *clear ideas* of the naturally possible and impossible," says Professor Faraday. And again, he tells us "The *laws of nature*, as we understand them, are the foundation of our knowledge in natural things." And these he considers "as the proper test to which any new fact or our theoretical representation of it should, in the first place, be subjected." He acknowledges that we are indeed under great obligation to the senses, but we must not trust them until the judgment has been largely cultivated for their guidance. "Where this instruction is imperfect, it is astonishing how much and how soon their evidence fails us." We are subject to woful mistakes "in the interpretation of our mere sense impressions;" "we have to contrive extra and special means, by which their first impressions shall be corrected or rather enlarged." We must test them by those laws which "have become, as it were, our belief or trust." Whatever is inconsistent with these must be false, no matter the nature and amount of testimony to the contrary. If "society" does not accept this rule, it "is not only ignorant as respects education of the judgment, but is also ignorant of its ignorance." If, for instance, you believe in the alleged facts of table-moving, you "throw up Newton's law (gravitation) at once;" whereas, "the law affords the simplest means of testing the fact." An educated judgment, he alleges, knows that it is "impossible to create force. But, if we could by the fingers draw a heavy piece of wood upward without effort, and then, letting it sink, could produce, by its gravity, an effort equal to its weight, that would be a creation of power, and *cannot be.*" His conclusion is that the alleged facts of table-rising neither have occurred, nor can occur: the thing is "impossible."* The Rev. Baden Powell,

* That these are the deliberate views of Professor Faraday is evident from his re-publishing them in his *Experimental Researches in Chemistry*, five years after their original delivery, in a lecture at the Royal Institution.

in his work on "The Order of Nature," and Sir John Forbes, in his work on "Mesmerism," have expressed similar views. Substantially, they are the same with those of David Hume and Spinoza, though these bolder reasoners pushed their application much farther.* Hume, in his well-known essay on "Miracles," reasons like Faraday as to errors arising from delusion and deception and the love of the marvellous, and that what we have to consider chiefly is, not the testimony, but its subject-matter. If this does not co-ordinate with ascertained natural law, it cannot be entertained. To establish a miracle, he argues, would require an amount and degree of testimony, the falsehood of which would be "more miraculous than the fact it endeavours to establish." No such testimony can be had, therefore miracles are not capable of proof. "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle is as entire as any argument from experience can possibly be." We have here only for the word "miracle" to substitute "spirit-manifestation," and the argument of the physicist is precisely expressed. Faraday tries to evade this dilemma by claiming "an absolute distinction between religious and ordinary belief:" thus he receives the truth of a future life "through simple belief of the testimony given." "I shall be *reproached*," he adds, "with the weakness of refusing to apply *those* mental operations which I think good in respect of high things to the very highest." For our part we rejoice in this "weakness," it illustrates that "the heart may give a useful lesson to the head," and instinctively cling to truth, despite a lame and halting logic. But if the inconsistency be a noble one, still it is an inconsistency, and his rule of judgment in other hands has been applied (logically enough) in a way which he would most anxiously deprecate. A religion having an historical basis,—whose sacred books record a series of wonderful acts which do not co-ordinate with "the laws of nature as we understand them," but which appealed to the senses of men, and are received by us upon the testimony of witnesses,—of men whose judgment had not been cultivated in a marked degree above their fellows, but whom we should now regard as sadly unscientific, unlettered fishermen, cannot but be undermined by that canon of judgment which Faraday and other modern physical philosophers are doing all they can to urge upon our acceptance.

The claim that there is "an absolute distinction between religious and ordinary belief," is altogether gratuitous and un-

* Much farther, at least, than Faraday, or Sir John Forbes. The Rev. Baden Powell, in the work cited, and in the celebrated *Essays and Reviews*, though he draws some fine distinctions, is driven by the premises adopted to conclusions not materially different from those of David Hume.

warranted. There is no difference in the nature of belief; it is the same whether the thing believed be sacred or secular, and is simply the assent of the judgment to a fact or proposition on the evidence presented. Nor can historical facts, as matters of observation and testimony, be differenced from other facts. The signs and wonders and mighty works recorded in the Scriptures, appealed to the senses of ordinary men, and challenged their belief in them as much as in the facts of common life. The Scriptures nowhere assume that the senses are so fallacious that they should only be trusted when instructed by a highly cultivated judgment, and that their truth should be tested by their conformity with "the laws of nature as we understand them." We remark with all reverence that Jesus did not warn inquirers that, "as a first step," "clear ideas should be obtained of what is possible or impossible," or of the danger there was in judging of things "extraordinary for the time," by the "teaching sufficient for ordinary purposes." Quite different from this; his language was, "Go, tell John *those things which ye do hear and see.*" Why thus appeal to the signs and mighty wonders that he wrought, if the senses of men were incompetent to rightly judge of what they witnessed?

Let it not be supposed for a moment that we place the spirit-manifestations of our day on a level with those wonderful works recorded in Scripture to which we have referred; we would only point out that if we accept those greater wonders on human testimony, we cannot consistently reject these lesser wonders if also sufficiently sustained by human testimony. If, in the major case, we refuse to set aside testimony on the plea that the facts attested transcend common experience, we cannot avail ourselves of it to put the minor case out of court, and beyond a hearing.

When Hume appealed against miracles "to a firm and unalterable experience," Dr. Campbell very effectively reminded him that the facts which he repudiated were a part of that universal experience; and showed conclusively that that experience was not unalterable, and consequently that his argument was "an example of that paralogism called begging the question." And the same answer may be given to the argument when it is directed against spirit-manifestations, which also, we are prepared to prove, are a part of the universal experience of men in all ages. The sceptical method of Hume, adopted by Faraday and other physical philosophers, runs in a vicious circle. As Chambers shrewdly points out, according to their theory, "you cannot know whether a fact be a fact till you have ascertained the laws of nature in the case; and you cannot know the laws of nature till you have ascertained facts. You must not profess to have learned

anything till you have ascertained if it be possible; and this you cannot ascertain till you have learned everything."

Who can fix the boundaries of the "naturally possible?" The venerable Arago, so highly and justly eulogised by Faraday, has declared that "he who, outside of mathematics, pronounces the word *impossible*, lacks prudence." Professor De Morgan observes that "the natural philosopher, when he imagines a *physical* impossibility which is not an inconceivability, merely states that his phenomenon is against all that has been hitherto known of the course of nature. Before he can compass an impossibility, he has a huge postulate to ask of his reader or hearer, a postulate which nature never taught—it is that the future is always to agree with the past. How do you know that this sequence of phenomena always will be? Answer, Because it must be. But how do you know that it must be? Answer, Because it always has been. But then, even granting that it always has been, how do you know that what always has been always will be? Answer, I feel my mind compelled to that conclusion. And how do you know that the leanings of your mind are always toward truth? Because I am infallible, the answer *ought to be;* but this answer is never given." La Place, remarks that "we are so far from knowing all the agents of nature and their various *modes* of action, that it would not be philosophical to deny *any phenomena* merely because in the actual state of our knowledge they are inexplicable. This only we ought to do: in proportion to the difficulty there seems to be in admitting them should be the scrupulous attention we bestow on their examination." And Humboldt, avers that a "presumptuous scepticism which rejects facts without examination of their truth, is in some respects more injurious than an unquestioning credulity." In conformity with the above authorities, it is remarked by John Stuart Mill (perhaps the most close and careful reasoner of the present day) that "the laws of number and extension, to which we may add the law of causation itself, are probably the only ones, an exception to which is absolutely and for ever incredible. . . . . Of no assertion not in contradiction to some of these very general laws, will more than improbability be asserted by any cautious person; and improbability not of the highest degree, unless the time and place in which the fact is said to have occurred, render it almost certain that the anomaly, if real, could have been overlooked by other observers. Suspension of judgment is in all other cases the resource of the judicious inquirer; provided the testimony in favour of the anomaly presents, when well sifted, no suspicious circumstances." And, in a foot-note, he adds "As to the impossibilities which are reputed such on no other grounds than our ignorance of any cause capable of producing them, very few of

them are either impossible or incredible." And, in a previous page of the work on Logic (vol. ii, p. 158) he points out that "in order that any alleged fact should be contradictory to a law of causation, the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence, *but that this happened in the absence of any adequate counteracting cause.*" We attach great importance to the words we have italicised, in their bearing on the facts alleged by Spiritualists, and denied by Professor Faraday. Even Dr. Ferriar, who laboured with all his might to disprove the reality of spiritual appearances, urges that "to disqualify the senses, or the veracity of those who witness unusual appearances, is the utmost tyranny of prejudice."

Nothing can well be more striking than the view of testimony we are controverting, and that maintained in the preceding quotations, and generally held by writers on mental philosophy and on the Christian Evidences. Dugald Stewart holds, "unlimited scepticism" to be "as much the child of imbecility as unlimited credulity." Dr. Abercrombie considers "the reception of facts upon the evidence of testimony" as "a fundamental principle of our nature to be acted upon whenever we are satisfied that the testimony posessses certain characters of credibility. These are chiefly referable to three heads: that the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony; or, in other words, that we believe him to be an honest witness." "Our confidence," he continues, "is further strengthened by several witnesses concurring in the same testimony, each of whom has had the same opportunities of ascertaining the facts, and presents the same character of truth and honesty. On such testimony we are in the constant habit of receiving statements which are much beyond the sphere of our personal observation, and widely at variance with our experience." He proceeds to "trace the principles by which a man of cultivated mind is influenced, in receiving upon testimony statements which are rejected by the vulgar as totally incredible." One of which, specially deserving of note is, that "he has learned from experience not to make his own knowledge the test of probability." He admits, as all reasonable men must do, that statements "in accordance with facts which we already know, are received upon a lower degree of evidence than those which are not in such accordance, "but we should beware of allowing it;" (this caution) he adds, "to influence us beyond its proper sphere." "The foundation of incredulity" in regard to the "marvellous," he tells us, "is generally," not a highly culti-

vated judgment, but "ignorance." It "is the part of a contracted mind which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability." Experience prepares us to believe marvels rather than reject them. He quotes La Place that the more improbable a statement is, in which, without connivance, witnesses agree, the greater is the probability of its truth. "Even "a miraculous event," which Abercrombie defines as "being directly opposed to what every man knows to be the established and uniform course of nature" may still be established on "the highest species of testimony, or that on which we rely with the same confidence as on the uniformity of the course of nature itself."

The apologists of Christianity, in treating of its external evidences, are compelled, as the foundation of their argument, to assume the integrity of the senses, and the validity of testimony in relation to the most extraordinary acts when attested by credible witnesses. Paley says, "the reality of miracles always *must* be proved by testimony;" and he, at the outset, protests against the prejudication involved in the objection of Hume "that no human testimony can in any case render them credible." He points out the ambiguity lurking in such phrases as "experience" and "contrary to experience," remarking that "the narrative of a fact is then only contrary to experience when the fact is related to have existed at a time and place, at which time and place we, being present, did not perceive it to exist. . . . to state concerning the fact in question that no such thing was ever experienced, or that *universal* experience is against it, is to assume the subject of the controversy;" and he specially urges the importance attaching to the testimony of men of known "probity and good sense," and in relation to facts "wrought before their eyes, and in which it was impossible they should be deceived." So, Dr. Chalmers, asks concerning those who testified to the gospel miracles:—"Had they the manner and physiognomy of honest men? Was their testimony resisted, and did they persevere in it? Had they any interest in fabricating the message, or did they suffer in consequence of this perseverance? . . . . Were these miracles so obviously addressed to the senses as to leave no suspicion of deceit behind?" "On the solution of these (points) do we rest the question of the truth of the Christian religion." The supposition that these witnesses may have been mistaken he considers is "destroyed by the nature of the subject. It was not testimony to a doctrine which might deceive the understanding. It was something more than testimony to a dream, or a trance, or a midnight fancy, which might deceive the imagination. It was testimony to a multitude and a succession of palpable facts, *which could never have deceived the senses*, and which preclude

all possibility of mistake, even though it had been the testimony of only one individual." He follows the Baconian philosophy, and learns "by descending to the sober work of *seeing*, and *feeling*, and *experimenting*," and he prefers what has been "*seen by one pair of eyes to all reasoning and guessing.*" He does not propose that we only receive the marvellous facts of Scripture if we cannot explain them away; nor call upon us to start on our inquiry with a clear understanding of what is possible or impossible, and to reject whatever is contrary to gravitation, or any other natural law; but on "entering into any department of inquiry," he considers the first preparation to be "that docility of mind which is founded on a sense of our total ignorance of the subject."

In speaking of the "laws of nature" we are too apt to forget that these laws do not all move on one plane, that they are complex though harmonious; that in their orderly march they move in discreted series—mechanical, dynamical; chemical, vital; intellectual, moral; physical, spiritual:—that in their play and inter-action these laws obey the one law of subordination of the lower to the higher:—thus the law of gravitation (as in the motion of our limbs) is subordinate to the higher law of volition; the chemical law, which unchecked dissolves our physical frames into their constituent elements, is in like manner subordinate *to* the law of life; and thus spiritual laws and forces underlie and hold in subordination all merely material laws and forces, so that that which is beyond and above nature is not necessarily therefore contrary to it, nor inoperative because not subject to experiment in our retorts and batteries, and unknown in the laboratories. As has been ably pointed out by the Dean of Westminster, in his *Notes on the Miracles*, that which may seem to be *against* a law of nature, when that law is "contemplated in its isolation, and rent away from the complex of laws of which it forms a part," may yet be "in entire harmony with the *system of laws;* for the law of those laws is, that where powers come into conflict the weaker shall give place to the stronger, the lower to the higher. The miracle," he tells us, "is not the violation of law, but that which continually, even in this natural world, is taking place, the comprehension of a lower law in a higher; in this case, the comprehension of a lower natural *in* a higher spiritual law, with only such modifications of the lower as are necessarily consequent upon this."*

* Trench remarks in a foot note on another page:—"When Spinoza affirmed that nothing can happen in nature which *opposes* its universal laws, he acutely saw that even then he had not excluded the miracle, and therefore to clench the exclusion, added,—*aut quod ex iisdem* [*legibus*] *non sequitur.* But all which experience can teach us is, that these powers which are working in our world will not reach to these effects. Whence dare we to conclude, that because none

Is there anything in the nature of the facts attested by Spiritualists (and by many who are non-Spiritualists) which renders it impossible or even difficult to form a correct judgment as to the reality of their occurrence? Take a few instances at random, as they occur to us:—A distinguished London physician and physiologist, Dr. Wilkinson, in an account of a *séance* he attended, mentions among other phenomena witnessed by him, that a hand-bell which had been brought by one of the party was rung by an invisible agency; at the same time as it moved towards himself, he says, "I moved my fingers up its side to grasp it. When I came to the handle, I slid my fingers on rapidly, and now, *every hand but my own being on the table*, I distinctly felt the fingers, up to the palm, of a hand holding the bell. It was a soft, warm, fleshy, radiant, substantial hand, such as I should be glad to feel at the extremity of the friendship of my best friends. But I had no sooner grasped it momentarily, than it melted away, leaving me void, with the bell in my hand. I now held the bell tightly, with the clapper downwards, and while it remained perfectly still, I could plainly feel fingers ringing it by the clapper. As a point of observation I will remark, that I should feel no more difficulty in swearing that the member I felt was a human hand of extraordinary life, and not Mr. Home's foot, than that the nose of the Apollo Belvidere is not a horse's ear. I dwell chiefly, because I can speak surely, of what happened to myself, though every one round the table had somewhat similar experiences. The bell was carried under the table to each, and rung in the hand of each. . . . . They all felt the hand or hands, either upon their knees or other portion of their limbs. I put my hand down as previously, and was regularly stroked on the back of it by a soft, palpable hand as before. Nay, I distinctly felt the whole arm against mine, and once grasped the hand, but it melted, as on the first occasion. . . . . While this was going on, and for about ten minutes, more or less, my wife felt the sleeves of her dress pulled frequently, and as she was sitting with her finger-ends clasped and hands open, with palms semi-prone upon the table, she suddenly laughed involuntarily, and said, "Oh! see, there is a little hand lying between mine; and now a larger hand has come beside it. The

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which we know will bring them about, so none exist which will do so? They exceed the laws of *our* nature, but it does not therefore follow that they exceed the laws of *all* nature. If the animals were capable of a reflective act, man would appear a miracle to them, as the angels do to us, and as the animals would themselves appear to a lower circle of organic life. The comet is a miracle as regards our solar system; that is, it does not own the laws of our system, neither do those laws explain it. Yet is there a higher and wider law of the heavens, whether fully discovered or not, in which its motions are included as surely as those of the planets which stand in immediate relation to our sun."

little hand is smaller than any baby's, and exquisitely perfect." At a subsequent *séance* at Mr. Rymer's house, at Ealing, he describes a similar experience. The hand on this occasion purported (in a communication made) to be that of a deceased and intimate friend, "once a member of Parliament, and as much before the public as any man in his generation." "I said," continues the narrator, "if it is really you, will you shake hands with me?" and I put my hand under the table; and now the same soft and capacious hand was placed in mine, and gave it a cordial shaking. I could not help exclaiming, 'This hand is a portrait. I know it from five years' constant intercourse, and from the daily grasp and holding of the last several months.'" Others who were present at these *séances*—Mr. Rymer, Mr. Coleman, and Mrs. Trollope, in particular—have corroborated the testimony of this writer.

Again, a celebrated critic, Robert Bell, in his famous article in the *Cornhill*, gives an example of what he says—"I have seen several times the table rising entirely unsupported into the air;" and not only so, but of the medium also rising entirely unsupported into the air and being floated about in the apartment, as well as of other phenomena equally marvellous, but which must be too fresh in the recollection of our readers to need recapitulation, and which statements were subsequently confirmed by Dr. Gully, of Malvern, one of the witnesses. They will also remember that Dr. ———, a gentleman holding a responsible position in one of our most valuable institutions (and whose testimony is the more valuable as, in an elaborate article in a scientific quarterly, he had previously, following the false lead of Faraday, denied that such facts were possible), relates that "a large heavy oak table, five feet by seven feet, was frequently lifted up and moved about the room, and this not by any of the four persons present. Again, a writing table, on which the four witnesses seated themselves, was twice tilted over with a strange unearthly facility, and they landed on the floor." Again, "a heavy circular table, made of birch, and strongly constructed," after sundry strange performances detailed by him, was, at his request, he tells us, "smashed and broken, and one fragment thrown across the room, the table at the time being held by the writer and Mr. Squire. This occurred in *half a minute*. The writer has since vainly endeavoured, with all his strength, to break one of the remaining legs. The one broken was rent across the grain of the wood." These and other phenomena, including direct writing by invisible agency, the writer of the article affirms were "subject to the most searching scrutiny." The direct writing is a phenomenon also attested, not only by Baron Goldenstubbé, of Paris, who has

published fac-similes of such communications written in various languages, but by the Hon. Robert Dale Owen, the late American Minister to Naples, who obtained what claimed to be direct spirit-writing on paper supplied by himself, marked with his own crest, and in his own presence. The direct spirit-drawings executed in a few seconds in the presence of Mr. Coleman and a most intelligent circle of enquirers, and of which fac-similes, with the signatures of the attesting witnesses, have been recently given in the *Spiritual Magazine*, together with such testimonies to other phases of the manifestations as those of Dr. Collyer, Mr. Hutchinson the late chairman of the Stock Exchange, and Mr. William Howitt, we need only mention, as they have been already given in this Magazine. We might dwell upon the fact that these gentlemen are men of "cultivated judgment," that most of them are familiar with those ologies and ographies which are believed, and rightly, we think, to have a special value in the discipline of the mind—that they are only samples of a long list of educated and highly qualified witnesses, such as the late Professor Hare, who had spent half a century in scientific investigations, and Judge Edmonds, whose life has been chiefly spent in judicial investigations of the most intricate and difficult nature, and who testifies not only to the truth of such phenomena as we have adverted to, and which he subjected to a long and most searching inquiry—but to others no less marvellous, including the speaking correctly in languages unknown to the utterer, of which in his *Spiritual Tracts* he records well-attested instances, and gives the names and addresses of more than a score persons who have thus spoken—his daughter and niece among the number. But in truth, whatever weight may justly attach to the testimony of men of known ability and attainments, any man of ordinary intelligence and powers of observation is generally able to judge, in an almost equal degree, of what Chalmers calls "plain palpable facts" under his own observation. Any man, for instance, who can "tell a hawk from a hand-saw," can tell whether a table is resting on the floor, or is raised above it: whether a man is sitting in his chair, or is floating in the atmosphere of the room: whether sounds made by no visible agency, and which respond to his questions, mental or otherwise, are heard or not: whether a strong heavy table is at his request broken in fragments by no visible agency, "in about half a minute," or whether it remains whole. These things, and such as these, which rest on "seeing, and feeling, and experimenting," are so plain and palpable that the man who could not judge of their reality might conscientiously say with Dogberry, "write me down an ass." It is very easy to pronounce these things impossible, to say that they "cannot be; but that which *does* happen *can* happen; and to tell people that an edu-

cated judgment would convince them that they did not see what they saw, and did not feel what they felt, can only furnish an illustration of that particular species of rhetoric the Americans call *bosh*. We are disciples of the Baconian philosophy, and cannot subscribe to that reasoning which denies facts when they do not square with our prejudgments and accommodate themselves to our favourite theories.

We are sometimes reminded of the importance of distinguishing between the facts we witness, and the inferences we deduce from them. Very true. But our first question is as to the possibility and reality of the facts. We are only concerned with that at present. The inferences are quite capable of taking care of themselves, we can leave them to do so with confidence, and have no doubt they will make short work of it.

One of the most recent illustrations of the mode of reasoning on which we have animadverted, is to be found in an article in the *Saturday Review* on Mr. Coleman's "Spiritualism in America," an article noticed in the January number of this Magazine. The Saturday Reviewer says:—

> 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.*

If there be any force and relevancy in this argument as applied to Spiritualism, it must rest on the assumption that "the facts quoted from Mr. Coleman's narrative are of this nature." Are they so? Is there any analogy between the actual and the supposed case? If we disbelieve "twenty attesting witnesses" to the walking and bathing of the stone lion on Northumberland House, we presume it would be because we are familiar with the properties of stone, and know, as far as it is possible to know by observation and experiment, that, whether formed into the figure of a lion or any other animal, it could possess no power of volition or of locomotion; and we should reject the testimony or the inference which attributed to it or implied its possession of these qualities. Had we no knowledge or experience bearing on the case, we should be as incompetent to determine the nature and capabilities of a stone lion as the savage of the watch, which, he thought, was a living creature. "Poor thing," said he, "it died the same night as I got it." Now, are we as familiar with the nature and capabilities of the disembodied human spirit as with the properties of stone? Have we analyzed it, and

manipulated it, and observed and experimented with it so that we can say with equal confidence what it can and what it cannot do, what are its powers and their limitations? Are we prepared to say that under no circumstances and conditions can a spirit render itself sensible to sight and touch, or operate upon the imponderable elements, or the grosser forms of matter? That the embodied human spirit can overcome the resistance of gravitation and suspend the operation of physical laws we have every day of our lives demonstration in our own persons. Are we quite sure that when this natural body is exchanged for a spiritual body it will not, in any degree, possess the same powers? And if we cannot make these assertions, are we justified in rejecting all testimony to the actual exercise of these powers? Can it reasonably be asserted that in attributing the "manifestations" to spiritual agency we are assigning a cause inadequate to the effect? Supposing not only that "attesting witnesses solemnly deposed that, on Monday morning last, they saw the lion on Northumberland House walk down and take a bath in Trafalgar-square fountains," but that another set of attesting witnesses had solemnly deposed to a similar occurrence seen by them on the previous Monday morning, and that similar testimony had been borne at different times by independent witnesses, acting without collusion, and of known intelligence and integrity for a series of years past; and this, not only in London, but in Paris, Naples, Rome, Berlin, and New York; and further, that upon investigation it was found that a similar testimony had been borne by reverend and learned men in various ages and nations, and that the belief in such occurrences was in fact a part of the general faith of mankind; then, we apprehend, we should not be warranted in rejecting testimony to such facts, however strange. The cause of them might indeed remain an open question when the facts were admitted; in attempting to assign it we should, of course, be guided by a consideration of all the attendant circumstances. If, for instance, the movements of stone figures were obviously governed by intelligence, and this intelligence entered into and sustained communication with us through these lifeless figures, as well as by other agencies, and claimed to proceed from our departed ancestry, and sustained that claim by rational evidence, then, we think, it would not be unreasonable to admit a spiritual manifestation in the case; and this would, we admit, be something like an analogy with certain phases of spirit-manifestation with which we are becoming familiar. For it must be borne in mind that though we sometimes hear of "talking tables," and in colloquial freedom permit the phrase, yet it is really as absurd as it would be to speak of the electric telegraph as "talking wires." What we mean in either case is that an intelligent being is

behind the wire or the table, using it as an instrument of speech. The more completely you prove that the phenomena in question are not due to, and are impossible by any physical agency, the more completely do you establish their necessary spiritual causation.

M. Babinet, in an essay in the *Revue des deux Mondes*, reasons, like Faraday, that certain phenomena alleged by Spiritualists are impossible, because they contradict the law of gravitation. Dr. Brownson urges in reply, that when he sees a fact of this kind he does not pretend that it is in accordance with the law of gravitation, but the essence of the fact—that which constitutes its marvellousness, is precisely that it is not. "Now, to deny the fact for that reason," he says, "is to say that the law of gravitation cannot be overcome or suspended, and precisely to beg the question. How," he asks, "does M. Babinet know that there are not invisible powers who can overcome this force as easily as we ourselves can do. The fact of the rising of a table or a man to the ceiling is one that is easily verified by the senses, and, if attested by witnesses of ordinary capacity and credibility, must be admitted. That it is contrary to the law of gravitation, proves not that it is impossible, but that it is possible only preternaturally." That is, in the words of Mill, to an "adequate counteracting cause."

Scientific men should learn from experience to be cautious in affirming the limits of the possible. Those who have erected theories about the impossible have not unfrequently built a monument to their own folly and shame. The circulation of the blood, the prevention of small-pox by vaccination, the fall of meteorolites, the lighting of towns by gas, conveyance by steam, painless surgery, clairvoyance—these, and many other things now familiar to us, have, each in its turn, been pronounced impossible by high authorities. One age laughs at an idea, the next adopts it. The impossible of yesterday is the familiar fact of to-day. In an age when steam is our conductor, and electricity our messenger, and the sun our portrait painter; when the every-day facts of life would have been a fairy tale a hundred years ago; who, especially with the knowledge that spiritual forces are working around and within us, will have the presumption to affirm that it is impossible for spiritual beings so to operate upon ourselves and surrounding objects as to make their presence evident even to our senses. Lord Bacon says, "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination." And to the same effect Sir John Herschel remarks that "before experience itself can be used with advantage, there is one preliminary step to make, which depends wholly on ourselves: it is" (not the "first step"

on which Faraday insists, but) "the absolute dismissal and clearing the mind of all prejudice, from whatever source arising, and the determination to stand and fall by the result of a *direct appeal to facts in the first instance*, and of strict logical deduction from them afterwards." And in another page of the *Discourse on the Study of Natural Philosophy*, he tells us "the perfect observer in any department of science will have his eyes as it were opened, that they may be struck at once with any occurrence which, *according to received theories*, *ought not to happen*, for these are the facts which serve as clues to new discoveries." This is the principle which Spiritualists adopt in their investigation. The opposite principle avowed by Faraday, is thus expressed by him in a letter to the *Times* newspaper:—"The effect produced by table-turners has been referred to electricity, to magnetism, to attraction, to some unknown or hitherto unrecognized physical power able to affect inanimate bodies, to the revolution of the earth, and even to diabolical or supernatural agency. The natural philosopher can investigate all these supposed causes but the last; that must to him be too much connected with credulity or superstition to require any attention on his part." This is the same view as is taken of miracles by Hume, *viz.*, that "supported by human testimony it is more properly a subject of derision than of argument." Whether the canon of investigation laid down by Bacon and Herschel, or that of Faraday, is the more worthy of adoption we must leave the reader to determine.

There is one topic, not indeed immediately connected with the present issue to which we would briefly advert. After referring to the achievements of physical science, the Professor of the Royal Institution asks contemptuously—"What has clairvoyance, or mesmerism, or table-rapping done in comparison with results like these? . . . . . What have any of these intelligences done in *aiding* such developments? Why did they not inform us of the possibility of photography; or when that became known, why did they not favour us with some instructions for its improvement? They all profess to deal with agencies far more exalted in character than an electric current or a ray of light: they also deal with mechanical forces; they employ both the bodily organs and the mental; they profess to lift a table, to turn a hat, to see into a box, or into the next room, or a town;—why should they not move a balance, and so give us the element of a new mechanical power? take cognizance of a bottle and its contents, and tell us how they will act upon those of a neighbouring bottle. . . . . Why have they not corrected one of the *mistakes* of the philosophers? There are, no doubt, very many that require it."

With the last remark we entirely concur; and think that a little careful examination of these despised phenomena would show that they do correct more than "one" of the "mistakes of the philosophers." Far be it from us, however, to say a word in disparagement of science, or to represent physical and spiritual truths as antagonistic in their developments. We believe that there are mysteries and uses in both the physical and spiritual kingdoms of God's universe. Let us only keep our hearts and minds open as little children, and we shall find that he who knows most of both will most clearly and fully perceive their inter-action and mutual harmony. But let us remember that each has its own order, that there is to every seed its own body, and that we must look to each for those results only which are in harmony with its nature. We do not ask whether the religious labours of John Wesley produced the subsequent discoveries in electricity, or whether the discovery of the law of dia-magnetism caused the late religious revival in Ireland. But, as the life is more than meat, and the body than raiment, so, we insist, are the things of the soul of higher value than the things of sense. And if certain phenomena of modern times have demonstrated the reality of a spiritual world, and the intimate relation between the present and future life; if they have established or confirmed a belief in Providence, and in the loving ministry of angels; if they have brought assurance to the doubting, and hope to the desponding, and consolation to the sorrowing; if they have corrected our mistakes, and enlarged our philosophy, and widened our charity, and we know they have done this in very many instances; then, we affirm that Spiritualism is productive of highly beneficent results, and that weighed in a just balance it will not be found wanting, even though it imparts no instructions "for the improvement of photography," and does not give us "the elements of a new mechanical power," or tell us "how the contents of a bottle will act on those of a neighbouring bottle."*

We have discussed the subject of Mr. Chambers' pamphlet in our own way, in preference to writing a *critique* on it in the usual fashion. We, however, heartily commend the essay as a temperate, well-considered, well-written, thoughtful, suggestive, and highly useful performance. It will well repay, not only reading, but careful study. We cannot, perhaps, better close our own remarks than with its concluding paragraph:—

If I have here given a true view of human testimony, it will follow that, amongst the vast multitude of alleged things often heard of and habitually

* It is not however meant to be denied that even in the path of scientific discovery we are indebted to spiritual suggestion more than we are ordinarily aware; but only that the sensible communication of scientific knowledge is not the specific and ordinary sphere of spiritual operations.

rejected, there are many entitled to more respect than they ordinarily receive. It is a strange thought; but possibly some truths may have been knocking at the door of human faith for thousands of years, and are not destined to be taken in for many yet to come—or, at the utmost, may long receive but an unhonouring sanction from the vulgar and obscure, all owing to this principle of scepticism, that facts are valueless without an obvious relation to ascertained law. Should the contrary and (as I think) more inductive principle be ever adopted, that facts rightly testified to are worthy of a hearing, with a view to the ascertaining of some law under which they may be classed, a liberal retrospect along the history of knowledge will probably shew to us that, even amongst what have been considered as the superstitions of mankind, there are some valuable realities. Wherever there is a perseverance and uniformity of report on almost any subject, however heterodox it may have appeared, there may we look with some hopefulness that a principle or law will be found, if duly sought for. There is a whole class of alleged phenomena, of a mystically psychical character, mixing with the chronicles of false religions and of hagiology, in which it seems not unlikely that we might discover some golden grains. Perhaps, nay, probably, some mystic law, centreing deep in our nature, and touching far-distant spheres of "untried being," runs through these undefined phenomena; which, if it ever be ascertained, will throw not a little light upon the past beliefs and actions of mankind—perhaps add to our assurance that there is an immaterial and immortal part within us, and a world of relation beyond that now pressing upon our senses.

T. S.

A LETTER in the *Montreal Herald* says, we do not know with what truth:—

"Prince Albert, like the late Duchess of Kent, King Leopold, and others of their serene and royal relatives, was a believer in the Swedenborgian interpretation of the Bible. Neither he nor the Duchess of Kent underwent the ministration of any clergyman, administration of sacraments, &c., in their last moments, though they both habitually took the communion at Easter. It is said that the Queen is also acquainted with the peculiar views of religious philosophy propounded by the learned Swede; and that the calmness and resignation with which she has borne up under the irreparable loss she has been so suddenly called upon to bear, may possibly be due to the consoling character of the convictions thence derived in regard to the nature of the transition that the world calls Death, and which are usually found to exercise so powerful an influence over the minds of those who become conversant with the works of Swedenborg. If such really be the case, and our excellent and beloved sovereign can find, in the views referred to, any sustaining consolation under the grievous sorrow which has darkened all coming Christmas seasons for the royal hearth of England, the fact could hardly be regretted by the most orthodox of Her Majesty's loyal and affectionate lieges."

DIVINING RODS AND HAZEL WANDS.

We continue this interesting subject from our last number, in which we mentioned the late Lady Byron as being possessed of the faculty. It was not Lady Byron, but Lady Milbanke, whose letter we find in Dr. Ashburner's edition of *Reichenbach*, in one of those valuable notes with which the Doctor has enriched his translation of that work. We cannot mention these notes without strongly recommending them to our readers as containing information from one of the most philosophical and scientific minds we have amongst us. On this subject, on which we are now bringing together a few facts, we find an elaborate and luminous essay, in the shape of a note, and containing the letter of Lady Milbanke, which we have somewhat abbreviated and condensed into what follows. Dr. Ashburner says that in the counties of Somerset, Devon and Cornwall, the facts on this subject are well known, and the practice of dowsing, as it is called, has been cultivated time out of mind. In France, the men of scientific pursuits have for the most part ridiculed the use of the baguette, notwithstanding abundant evidence in various parts of the country being extant of the success which had attended the practice of the sourciers. The Baron von Reichenbach has established facts regarding the emanations of light from graves, which are quite as remarkable as the proofs of emanations taking place from metals or from running water. Now that the Baron's researches, and the concurrent testimony of the cultivators of mesmeric science, have established that certain individuals are more susceptible of magnetic impressions than others, it will not be pronounced *impossible* that subterraneous running water may influence some persons, and not others. In different classes of animals the sensitive powers are known to vary greatly, as they do indeed among those of the same species.

The following extracts will further illustrate this subject:—

"Although the effects or motion of the divining rod, when in the proximity of springs, has been and is to this day considered by most philosophers a mere illusion, yet I think the following brief observations relating to this subject, and which were communicated to Dr. Hutton by a lady of rank, with the account of her subsequent experiments performed before him, his family, and a number of friends (as given in the doctor's translation of Montucla's edition of Ozanam's Recreations), must convince the most incredulous that in the hands of some persons, in certain situations, the baguette is forcibly acted upon by some hitherto unknown invisible cause. This evidence was brought about in the following manner. Soon after the publication of the former edition of the Recreations, the editor received by the post

the following well-written pseudonymous letter on the subject of this problem. The letter in question is dated Feb. 10, 1805, and as with the whole of the correspondence it would be too long for our limits, I shall select such parts only as are immediately essential to a right understanding of the subject.

"The lady observes, 'In the year 1772 (I was then nineteen) I passed six months at Aix in Provence. I there heard the popular story of one of the fountains in that city having been discovered some generations before, by a boy who always expressed an aversion from passing one particular spot, crying out *there was water*. This was held by myself, and the family I was with, in utter contempt. In the course of the Spring, the family went to pass a week at the Chateau d'Ansonis, situated a few miles to the north of the Durance, a tract of country very mountainous, and where water was ill supplied. We found the Marquis d'Ansonis busied in erecting what might be termed a miniature aqueduct, to convey a spring the distance of half a league, or nearly as much, to his chateau, which spring he asserted had been found out by a peasant, who made the discovery of water his occupation in that country, and maintained himself by it, and was known by the appellation of *l' Homme à la Baguette*. This account was received with unbelief, almost amounting to derision. The Marquis, piqued at being discredited, sent for the man, and requested we would witness the experiment. A large party of French and English accordingly attended. The man was quite a peasant in manners and appearance: he produced some twigs cut from a hazel, of different sizes and strength, only they were forked branches, and hazel was preferred, as forking more equally than most other trees; but it is not requisite that the angle should be of any particular number of degrees. He held the ends of the twigs between each fore finger and thumb, with the vertex pointing downwards. Standing where there was no water, the baguette remained motionless; walking gradually to the spot where the spring was *under ground*, the twig was sensibly affected; and as he approached the spot, began to *turn round;* that is, the vertex raised itself, and turned towards his body, and continued to turn till the point was vertical; it then again descended outwards, and continued to turn, describing a circle as long as he remained standing over the spring, or till one or both the branches were broken by the twisting, the ends being firmly grasped by the fingers and thumbs, and the hands kept stationary, so that the rotatory motion must of course twist them. After seeing him do this repeatedly, the whole party tried the baguette in succession, but without effect. I chanced to be the last. No sooner did I hold the twig as directed, than it began to move as with him, which startled me so much that I dropt it, and felt

considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect. I was then told it was no very unusual thing, many having that faculty, which, from what has since come to my knowledge, I have reason to believe is true. On my return to England I forbore to let this faculty (or whatever you may term it) be known, fearing to become the topic of conversation or discussion. But two years afterwards, being on a visit to a nobleman's house, Kimbolton, Huntingdonshire, and his lady lamenting that she was disappointed of building a dairy-house in a spot she particularly wished, because there was *no water* to be found—a supply she looked on as essential—under *promise of secresy* I told her I would endeavour to find a spring. I accordingly procured some hazel twigs, and in the presence of herself and husband, walked over the ground proposed, till the twig turned with *considerable force.* A stake was immediately driven into the ground to mark the spot, which was not very distant from where they had before sunk. They then took me to another and distant building in the park, and desired me to try there: I found the baguette turn *very strongly*, so that it soon twisted and broke: the gentleman persisted that there was no water there, unless at a great depth, the foundation being very deep (a considerable stone cellar), and that no water appeared when they dug for it. I could only reply that I knew no more than from the baguette turning, and that I had too little experience of its powers or certainty to answer for the truth of its indication. He then acknowledged that when that building was erected they were obliged to drive piles for the whole foundation, as they met with nothing but a quicksand. This induced him to dig in the spot I first directed; they met with a very fluent spring; the dairy was built, and it is at this time supplied by it.

"'I could give a long detail of other trials I have made, all of which have been convincing of the truth, but they would be tedious. For some years past I have been indifferent about its becoming known, and have consequently been frequently requested to show the experiment, which has often been done to persons of high estimation for understanding and knowledge, and I believe they have *all been convinced.* Three people I have met with, who have, on trying, found themselves possessed of the same faculty. I shall only add one more particular incident. Having once shown it to a party, we returned into the house to a room on the ground floor; I was again asked *how I held the twig;* taking one in my hand I found it turned immediately; on which an old lady, mother to the gentleman of the house, said *that room* was formed out of an old cloister, in which cloister was a *well*, simply boarded over when they made the room.

"'L'Homme à la Baguette, from experience, could with

tolerable accuracy tell the depth at which the springs were, and their volume from the force with which the baguette turns; I can only give a rough guess. In strong *frost* I think its powers not so great; on a bridge or in a boat it has *no effect*, the water must be *underground* to affect the baguette, and running through wooden pipes acts the same as a spring. I can neither make the baguette turn where there is *no water*, nor prevent it from turning where there is any, and I am perfectly ignorant *of the cause why it turns*. The only sensation I am conscious of is an emotion similar to that felt on being startled by sudden noise, or surprise of any kind. I generally use a baguette about six inches from the vertex to the end of the twigs where they are cut off. I shall most probably be in London next winter, and will (if you wish it) afford you an opportunity of making your own observations on this curious fact.'

The lady having arrived in London, wrote to Dr. Hutton to inform him that she proposed being at Woolwich on Friday the 30th inst. (May, 1806) at eleven in the forenoon.

"Accordingly," says Dr. H., "at the time appointed, the lady with all her family arrived at my house at Woolwich Common, where after preparing the rods, &c., they walked out to the grounds, accompanied by the individuals of my own family and some friends, when Lady ——— showed the experiment several times in different places, holding the rods, &c., in the manner as described in her ladyship's first letter above given. In the places where I had good reason to know that no water was to be found, the rod was always quiescent; but in other places, where I knew there was water below the surface, the rods turned slowly and regularly, in the manner above described, till the twigs twisted themselves off below her fingers, which were considerably indented by so forcibly holding the rods between them. All the company present stood close round the lady, with all eyes intently fixed on her hands and the rods, to watch if any particular motion might be made by the fingers—but in vain; nothing of the kind was perceived, and all the company could observe no cause or reason why the rod should move in the manner as they were seen to do."

There can be no impropriety in stating now that the lady in question was the Honourable Lady Milbanke, wife of Sir Ralph Milbanke, Bart. (afterwards Noel) and mother of the late Dowager Lady Byron, the wife and widow of the great poet. A very interesting analogous statement relating to the same person will be found in the *Quarterly Review* for March, 1820: No. xliv. vol. 22.

Lately in France, the Count de Tristan has published a work on the subject, which I have been unable to procure; but I have a most interesting volume containing two memoirs by M.

Thouvenel, a physician of reputation in France, who was commissioned, in the year 1781, by the king, to analyse and report upon the mineral and medicinal waters of the kingdom. The author undertakes a patient and laborious investigation in the spirit of a philosopher, and regards his inquiries as leading to a new thread in the tangled skein of physics, which, like any single fact of science, may lead to the discovery of a thousand others. Thouvenel found a man named Bléton, whose business was that of a discoverer of springs by means of a divining rod; and upon this man he made more than 600 observations, many of them in the presence of more than 150 persons, mostly of important station, and very credible from their high character, who testify to the truth of the observed phenomena. Among others was M. Jadelet, Professor of Physic at Nancy, a man eminent for his abilities, who was not only a witness of these experiments, but was actually concerned in the greatest part of them. As in the case of Lady Milbanke, with Bléton, an *internal feeling* was coincident with the movement of the rod. Whenever this man was in a place where there existed subterraneous waters, he was immediately sensible of a lively impression, referable to the diaphragm, which he called his "*commotion.*" This was followed by a sense of oppression in the upper part of the chest; at the same time he felt a shock, with general tremor and chilliness, staggering of the legs, stiffness of the wrists with twitchings, a concentrated pulse, which gradually diminished. All these symptoms were more or less strong according to the volume and depth of the water, and they were more sensibly felt when Bléton *went in a direction against* the subterranean current, than where he followed *its course.* Stagnant water underground did not affect him; nor did open sheets of water, ponds, lakes, or rivers affect him. The nervous system of this man must have been susceptible, since he was more sensibly affected by change of weather and variations in the state of the atmosphere than other persons: otherwise he appeared healthy. A severe acute disorder had absolutely at one time deprived him of the faculty of perceiving water, and his sensibility in this respect did not return until three months after his recovery; so that if he were sensitive, he could not be classed among the *sick sensitives.* But however remarkable these constitutional peculiarities may have been, there was in Bléton's case a more than usual distinctness in the behaviour of the divining rod.

It was found that whether the trials were made in this manner or over masses of coal, subterraneous currents of water, or metallic veins, the divining rod indicated a determined sphere of electric activity, and was in fact an electrometrical rod. "Of all the phenomena relating to the distinctions of fossil bodies,"

says Thouvenel, "acting by their electric emanations, doubtless the most surprising is this; upon the mines of iron, of whatever kind they may be, the rods supported by the fingers of Bléton turned constantly upon their axis, from behind forward, as upon the mines of coal; while upon other metallic mines, as upon other metals extracted from their mines, the rotary movement took place in the contrary direction, that is to say, from before backwards. This circular movement, which never varies while Bléton is in a perpendicular position over mines or upon metals, presents revolutions as rapid and as regular as the revolutions in the contrary direction upon the mines of iron and of coal."

Dr. Ashburner adds as follows:—

A highly susceptible girl, the lady's maid of a very clever and intelligent friend of mine, residing in Hertfordshire, offers, when she is mesmerised, a great many deeply interesting phenomena. I have repeatedly mentioned her as Harriet P———. She is as guileless and as good a being as can be met with, and is much beloved by her excellent and amiable mistress, who has repeatedly addressed me on her case. If a piece of hazel stick or whitethorn be presented to Harriet, she grasps it and sleeps mesmerically in less than a minute. The sleep is at first very intense and deep, and then the stick is held so firmly that the spasmodic state of the muscles renders it very difficult for even a powerful bystander to turn it in her hand. Mary Anne Douglas and several others of my patients have exhibited the same phenomena. In two of the cases a very curious point has been remarked. If the hazel or whitethorn stick be held with the pointed end upwards, that end which is upwards when it grows from the ground, a force of attraction is so energetic that these individuals cannot resist their inclination to grasp it with both hands. One of them will rush towards it from a considerable distance, and will with extreme eagerness run from the bottom to the top of the house in order to have the pleasure of grasping it. If she succeed in getting hold of it before its direction is reversed, her delight is unbounded; she becomes intoxicated, and soon passes into a state of deep unconscious sleep. If, however, the stick be turned rapidly with its pointed end downwards, a repulsive force operates, and each patient feels a repugnance to it. If the stick be allowed to be held in both hands, and a piece of gold, or of platinum, or of cobalt, or of nickel, or the pointed end of a rock crystal be held to it, in each experiment there is a burning sensation complained of, and an endeavour is made to loosen the hold on the stick, with ludicrous haste. A gentleman who had been often put into mesmeric sleep, remarked, on holding successively several pieces of these sticks, that a sensation of heat was communicated to his hand in each instance, and he felt a strong tendency to

sleep. Susan L., a highly susceptible person, exclaimed, while in a sleep-waking state, "that a shower of fine small sparks of fire" came from a piece of hazel which happened to be in my hand. She did not see this from ash or from fir, but invariably saw it from every piece of hazel or from whitethorn that was brought near her. On numerous occasions experiments were made to test the accuracy of her repetitions on observing these things, and she invariably gave the same answers to the questions on the same subjects. Subsequently, eight other individuals were separately examined as to their susceptibilities to different kinds of wood. Each gave the same results and saw the sparks of fire. In many other cases, the impressionability being different, the hazel and whitethorn had no perceptible effects; the patients handling the bits of stick without observing heat or sparks, and failing to grasp them spasmodically. But Harriet P———r's impressionability was put to a very useful purpose. Her mistress had heard of the practice of dowsing for water, and in a letter to a correspondent, now before me, writes thus under date of July, 1845:—"We made a curious experiment here some days since with Harriet P———. We have very bad water here, and have long been unable to find a good spring. Mr. G. has in vain dug and dug and dug for one. I proposed the divining rod; for, said I, Dr. Ashburner would not think it a foolish experiment. Harriet P——— was willing, so we went forth to a field the most likely one for a spring; Mr. and Mrs. G., myself, and two friends staying here. We put Harriet to sleep by the hazel stick; she grasped it so tightly we were obliged to use the gold chain;—she then held it only in one hand, and immediately began to walk, taking her own way. She went very carefully for about 20 yards; then suddenly stopped as if she had been shot. Not a word was uttered by any one. We all looked on, and were not a little surprised to see the rod slowly turn round until her hand was almost twisted backwards. It looked as if it must pain her. Still no one spoke. Suddenly she exclaimed, 'There! there! don't you see the stick turn? the water is here—under my hand. I see, oh I see—let me look—don't speak to me—I like to look.' 'How deep is the water?' said Mrs. G., speaking to Harriet's fingers. 'Oh, about three feet; I can't quite tell, but it is here.' In a moment, to our astonishment, she sunk down on the grass, took the stick again in both her hands, and seemed to like it as if it could feel. We made a strange group round her, as we were all much astonished to see what we had come there to see, but still it astonished us: she seemed so like a little witch. We marked the place, and after a few minutes we awoke her. In the evening she was again mesmerized to sleep, and we asked her what she saw at the spring.

'Why I saw water—water everywhere.' 'Then,' said I, 'how do you know where the spring is?' 'Oh, because it goes trinkle, trinkle—I know it is there.' 'Why did you sit down?' 'Why, because I was so giddy; it seemed as if all was water but the little piece of ground I stood upon;—oh, I saw so much water, all fresh, but no sea; I tried to see the sea, but I could not—I could not at all.' Mr. G. caused a large hole to be dug at the place; and just at the depth of three feet the water was found. A brick well has been constructed, and there is a good supply of excellent water. No one could doubt of the action of the rod, it turned so evidently *of itself* in her hand. Of course when awake Harriet knew nothing of the circumstance."

So many and so various are the testimonies and facts relating to the divining rod, that it would be tedious to recite the hundreds of respectable documents offered by those authors who have written on this subject. Lately, a work by Tardy de Montravel, printed in 1781, entitled *Mémoire Physique et Medicinal sur la Baguette Divinatoire*, has fallen into my hands, and it abounds in testimonies as to the truth of the same class of facts. One of the most curious works I have seen on the subject is a little book with the title of *La Physique occulte, ou Traité de la Baguette Divinatoire et de son Utilité pour la découverte des sources d'eaux, des minieres, des trésors cachez, des voleurs, et des meurtriers fugitifs, avec des principes qui expliquent les phenomènes les plus obscurs de la Nature*, par M. L. L. de Vallemont, Ph. D. et Ph., &c. This work, embellished with plates illustrating the different kinds of divining rods, with the various modes of holding them for use, appeared at the latter part of the seventeenth century, and passed through several editions in France as well as in Holland. It is remarkable for much curious literary and historical learning, and for able statements of the arguments which were used in the controversies, rife at that period, on the realities of the facts under consideration. It contains a curious catalogue of a great number of mines discovered in France, by means of the divining rod, made out by a German mineralogist employed for the purpose by Cardinal de Richelieu. But the most singular part of the book is the powerfully authenticated history of Jacques Aymar, a peasant, who, constitutionally impressionable, guided by the divining rod, followed a murderer for more than 45 leagues on land, and more than 30 leagues by sea:—

On the 5th of July, 1692, a dealer in wine and his wife residing at Lyons were murdered in a cellar, for the sake of robbing them of a sum of money kept in a shop hard by, which was at the same time their chamber. All this was executed with such promptitude and secresy that no one had witnessed the

crime, and the assassins escaped. A neighbour, struck with horror at the enormity of the crime, having remembered that he knew a man named Jacqes Aymar, a wealthy peasant who could follow the track of thieves and murderers, induced him to come to Lyons, and introduced him to the king's attorney-general. This peasant assured the functionary that if they would lead him to the place where the murder was committed, in order that he might receive from it a certain influence, he would assuredly trace the steps of the guilty parties, and would point them out wherever they were. He added, that for his purpose he should make use of a rod of wood such as he was in the habit of using to find springs of water, metals, and hidden treasure. The man was conducted to the cellar where the murders were committed. There he was seized with emotion; his pulse rose as if he were suffering from a violent fever, and the forked rod which he held in his hands turned rapidly over the two places where the murdered bodies had lain. Having received the impression, Aymar, guided by his rod, passed through the streets through which the assassins had fled. He entered the court yard of the archbishop's palace. Arriving at the gate of the Rône, which was shut, it being night, he could then proceed no further. The next day he went out of the town by the gate of the Rône, and always guided by the rod, he went to the right along the bank of the river. Three persons, who accompanied him, were witnesses that he sometimes recognized the tracks of three accomplices, and that sometimes he found only two. In this uncertainty he was led by the rod to the house of a gardener, where he was enlightened as to the number of the criminals. For on his arrival he maintained that they had touched a table, and that of three bottles which were in the room they had touched one, over which the rod visibly rotated. In short, two boys of nine and ten years of age, who, fearing their father's anger, had at first denied the fact, at last acknowledged that three men, whom they described, had entered the house, and had drunk the wine which was contained in the bottles indicated by the peasant. As they were assured by the declaration of the children, they did not hesitate to go forward with Aymer, half a league lower than the bridge on the bank of the Rhone. All along the bank for this distance the footsteps of the criminals were traced. Then they must have entered a boat. Aymar followed in another on their track as clearly by water as by land; and his boat was made to go through an arch of the bridge of Vienna which is never used, upon which it was concluded that these wretches had no boatman, since they wandered out of their way. On the voyage, Aymar went ashore at all the places where the fugitives had landed, went straight to their coverts, and recognized, to the great surprise of

the hosts and spectators, the beds on which they had slept, the tables on which they had eaten, and the pots and glasses they had touched. He arrived at the camp of Sablon, where he was considerably agitated. He believed that in the crowd of soldiers he should find the murderers. Lest the soldiers should ill-treat him, he feared to operate with his rod. He returned to Lyons, whence they made him go back to the camp of Sablon by water, having furnished him with letters of recommendation. The criminals were no longer to be found there. He followed them to the fair of Beaucaire in Languedoc, and always remarked in his course the beds, the tables, the seats where they had been.

At Beaucaire the rod conducted him to the gate of a prison, where he was positive one of the wretches would be found. Fourteen of the prisoners were paraded before him, and the rod turned on a man with a humped back, who had been sent to the prison about one hour before for a petty larceny. The peasant did not hesitate to declare his conviction that the hump-backed man was one of the assassins; but he continued to search for the others, and found that they had gone towards Nismes. No more was done at that time. They transferred the hump-backed man to Lyons. On the journey he asseverated his innocence; but finding that all the hosts at whose inns he had lodged recognized him, he avowed that he had been the servant of two men of Provence who had engaged him to join them in this foul deed: that these men had committed the murder and had taken the money, giving him but six crowns and a half from their booty of one hundred and thirty crowns. He corroborated the accuracy of the indications of the peasant as to the gardener's house, the camp of the Sablon, the fair of Beaucaire, and the other places through which the three had passed, extending over 45 French leagues. All these things of course excited immense interest. At Lyons many repetitions of the observations respecting the turning of the rod in the cellar were made in presence of many persons. Monsieur l'Abbé Bignon gives his testimony to the truth of the statement of facts, in a letter inserted by Vallemont in his work.

This surprising occurrence is indeed the grand exploit of the divining wand in searching for criminals, and though Aymar had the faculty so strongly upon him in the above and other instances, and was so celebrated as a discoverer of water, yet it is only fair to inform our readers that he made some egregious mistakes in both criminal and water seeking. For instance, it is stated of him in the *Histoire des Pratiques Superstitienses*, iii., 341: "He had repaired to Paris at the order of the Prince de Condé; requested to discover some money hidden in the cabinet of the Prince, he made a complete failure, for which he accounted, by the pretence that the gilding on the furniture attracted the wand

in every direction. He was then taken to a place in the garden where there were no gildings. Several holes had been dug there; one was filled with gold, another with silver, a third with copper, a fourth with stones, the fifth contained nothing. Now the wand was so clumsy as to turn, first, with great animation over the stones, and then over the empty hole. As regards the *caches* stocked with gold and silver, not only did it refuse to turn when held over them, but it was with great difficulty that the persons by whom they had been made could find them again. Summoned to the Hotel de Guise, Aymar succeeded no better: his wand turned when in the vicinity of the buffet, because of the plate it contained; but it did not turn in the vicinity of another piece of furniture, which was full of plate; it turned when held over couches on which the gilding could be perceived, but it did not turn when near those that were covered. At Chantilly, the mystification was complete. The question related to the theft of trout: the wand turned several times as it was held over the pond, thus indicating that there had been several thieves; when he was required to designate them more clearly, some of the party were mischievous enough to mysteriously introduce a lad who could by no possibility have been guilty, since he had only lived a year at Chantilly, while the theft had been going on for seven years. They pretended to whisper together, as though talking about the lad. Aymar fell into the snare, and his wand began to turn violently, making it very obvious that it obeyed no other law than the personal impulses of its holder! After the experiment of the trout, another was tried in relation to water courses. The wand seemed as though it were about to recover its position, and take a glorious revenge; but this was not the case; it turned at several different points of the park; then, on passing over the river Chantilly, which is hidden by an arch, covered with earth and trees, it made not the slightest movement; Aymar was taken to the river three times; he was detained there, and asked if he were sure that there was no water in the vicinity; the wand remained in a state of absolute immobility, simply because Aymar saw no indication of water, and because he was confirmed in his error by the very questions addressed to him, in which he suspected a snare."

Dr. E. C. Rogers, by no means given to believe too much, says in his work on the *Philosophy of Mysterious Agents*:— "During 1850-51 we made special exertion, at different times, and in various places in the interior of Massachusetts, to test this point, namely: The movement of a stick in the hands of particular persons over such localities as we have mentioned, especially over subterranean streams of water. We were astonished at the number of persons found to be possessing this

'gift,' some of whom were men of searching, discriminating minds, and one of them a gentleman of no mean scientific attainments. We found a great many instances, also, where, in the most difficult localities for obtaining water, on account of the extreme depth and hardness of the rock through which the shafts were obliged to be sunk, the *baguette* was made use of by these persons, and spots determined upon where delicious springs of water were found, at a difference of one-third of the depth of the other wells in the neighbourhood, and sometimes of one-half. In numerous instances we have tested its action in the most rigid manner. We would not say that it can in every case be relied upon in determining the depth of the water below the surface, and other minutiæ; but the great fact itself of an agency emanating in such localities which has a specific action upon the organism of certain persons, and through it upon a stick held in or resting upon the hands, is as susceptible of demonstration as any other occasional or special fact of nature."

Enough has been said to shew that there is a basis of fact in this subject which should ensure it a more careful scientific examination than it has yet received. The way in which science has pushed physiology almost into the spiritual, and the inquiry which is now aroused by means of Spiritualism into the point of contact between the physical and the spiritual, should help our learned men to some solution, or to a much nearer approach to one, than has yet been made. When laws are investigated from the spiritual into the natural, instead of contrarywise, we shall be nearer to a true pneumatology than we can be at present.

We have received the following interesting statement from a correspondent, who says:—

"Having some years ago, whilst travelling in Switzerland, had the curiosity to investigate the subject of the divining rod, I was led to the opinion that its power in discovering water springs depended probably on *hygrometrical* principles. The following considerations led to that view:—

"1. The operator in whose hand the wand was most active, was generally found to be of a *lymphatic* temperament.

"2. The hazel rod had to be one recently cut, and therefore still retaining its sap.

"3. I found that two lengths of whalebone, tied at one end, were used when the hazel was out of season, *i.e.*, devoid of sap, or when used abroad where the hazel does not grow.

"Now, since the human hair, wool, catgut, whalebone, and indeed animal substances generally, are generally used for hygrometrical purposes, I conclude that the hazel wand, the lymphatic human constitution, and the water beneath the surface

of the earth possess a powerful affinity for one another, and lead to the phenomena in question. It is well known to medical men that the nerves, and especially the spinal cord, of certain individuals are barometrically sensitive to the changes of dry and wet in the atmosphere, so much so that some patients can tell before rising in the morning the quarter from which the wind blows, and whether it be fair or wet out of doors. What struck me as the most remarkable circumstance was that the rod did not turn between the thumb and finger, as if held loosely, but that, whilst the ends were held most tightly to prevent their moving, the rod actually twisted round so as to bruise the bark. This I should certainly have attributed to some trick in the operator, if I had not experienced it in my own hands.

"In support of this nervo-physical theory it is worth mentioning that Baron Reichenbach found one of his 'Sensitives' able to discover subterraneous springs by merely walking over any given field. In all these cases the operator is simply passive. But Ricard in his work on Animal Magnetism states that by the action of the will he had been able either to stimulate or deteriorate the sap of shrubs, thereby blasting the healthy plant or recovering the sickly one; thus proving again a decided affinity between the human living organization and the sap of vegetables. Still more to the purpose, he states that by the action of the will alone he had actually drawn rain from a passing cloud upon a sheet of paper, whilst another sheet of paper, held by some of his friends at the other end of his garden, remained perfectly dry. Surely these facts open a wide field for further careful investigation. "COSMOPOLITANUS."

DEATH OF JUSTINUS KERNER.

GERMAN papers bring the news of the death of the venerable poet Justinus Kerner. He died at Weinsberg, in Wurtemberg, on the 22nd of February last, peacefully and in the arms of his children. He had nearly attained the age of seventy-six. All readers of German literature are acquainted with the poetry of Kerner, some of whose ballads are peculiarly sweet, simple, and graceful. But Kerner was better known to many of our readers in another way, to the honour of his intellect and acuteness—as a believer in and expounder of the famous revelations of the "Seeress of Prevorst," than which a more comprehensive and philosophical work on the working of Spiritual laws has not yet appeared. It is translated into English by Mrs. Crowe, and is out of print. We hope that it may appear in a new edition, for it contains nearly every phase of modern Spiritualism gathered together and exhibited in the person of its subject Frederica Hauffe.

A DUCAL DREAM AND GHOST.

I AM more low than I should dare confess to any one, by a dream which haunted me in my sleep, with a degree of precision which is really frightful. I was at Stowe, my dear and regretted home. All was desolate—not a soul appeared to receive me. My good dog met me, and licked my hand. Accompanied by him, I traversed all the apartments—all desolate and solitary: every room as I had left it. On my return from the state bedroom, I met my wife! She told me all my family were gone, and that she was left desolate—that even her little favorite dog, which had been her sole remaining companion, had died a few days ago. We went out at the north hall-door together, and all was solitude and desertion. I awoke with the distress of the moment, and I slept no more that night. I do not like to confess how much effect this had upon me. I have not the slightest faith in dreams, but this has strongly accorded with the feelings and tone of my mind, and I cannot shake it off.

Lord Kinnaird's ghost appeared to the Duchesse Bassano. He made love to her. She rejected him, and said he was not sincere. He declared if he died he would let her know that he was sincere. He did die. Duchesse Bassano was walking by a church door in Paris not long after, and entering the church, turning round in the doorway, saw Lord K.! "Ah! Caroline" (or whatever was her Christian name) "*N'etois je pas sincere!*" said the shadow. She described his face to be so shocking that she could not bear to look at it. She went home, told the story, and died!

Private Diary of Richard, Duke of Buckingham and Chandos, 1862.

Correspondence.

To the Editor of the "Spiritual Magazine."

SIR,—In these days, when spiritual manifestations are being developed in so many families, it may be well to recollect that there is only one source from whence the power to communicate in an orderly manner with the spiritual world can be derived—Jesus the Christ. His mediumistic power is equal to all possible conditions of the human mind, from the lowest development of humanity on our earth to the highest in the celestial heavens. He has invited each and all to "ask and we shall receive, seek and we shall find, knock and it shall be opened." No doubt the spiritual world in all its spheres is peopled by multitudes, (and these are being increased every moment by multitudes from the earth,) whose countless numbers must include every variety of mind, good, bad, and indifferent. Each individual is a spiritual activity, ruled and impelled to action by his or her peculiar liking and idea, and no doubt possesses power, the kind and extent of which we do not know, to work his will in his own way to a certain extent. The best among them may be mistaken in many things—the bad, who would follow when known as such?—the indifferent cannot teach either by precept or example; but all would probably be glad to assist in *developing* a person wishing to become a medium, and having done so, to take possession of the person as their particular property. We all find when once a popular prejudice is allowed to wind its coils around us, how difficult it is to break or undo the fetters. After the mind has kicked, plunged, and struggled itself to exhaustion, then "what everybody says must be true; who am I that I should doubt or challenge it?" is the last despairing cry as it sinks to earth, baffled and stilled for ever.

If this is so with our "earth dwellers," how much more must it be so when we allow ourselves to be enthralled by prejudices, arising from individual or social

influences in the spirit-world. The safest and most rational way, when we have good reason to believe that numbers of mortal enemies unseen beset our path to the spirit-land, is to live in the spirit of prayer to the Lord Christ, who has led captivity captive and received gifts for men, that He may make us mediums in some special way for the transmission of his love and wisdom to suffering humanity. It is not safe to become mediums in any other way. During three years' experience as a writing medium of one of the spirit languages, I have invariably observed that in the degree the mind was elevated in love and faith to the Lord Christ, or even feebly endeavouring to approach Him in a spirit of humble devotion, the hand has been more strongly controlled, and the writing of a higher or more composite character. Within the last three months the word "Love" has frequently appeared beautifully woven into the body of the unknown character in symbol, flowing from the pen, as if that single word expressed all that I require to know at present.

Should you think proper to give these remarks a place in the *Spiritual Magazine*, your December correspondent "Cosmopolitanus," may perhaps read them. Yours respectfully,

Shahabad, India, February 2, 1862. JAS. MYLNE.

A SPIRITUAL EXPERIENCE.

New York, Jan. 13, 1862.

DEAR SIR,—Should you judge what I am about to relate as worthy of a place in your columns, I shall be happy to sign my name as a proof that the facts stated are authentic. I was acquainted, when in Paris, last winter, with an English lady, a Protestant, and also a medium, both for drawing and for raps. This lady was frequently at the table with any friend she could at the moment command, hoping thus to communicate with her spirit daughter, who never failed to come to her mother's call. This lady told me that one day standing at her window she saw a very grand funeral pass; she had no idea whose it was, but she said involuntarily, with tears in her eyes, "God grant that poor soul may have gone to glory." Soon after this a friend came to pay my friend a visit. Mrs. P—— begged her to sit at the table. The two ladies had no sooner placed their hands on it than it began to roll violently. Mrs. P—— said, "This cannot be my dear child, she always comes so gently." She then asked, "Who are you?" The answer came directly in French, "*Un grand criminel.*" Mrs. P—— quite started with fright, and said, "Why do you come to me if you are a criminal?" The spirit said (by means of raps, in French), "To entreat your prayers; if you will pray for me Jesus will pardon me." She then asked, "What is your crime?" Answer, "Suicide." "Your name?" "Richmond." My friend was astonished and affected to tears. Immediately afterwards she enquired of her servant whose funeral had passed that morning; and singularly enough he replied to her queries, verifying her experience at the table in *every detail*. The Duc de Richmond had been connected with the *Mirés Bank*, and had committed suicide on its failure. Mrs. P—— told me this herself, and added that, as a Protestant, *she thought it wrong to pray for the dead*. Soon after she and I were at the table together, and almost immediately a spirit came saying he was Richmond. Mrs. P—— again asked him why he came, and he made the same reply, "To entreat your prayers." She then said, "But why come to me, who do not believe in prayers for the dead?" He then used a beautiful French expression, which loses in translation, "*La belle larme*"—meaning the beautiful pitying tear he saw on her cheek induced him to come. I am happy to add that I succeeded in convincing my friend that it was her duty to disobey her church and pray for the poor unhappy spirit. I again repeat that every word of this is perfectly true, and remain, Sir, Yours truly, M. A. JAMES.

(*Herald of Progress.*)