

THE  
Spiritual Magazine.

---

---

Vol. IV.]

JANUARY, 1863.

[No. 1.

---

---

THE NEW YEAR.

---

JUDGING from what has been accomplished during the past year, we enter upon the present with every assurance of even a still greater advance in our inquiry than that which is so apparent in the year that has gone. It is no longer possible, as it was long thought to be, to put it down by ridicule; and most of the editors who have from time to time been most loud in their attacks, have retired into more prudent silence, waiting, perhaps, to renew the attack in a form which may promise them more success. We have no fear that they will remove a single fact, or lessen the value of any of the philosophy that is based on the existence of spiritual laws, while we may admit that the observation of many of the present methods of spiritual manifestation is comparatively new, and that they are now, for the first time, becoming understood as in harmony with higher laws. History affords abundant evidence of the great law of spiritual intercourse. Every age and nation in the past have had their religions and revelations, and the very idea of religion and revelation presupposes the necessity for inspiration from the invisible world and the agency of spiritual intelligences acting as angels or ministering spirits to communicate between God and man. Let all the phenomena and the philosophy of Spiritualism become repudiated, and we can form no idea of another world, nor of the manner in which mortals can receive anything like a revelation. Let all the Bibles of the past be expurged, and everything of a spiritual character be erased, and we have nothing left but the skeleton of a dead history and a few abstract teachings. Already there is abundant proof in the current literature of the day, that many of the best minds are deeply imbued with the new philosophy, and that they are beginning to press us on to deeper inquiry and research. Science is being pursued in many directions to the very verge of the

spiritual, and there loses it itself for want of the elementary laws which it will find in the study of this subject, and which will give it a new world to conquer. At present it only sees the apparently brazen wall which it has itself erected, as a bar to its further progress; but this wall it shall walk boldly through, when it will give to facts and evidence their due significance. The denial of spiritual causation, and of spiritual dynamics, forms this impassable barrier; but it will soon be seen that the whole basis of this world of matter is solely spiritual, and that a wrong method of inquiry has been pursued, by proceeding from the outward to the inward, instead of from the inward to the outward. The nature and mode of creation has been reversed, and research has, therefore, been stopped at the very point whence all the energy which gives life to matter proceeds. Apply this to man, and to his spirit, as subsisting in and deriving all its force from the spiritual world, and what a field is opened for enquiry into the great question of pneumatology—a science which has yet really to be born, for no progress has been made in it during all the ages in which men have been disputing about it. For want of some knowledge of this, the warfare between science and religion appears now to be separating them wider than ever, and to be carried on with a bitterness altogether incommensurate with the wisdom of the combatants. All this will have to be reversed, and a commencement made on a spiritual basis, large enough and true enough not to be in even apparent contradiction to the discoveries of science. When the present pulling down of man-made creeds has proceeded far enough, and the building of a true temple of the soul, then will begin the reconstruction of the new edifice, in which the artificers will be “the wise-hearted men in whom the Lord hath put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary.” In the reconstruction of religious creeds, which is now inevitable, there can be no question but that the basis of spiritual laws will be recognized as the great necessity; and if we do not fear the shaking to their foundations of present forms of thought, which this day is coming upon us, it is because we so clearly see that the ground must be first cleared for the new building of a true spiritual Christianity.

---

---

SPIRITUALISM IN BIOGRAPHY:—JEROME  
CARDAN.—HENRY CORNELIUS AGRIPPA.

EDITORS of newspapers, who, of course, are well informed on all subjects, from consols to cosmogonies, when they deign, with a lofty air and an unction of superior wisdom, to speak of "the victims of the pitiable delusion of spirit-rapping," have their philanthropic hearts stricken and saddened at the "crass ignorance" and "mental imbecility," which this "miserable superstition" necessarily implies. The editorial mind is clear that these "deluded victims" can never have come under the operation of the schoolmaster; that their minds are unenlightened by penny readings, and popular lectures, and dissolving views. "Cannot something be done," asks the eloquent and able editor, "to save this benighted people who know not science, from the error of their ways, and so initiate them into the mysteries of the magic-lantern and true religion that they may come to disbelieve in spirits altogether, and to fully appreciate the theory maintained in the British Association for the Advancement of Science, Section D, that if Adam was the first man, he was lineally descended from a very ancient ancestry, even though it might (according to modern prejudices) be regarded as one somewhat disreputable, or, at best, of questionable respectability?"

Certainly this generation of philosophers and editors is very wise, and certes, also, all who have gone before it, until within a century or so, (to say nothing of the major part of mankind at the present day) were very much otherwise. And as we have invented telegraphs and railways, and rifled cannon, it, of course, follows that former generations must have been wrong in those spiritual beliefs and alleged supernatural facts to which they clung so tenaciously, and of which they affirmed themselves to have ample evidence, and abundant testimony of then living and competent witnesses. So strangely, however, does the whirligig of time bring round its revenges, that possibly the old belief in spirits, and guardian angels, and their communication with mortals, entertained by the saints, and prophets, and apostles, and fathers, and divines, and philosophers of past ages, may, to the horror of professors and newspaper editors, come again into vogue. Who knows? I have seen it stated in print, that physicians, and even clergymen attend *séances*; and the *Westminster Review*, a few years since, in reviewing Spiritualism, warned its readers that "should ever the time arrive for the renewal of the movement, the persons at its head would be found to be men and women whose intellectual qualifications are known to the public, and who possess its confidence and esteem."

Whatever may be the case now, until a comparatively recent

time, a disbelief in spiritual powers and operations was regarded as an evidence of ignorance and mental weakness, and as having an unscriptural and atheistic tendency. Take the writings of More, Baxter, Glanvil, Cudworth, or almost any of the earlier divines, without distinction as to sect, and you will find that they gave a prominence and attached a weight to spiritual narratives of which a modern divine, having due regard to his reputation (to say nothing of his chances of promotion) would feel ashamed. And this is true not only of their divines, but of their scholars and men of letters. The fact may be slurred over, as it generally is, but no honest and intelligent scholar will venture to call it in question.

One of the most eminent of the scholars and men of science of his time was Jerome Cardan, an Italian physician of the sixteenth century. He was successively professor of mathematics, or of medicine, at Milan, Pavia, and Bologna. Henry Morley, who has recently written the most complete biography of him that has yet appeared, says:—"He was the most successful scientific author of his time. . . . He was not only the popular philosopher, but also the fashionable physician of the sixteenth century—pope and emperor sought him; kings, princes, cardinals, archbishops were among his patients. There were other physicians in those days wise enough to be less credulous on many points, but greater wisdom did not win for them equal fame." The same writer speaks of his learning and his "quick, natural wit. . . . There was pith in what he wrote, and his works always sparkled more or less with those well-considered and well-pointed sayings, in which learned and unlearned equally delight." And speaking of one of his latest books (*On Civil Prudence*), he says:—"In this work it is to be seen that, as a philosopher, Jerome's faculties remained, to the last, clear and lively. There is the old terseness in it, and more than the old wisdom. . . . He maintained perfectly the tone and spirit of a man of genius and a scholar." In his practice as a physician, Cardan estimates that he cured more than ten thousand patients. Such was his reputation, that the king of Denmark invited him to be his physician: the College of Physicians at Rome elected him a member, and the pope awarded him a pension. He was a distinguished writer not only in medicine, but in philosophy; but, perhaps, he achieved his greatest distinction in mathematics. In his *Ars Magna*, published 1546, the whole doctrine of cubic equations was first published to the world. In Hutton's *Mathematical Dictionary* (article, Algebra) is a list of the chief improvements introduced into the art by Cardan, sixteen in number. A collected edition of his works is published in ten volumes, folio.

If there is one quality for which Cardan was pre-eminent,

it is his sincerity ; he scorned to tell a lie.\* In his *De Vita Propria* he ingenuously relates facts, which if reputation rather than truth had been his object, he would either have suppressed or endeavoured to place in a more favourable light. His biographer says, "We may accept it as a fact, that Jerome always speaks literal truth." And yet this philosopher, so well acquainted with the human frame—the most eminent physician of his day ; so skilled in the exact sciences, the first mathematician of his time—so acute, so learned, so witty, so wise, and withal so truthful : schooled in sickness, and sorrow, and domestic calamity most tragical ; and who, throughout all, kept his faculties so clear and bright, is not to be credited when he speaks of seeing spirits, and of hearing mysterious noises which imply a supernatural origin. His biographer only laments and pities this "delusion," and pleads, to the best of his ability, in its extenuation. More frequently (as by a writer in the *Penny Cyclopædia*) he is cited to illustrate the sometimes "singular union of genius and folly." Tiraboschi, in his *History of Italian Literature*, asks :—"Whoever would suppose that a man foolishly lost behind judicial astrology, . . . a man more credulous over dreams than any silly girl, observing them scrupulously in himself and others—a man who believed that he had the friendship of a dæmon, who by marvellous signs warned him of perils—a man who himself saw and heard things never seen or heard by any other man—a man, in short, of whom, if we read only certain of his works, we may say that he was the greatest fool who ever lived ; who would suppose, I say, that such a man was at the same time one of the most popular and most fertile geniuses that Italy has produced, and that he made rare and precious discoveries in mathematics and in medicine? Nevertheless, such was Cardan, by the confession of those who speak of him with the most contempt."

It is the old, old story : if a man avers that he has witnessed any spiritual phenomena, no matter what may be his attainments, capacity, or integrity, we must believe him to be "deluded," or "insane," or "the greatest fool that ever lived," rather than think it possible that he has spoken just the plain, simple truth. Mr. Morley says :—"I have not thought it worth while to collect together all the stories of this kind" (the supernatural) "related by Cardan" (the more's the pity) ; "but two may serve here as examples. At Pavia, one morning while in bed, and again while dressing, Jerome heard a distinct rap, as of a hammer, on the wall of his room, by which he knew that he was parted from a chamber in an empty house. At that time died his

\* "His refusal to accept an advantageous settlement in Denmark, on condition of his apostatizing, ought to establish his right to some principle."—*Penny Cyclopædia*.

father's friend, Galleazzo Rosso. The disciples of certain impostors, who, in our own day, have revived a belief in spirit-knockings in New York, may be referred to the works of Cardan for a few enunciations of distinct faith in such manifestations. A more curious example will occur hereafter." This "more curious example," we take to be the following:—"In the preceding year his household was increased, his daughter Clara, had been born, and in that year, 1537, of which we now speak, his household was diminished, for it was then that his mother, Clara, died. While she lay awaiting death, Jerome, of course, had all his senses open for the perception of some sign or omen. Once in the night he heard a mysterious tapping, as of the fall of water-drops upon a pavement, and he counted nearly one hundred and twenty distinct raps. He was in doubt, however, as to their significance, or whether they were indeed spiritual manifestations, for they appeared to proceed from a point to the right of him, in contradiction to all doctrine concerning portents of calamity. He believed therefore, that perhaps one of his servants might be practising on his anxiety. But for the purpose of assuring his faith in the genuineness of the supernatural communication that he had received, the raps were repeated—he supposed that they could have been repeated only for that purpose—on the next day when the sun was high, and he being up and awake could assure himself that nobody was near him. There were then fifteen strokes—he counted them. Afterwards, he heard in the night, a heavy sound as of the unloading of a waggonful of planks. It caused the bed to tremble. After these events his mother died; but, Jerome adds: 'of the signification of the noises I am ignorant!'"

Of these signs or omens to which Mr. Morley so contemptuously alludes, some, as he relates them, may seem trivial, fanciful, and far-fetched; but not all. It would, for instance, be hard to explain the following relation, given by Mr. Morley, by any merely natural operation:—"At Pavia, one day, chancing to look into his right hand, Cardan observed a mark at the root of his ring-finger like a bloody sword. He trembled suddenly. That evening a person came to him with letters from his daughter's husband, telling him that his son was in prison, that he must come at once to Milan." He hastened to Milan, and found his son in prison charged with a capital offence. While staying with friends in Milan, "there sounded in his ear some tones as of the voice consoling wretched men who are upon the verge of death. . . . The red mark like the sword, that seemed to be ascending Cardan's finger, on the fifty-third day after his son's capture, seemed to have reached the finger-tip, and to shine with blood and fire. Jerome was beside himself with anguish and

alarm. In the morning, when he looked, the red mark was gone. During the night his son had perished. He was executed by night in his prison on the 7th of April, 1560, being then twenty-six years old."

We shall perhaps better understand this fact by taking it in connection with what Mr. Morley tells us of Cardan on another page; namely, that "towards the end of his life he believed that he had often been secretly prompted by a guardian spirit, by which he had escaped great dangers." Of this Mr. Morley relates the following instances:—"When walking one day in the streets of Milan, without any reason but this secret prompting, he crossed the road, and immediately afterwards there fell from the roof of a house under which he would have passed had he not changed his course, cement enough to kill eight oxen." "Another time, when riding on his mule, he met a coach, and had an instinctive thought that it would be overturned, for which reason he passed on the wrong side of it, and as he was passing it did overturn, in the direction contrary to that which he had chosen." Again, "invited to a supper at Rome, Cardan remarked, as he was sitting down among the guests, 'If I thought you would not take it ill, I would say something'—'You mean to say,' one of the company inquired, 'that one of us will die?' 'Yes,' the old man answered, and 'within the the year.' On the first of December following died one of the party, a young man named Virgil." Is it not probable that the same "guardian-spirit" from whom Cardan received these monitions may have caused the appearance on his finger of a bloody sword, as a symbolic warning that his son would perish by the bloody sword of the executioner, while its ascending from the finger-root to the tip and its increasing redness, kept pace with the approaching nearness of his fate, and culminated at its catastrophe? The phenomenon being probably of the same kind as the stigmata, and the raised letters on the arm, of both of which many well-attested instances are recorded.

Cardan gives the following reason for his love of solitude:—"I love solitude, for I am never so much in the company I like as when I am alone. For I love God and my good angel. These, while I am alone, I contemplate. The Infinite Good, the Eternal Wisdom, the Fountain and Author of science, the True Pleasure, which we need not fear losing, the Foundation of truth, the Source of disinterested love, the Creator of all things; . . . and the angel who, by His command, is my guardian, a kind and compassionate counsellor and assistant, and comforter in adversity."

In evidence of his being "chief of the visionaries of the first class," the writer of the article on Cardan in the *Penny Cyclopædia* avers that he claimed to have, among other gifts,

the power of throwing his soul out of his body;\* the faculty of seeing whatever he pleased with his eyes—*oculis non vi mentis*; and frequent prophetic dreams. Mr. Morley says:—"By dreams the philosopher considered himself to be sometimes lifted out of animal existence, and brought into communication with things

\* "The highest species of apparitions, which have their foundation in human nature is, incontestibly, when a person still living can show himself in some distant place. However much this may have been ridiculed as the most absurd superstition, yet so certain and positive are the facts narrated, that the matter is placed beyond a doubt; and many of my readers will probably remember some incident or other of this kind. I do not speak here of such apparitions as have shewn themselves immediately after death to some particular friend, but to those who have made such a visit whilst the individual still animated the living body. Instances are known to me, in which persons who were sick, were seized with an indescribable longing to see a certain friend; they soon after fell into a swoon, and, during the time, they appeared to the distant object of their longing. But the following narrative exceeds all I ever read or heard of on this subject; it comes from a credible source, and possesses all the characteristics of historic veracity.

"About sixty or seventy years ago, a man of piety and integrity arrived from Germany, from Philadelphia, in North America, to visit his poor old parents, and with his well-earned wealth to place them beyond the reach of care. He went out to America whilst he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware river, in which situation he had honourably laid up a considerable sum. This respectable individual related to one of my friends, upon whose veracity I can depend, the following wonderful tale.

"In the neighbourhood of Philadelphia, not far from the mills above-mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him amongst which were his being able to tell a person things that were unknown to every one else. Now it happened, that the captain of a vessel belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return again in a certain time, and also that he would write her frequently. She waited long but no letters arrived: the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look either for counsel or consolation. At length a friend advised her for once to go to the pious solitary, and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait awhile there, until he returned and brought her an answer. She sat down to wait, and the man opening a door went into his closet. But the woman thinking he stayed a long time, rose up and went to the window in the door, lifted up a little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London in a coffee-house which he named, and that he would return very soon; he also told her also the reason why he had been unable to write. The woman went home pretty much at ease.

"What the solitary had told her was minutely fulfilled, her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result, if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man, he was struck with amazement; he afterwards told his wife that he had seen this very man, on such a day; (it was the very day that the woman had been with him), in a coffee-house in London; and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company."—*Stilling's Pneumatology*.

piritual." "Ghosts of the dead came to the bedside of the excitable and nervous man." Of course, these were "produced at one time, by the irritable state of his nervous system, and at another time by the impure condition of his blood." Cardan, however thought otherwise, and, perhaps, on such a question, and in his own case, the deliberate judgment of the first physician of his age may be considered to be of at least equal value with the empirical opinion of Mr. Morley, the more especially as Cardan has the similar instances, in both the Old and New Testaments, on his side of the argument.

The statement of Cardan referred to by the *Penny Cyclopaedia* is so curious, that I transcribe a translation of it *verbatim et literatim*. He says:—

Nature has favoured me with four endowments, which I would never reveal; all of them, in my judgment, very extraordinary. Whereof the first is, that, whenever I please, I can transport myself out of my senses into an extacy. In the doing which I feel near my head a sort of separation, as if my soul departed, and this affair is communicated to my whole body, as it were by the opening of a door. The beginning of it is from my head, principally the cerebellum, and so diffuses itself all along the spine of my back and is not stopped without great resistance: all I perceive is, that I am beside myself, and I can just contain myself a little with a certain considerable force. The second is, that I can at any time see whatever I please with my eyes, not by force of imagination, as those images I have mentioned my seeing when I was a child. I can, therefore, see groves, animals, worlds, and whatever I please. I take the cause to be the strength of my conceptive faculty, and the quickness of my sight. The third is, that I see in my sleep the representation of all that is to happen to me. And I dare almost say—I am sure I might very truly say, that I never remember anything happening to me, either good, bad, or indifferent, of which I had not been forewarned in a dream. The fourth is, that whatever is to happen to me is signified by appearances on my nails. Black and livid specks on those of my middle finger signify misfortune, white the contrary; and on my thumb, honours; on my forefinger, riches; on my ring-finger, study and discoveries of importance; on my little finger, inventions of the lowest class; if the speck is close and even, it betokens lasting good fortune; but if it spread, and something like a star, it is a sign of such as will not be very much to be depended on, but rather of more public nature, and consisting of promises.—*De Rerum Varietate*, Lib. viii. cap. 43.

Boyle, whose translation I have here followed, remarks:—  
"We must take notice that, during these voluntary extacies, he felt not the most acute fits of the gout (from which he was a great sufferer); and if any one spoke near him, he could hear a little the sound of the words, but understood not their signification."

Mr. Morley has also written the life of another eminent scholar and physician—a contemporary of Cardan—Henry Cornelius Agrippa. Agrippa wrote a work on *Occult Philosophy*, full of rare and varied learning. It treats of the inward nature and properties of things, of their sympathies and antipathies, and the connexion and correspondences of things natural and things spiritual and divine. Thus, he says:—

Stones and metals have a correspondency with herbs, herbs with animals.

animals with the heavens, the heavens with intelligences, and those with divine properties and attributes, and with God himself, after whose image and likeness all things are created. . . . . For this is the band and continuity of nature that all superior virtue doth flow through every inferior with a long and continued series, dispersing its rays even to the very last things: and inferior through their superiors, come to the very supreme of all. For so inferiors are successively joined to their superiors: that there proceeds an influence from their head, the first cause, as a certain string stretched out, to the lowermost things of all: of which string, if one end be touched, the whole doth presently shake: and such a touch doth sound to the other end: and at the motion of the inferior the superior also is moved, to which the other doth answer: as string in a lute well tuned. . . . . Not only vital, but also angelical and intellectual gifts may be drawn from above, as Mercurius Trismegistus and St. Augustine in his eighth book, *De Civitate Dei*, relate that an image rightly made of certain proper things, appropriated to any one certain angel, will presently be animated by that angel. Celestial spirits may, in this way, be invoked by men who are of a pure mind, humble themselves, and pray secretly. And by foul and profane men, who use such arts profanely, no man is ignorant that evil spirits may be raised.

Mr. Morley has devoted four chapters to an account of this work. From this brief abstract I cite a few of the passages that serve to show the spiritual beliefs of this distinguished philosopher. He thought that the passions, when ardent, not only influence the body of the individual, "but can transcend so much as to work also on another body, to produce wonderful impressions on its elements, and remove or communicate disease. So the soul, being strongly elevated, sends forth health or sickness to surrounding objects. . . . Distrust and doubt, he reasons, dissipate and break the power of the worker's mind, and so frustrate his influence." In this excerpt, and in his general view of the reciprocal action of all things and powers by virtue of their occult sympathies, Agrippa, as it seems to me, clearly indicates the root-principle of all mesmeric and spiritual phenomena. He taught that there are various forms of prophetic power. "There is such power by vacation of the body, when the spirit is enabled to transcend its bounds, and as a light escaped from a lantern to spread over space; and there is the descent of a divine power, imparting itself to the mind. These forms of it are seen in prophetic fury, in rapture, and in prophetic dreams. The fury is obtained by a liberation of the mind from the restrictions of the body." He also speaks of "a prophetic madness falling upon men who are awake," and which "sometimes draws celestial spirits down into men's bodies, by whose presence and instinct, antiquity testifies, men have been made drunk, and spoken most wonderful things. And this, it is thought, may happen in three ways, according to a threefold apprehension of the soul, imaginative, rational, and mental. When the mind is forced by melancholy beyond the bonds of the members wholly into one of these, if it be into the first, an ignorant man may become suddenly an artist; and if a prophet,

prophesier of disturbances among the elements ; but if it be with the second he may become suddenly a philosopher, physician, orator ; and if a prophet, prophesies mutations of kingdoms and the work of man in ages yet to come."

There is a prophetic power also in the casting of lots and other such observations, which the ancient fathers used, but never lightly or irreverently, since they could obtain an omen from on high, not from the dead matter used, but by the power of pure souls desiring knowledge through it. Thus it appears that sacred oracles can be received only by those who have rightly disciplined their souls and bodies, and who make use of all sacred rites appointed for the strengthening of virtue. To show in what this discipline consists is the remaining purpose of the book. The spirit of it is that which we have seen animating the whole body of doctrine. Man is the temple of the Deity : he can attain to nothing worthy without striving, step by step, upon the way to purity, subduing all those powers of the flesh that war against the soul, engaged in constant contemplation of divine perfection, constant effort to approach it. To purify himself he must become in all things clean, most clean of all in heart and soul. He must not exceed the necessities of the body, he must be abstinent from all that overclouds the mind, temperate in all things, and dwell much apart from the animal crowd of men in contemplation of celestial things, of angels and intelligences, working out the will of God. But the chief part of inward purification is repentance.

So highly does he conceive of the nature and the place assigned in the Divine Economy to heavenly spirits that, according to Mr. Morley, he teaches that "Man was created not by God immediately, but by the heavenly spirits under his command ; and when these mixed the elements to make a body servant to the soul, they built it up with all its meaner parts in lower places, and the highest still the best."

There is a chapter in his book on "the Orphic names of the celestial spirits ruling man"—names, says Agrippa, not "of evil deceiving spirits, but of natural and divine powers, distributed to the world by the true God, for the service and profit of man, who knows how to use them." He holds that there are angels supercelestial, who work only near the throne ; angels celestial, who rule over the spheres, and a third class of angels, "who are ministers of grace below, attend invisibly upon us, protect us, and help or hinder us as they consider fit." And, in the last chapter of his second book of Occult Science, Agrippa "shows how, by his aspiration towards, and his invocation of, superior things, man may ascend into the intelligible world, and become like to the more sublime spirits and intelligences. He represents man, as it were, ascending Jacob's ladder, on which angels throng, striving to reach to the thoughts and to the purity of those who are above it, at the very gate of heaven ; seeking to strike one end of the chord of harmony which runs through spiritual realms, each one holier and purer than the last, and which shall vibrate at length even with his thought before the throne of God. He teaches that we must aspire upwards, but even upward only to the souls of things ; not to the visible

glory of the sun, the king of stars, but to the soul of it, and become like to it, and comprehend the intelligible light thereof with an intellectual sight, as the sensible light with a corporeal eye. But while seeking this, his closing counsel is, that 'in the first place we must implore assistance from the First Author and pray not only with the mouth but with religious gesture and a supplicating soul—also abundantly, incessantly, sincerely—that He would enlighten our minds, and remove the darkness gathering upon our souls by reason of our bodies.'"

In his later work, *The Vanity of Sciences and Arts*, written under the bitterness of distress and disappointments, Agrippa speaks with severity of some of his earlier studies, as astrology and alchemy; yet even in this caustic satire he still speaks of theurgy, or the search for communion with good angels by the purification of the soul as not evil, rightly understood; but a pernicious superstition only to the foolish.

Many singular stories are related of Agrippa, as that to "Thomas Lord Cromwell, he exhibited in a perspective glass (crystal) King Henry VIII. and all his lords hunting in his forest at Windsor;" and to Lord Surrey, in a "magic glass," the appearance of his mistress, "sick, weeping upon her bed, and inconsolable for the absence of her admirer;" and that at the court of the Elector of Saxony, in presence of Erasmus, Lord Surrey, and many other persons eminent in the republic of letters, he, at their request, caused the spirit of Tully to appear, and deliver his oration for Roscius precisely in the words in which it has been handed down to us. I do not pretend to determine what degree of credit should attach to these reports; but they show the belief of the time concerning him, and concerning the possibility of such things and, in connection with his known pursuits, they, at least, render it probable that his acquaintance with Spiritualism was not altogether confined to theory. Disraeli informs us that "Cornelius Agrippa, before he wrote his *Vanity of the Arts and Sciences*, in the sixteenth century, intended to reduce into a system and method the secret of communicating with spirits and demons. On good authority—that of Porphyry, Psellus, Plotinus, Iamblicus—he was well assured that the upper regions of the air swarmed with what the Greeks called *daimones*, just as our lower atmosphere is full of birds, our waters of fish, and our earth of insects."

It is easy to pick holes in the coats of the great men of a past age—of Cardan, Agrippa, Luther, or any other. Our knowledge of natural philosophy is certainly more exact than theirs, but they studied more profoundly the mysteries of spiritual philosophy; and perhaps there are some things in which we may yet learn of them.

T. S.

## PSYCHOLOGICAL EXPERIENCE.

I HAVE been earnestly requested by my family and friends, to give some peculiar facts from my experience. I do so, thinking that they may be of some value, though much less remarkable than the phenomena that have occurred to several persons of my acquaintance.

At an early age, I observed in myself the faculty of knowing, at times, what was passing at a distance, what had passed, and also future events. I could not explain how I knew the past, present, or future, without being in any way dependant on the usual means of obtaining knowledge. I knew that I knew, I knew not *how*. At times I remained in ignorance of what it seemed very important that I should know. This knowledge came to me quite independently of any will or wish of my own. I have never been able to see either past, present, or future events, because I, or any other person, desired it; and yet, all that has been revealed to me, has been so revealed for most beneficent purposes. Sometimes this has been done by impression, sometimes by a voice speaking in the interior of my mind, and sometimes by vision. The last has been so various, that I must give instances in order to be understood. The first instance of my being conscious of what was passing at a distance from me, was of so slight a character, that I should not mention it, but for the fact that it was like the faint dawn to the day, compared with the consciousness that was subsequently developed. I was about 14 years of age, and had been some time absent from home. On my return, when within a mile of my father's house, I entered, as it were, into a cloud—that is, my spirit seemed darkened with a great sorrow, and I knew that my mother was in trouble and danger. When I came to the house, my sister met me at the door, and told me that my mother was very dangerously ill; after a severe illness she recovered. My knowing the future, and what was passing at a distance, and in the minds of other people, became in after years a habit with me; it did not in the least disturb or trouble me. I knew—I could not tell *how* or *why*. An event would present itself to my mind as being about to happen—I would be assured that it would happen, and it always came to pass, often at a time specified at the period of the prevision. I do not now remember but one instance in which I was mistaken. I wished much to settle in a certain place, and I felt sure I should, but when a house was procured for my family, I felt obliged to decline it. Much as I wished to remain, I could not consent to do so. Against what seemed positive prescience, I went on refusing to remain, and left, and by leaving I avoided a great

calamity. What I took for prescience in this case, I afterwards thought to be merely desire. On one occasion I was in a very pleasant and desirable home, where we were settled by lease for a term of years. One day I was walking amid the early spring violets, and drinking in the beauty of a charming landscape, in that to me most lovely season of the year, when a voice said to me, as it seemed in the interior of my mind, "Enjoy all this as if you were a visitor, for in three weeks you will leave it all." I believed the voice, for then I had never been mistaken. In three weeks from that day I was packing my trunk to leave. I left, and have never since seen the beautiful home. Again and again events have been announced in my mind in the same way as being about to happen, and they always have happened, with the one exception which I have mentioned, and that was nothing more than a pleasant impression or conviction, and not an annunciation.

On one occasion a friend of mine was ill. He was one hundred and fifty miles distant. He had been for some time an invalid, but we did not suppose him to be in any immediate danger. One day his voice seemed to speak to me. He had for years called me mamma, and on this occasion he said, "It is all over, mamma, I am dead." I recognized the voice, but did not see any person. I answered, "Georgy, you are not dead." "Yes, mamma," he said, "I am dead." The next day I got a letter announcing his death. He had been five hours dead when he spoke to me.

Another friend of mine committed suicide. I heard of the fact, but I did not hear of the mode. I supposed that he had shot himself. I sat down by a table, and resting my elbow on it, put my hand over my eyes. I immediately saw a small phial containing prussic acid, and the conviction came with the sight that he had died of this poison. The same day I learned that this was the fact. My consciousness of what was transpiring at a distance, or what had happened, or was about to happen was produced in various ways. Sometimes I saw in vision the actual fact, and sometimes facts were represented hieroglyphically. To illustrate: A friend of mine had chewed tobacco very hurtfully. He was induced to discontinue the practice. For several years he entirely disused tobacco. At one time, when I had not seen him for several weeks, and he was many miles distant, whenever I thought of him, I had instantly a vision of tiny thin flakes of tobacco floating before me. This was repeated a great many times. I had heard nothing to cause it. At last he came to see me, and I told him of the appearance. "I have been tempted, and have fallen into my old habit," he said, "but I have only taken the thin tiny flakes which you saw, and laid them on my tongue."

Again, a gentleman had heard of my strange knowledge of facts, and he asked my sister to let him know the next time I visited the city where she resided. He was a friend of hers, and she promised him he should see me. When he called, he was as much a stranger to me, as it was possible for a man to be; but my sister knew his history intimately. They meant to make my ignorance of him a test of my singular faculty of intuition. The conversation was made to turn on Phrenology, very soon after the gentleman came in, and he asked me to lay my hand on his head, and tell him his character. I laid my hand on his head, and almost instantly I saw blood floating all around me. It seemed floating in the air, and had a most strange and startling appearance. I said involuntarily, "You would kill your best friend in a moment of anger, and spend a lifetime of remorse for the deed." The gentleman left, and my sister told me he had done this, and though acquitted by law on the ground that it was an accidental homicide, he was devoured by remorse for having slain his friend.

In another instance, a stranger called on me, saying he had heard of my gift, and wished to test it. Will you lay your hand on my head?" he said. He was a man of some celebrity, and as I afterward learned, of irreproachable private character. I laid my hand on his head, and told him that in his early manhood he had been guilty of a great wickedness, which had embittered his life. He said, "I have not the least idea what you mean." I repeated what I had said. "I assure you," he said, "I have not the least idea what you mean; but go on, go on." "No," I said, "there is falsehood between you and me. I cannot go on." I sat quite still for a few moments, and he bowed his face upon his hands, and gave way to a passion of tears. After a time, he told me that I had spoken truly. I do not now remember whether I told him, or he told me, what the evil deed was, but one or the other brought it to the light from the darkness and distress of years.

Another instance was of a material fact. A gentleman called to see me saying he wished to converse with me. I said, "I cannot talk with you, for there is poison between you and me." He said, "What do you mean?" I simply repeated my words. He was a good deal affected, and took from his pocket a box containing about two ounces of opium. He was a distinguished clergyman, and, unknown to any one, an *opium eater*. He determined to break off the habit; for a time he did so, but he was not cured, and returned to it some time afterward.

The most serious case of this kind of vision that I remember was in this wise. One night I had retired to rest, and was in my first sound sleep. I was awakened by a feeling of fright.

I do not now remember whether I saw or felt conscious, but I was in some way informed of a crime that was at that time being committed in darkness, and at a distance. A person for whom I had a most sincere friendship was the victim, and had fallen into a snare laid with much cunning, and in what seemed entire secrecy. Within twenty-four hours the spoiler was spoiled, and the intended victim set free for ever, by this timely information which I had *somehow* received.

I once entered the office of a publishing house, the head clerk of which was trusted to disburse money and to sell books. A new stove had just been set up. As I stood by it, a voice said to me, "J. G. has embezzled the money given him to pay for this stove, and has paid for it from the stock in the shop." So strong was the testimony *to me*, that I trembled from head to foot. I spoke to the master of the shop, and told him what had been told me. He went directly to the stove warehouse, and ascertained the truth of my information. It was also ascertained that the clerk had been in a course of embezzlement for some time previous.

I had one peculiar kind of vision which I had never heard of when it first appeared to me, which was in the winter of 1837-8. I had been ill of lung-fever, and was very weak. When convalescent I had been lifted from my bed to a chair, and left alone. As I sat looking into vacancy, I saw the appearance of a scroll unrolled before me. It was written all over with luminous letters, and purported to be a prophetic account of the prominent events of my life for the next seven years. I read it with *great* interest till the nurse came to put me in bed, when it disappeared. It contained events that had not then occurred in the life of any woman in the world, so far as I know; events contrary to my prejudices and wishes, and against all probability, and yet all was strictly fulfilled; not a mistake was made. Curiously enough, I lost all memory of this vision not long after it occurred, and did not again think of it till it was fulfilled. Some years later this form of vision occurred to me again, somewhat modified; I saw written up before me, sometimes in luminous, and sometimes in black letters, facts, present, past, or prophetic. On one occasion, a person claiming to be a lady, asked the hospitality of my home. I received her, though a stranger, with kindness, and after assigning a room for her, I went into my own apartment alone. I was overcome immediately with a very gloomy foreboding of evil, and looking straight before me, I saw written on vacancy—I have forgotten whether in black or luminous letters—a frightful warning against this woman, accompanied by facts of a very dreadful character. I was entirely convinced that she was an impostor, and took immediate measures .

to cause her to leave my house. She left, and I very soon learned that she was an artful and wicked adventuress. She was afterwards tried for murder, and though she escaped conviction, there was no doubt in the public mind that she was an accomplice in the crime.

There was something peculiar about this writing, for though it always appeared on a line with my forehead, I read it quite as well with my eyes shut, as when they were open. It was so curious to me that I addicted myself to looking for it, when one day I read, "If you open your mind to this appearance, you will be flooded with all sorts of trash." Soon after this, I was away from home, and curiously sought to know something of the affairs of the family in my absence, as I had left a young babe about which I felt very anxious; suddenly I saw a coffin in the usual place, but no writing. I was terribly alarmed, and thought my babe was dead. When I reached home all was well, and I never afterwards would look for any writing or picture of the kind. I said, "If I am to know anything that I cannot learn in the ordinary mode of obtaining information, it shall not be in this way." This occurred many years ago, and I have never seen anything of the kind since.

I have had many visions, which were hieroglyphical and prophetic. Once, a great suffering was predicted to me by a vision of myself, with blood gushing from my feet and my heart. A vision has its interpretation, like an allegorical picture; and the future has often been made known to me in this way.

I may continue the record of my experience, if considered of interest and value, leaving my address with the editor, while I sign my initials.

M. N.

---



---

## THE BIRTH INTO SPIRIT-LIFE,

By a SPIRIT.

---

### PART I.

I SHALL proceed, in the order of events, to describe, in my own experience, the process of purification and elevation of the soul on the confines of eternity, and then follow its progress through the spiritual spheres generally. I was at first an inhabitant of a sphere in which I experienced all that belongs to the first stage of life immediately above the natural; and as that is very closely allied to nature, I did not, at first, perceive wherein the difference consisted. I was to all appearance a material man in a material world, I wore the same dress, and I beheld the same faces around me that I had long been accustomed to see. I did not know that it was possible for

a spirit to have a perception of the presence of those who are still in the world of nature, and that without perceiving any difference of appearance or gesture. I lived alone on the earth at the time of my departure from it, and was attended by two faithful domestic servants. I had left them suddenly, and they had stretched my body on the couch where, in my last illness, I had been carefully tended by their hands. I closed my eyes on nature, and I opened them on spirit-life. I saw my two (spirit) attendants busy with a corpse, and also occupied in ministering to my spirit-form that stood upright before them. They were anxious to perform aright the new and mournful duties that now devolved upon them in the natural sphere, and *that desire* caused them to be in a state to fulfil the use which now pertained to them—that of tending an immortal spirit, on his first entrance upon that life, which is but one step removed above nature.

I have just said that I did not know that I had left the world, and yet I beheld my corpse stretched on the bed I had lain and suffered on. I have not made that statement without a purpose, being desirous to shew that the *one* condition, is not incompatible with the other. It is so to the spirit *in* the flesh, but not so to the one *out* of it; for both the one and the other are in a perfectly normal condition for the time being, and, therefore, that which would be abnormal to the one, is perfectly normal to the other; and a normal or usual state of mind will not surprise, or cause extraordinary emotion to the person experiencing it. Thus it would cause a spirit very great astonishment, should he be suddenly brought back into nature: he would not comprehend many things that he saw, and he would wonder why he did not behold those objects that are purely spiritual, which he had been accustomed to in the world of spirit. He would find himself in a totally abnormal condition. And so if a person in the flesh be elevated into the spiritual regions, he is much astonished at the objects he there beholds; he also is in an abnormal, or extraordinary state of mental perception. But, when a spirit has left the natural frame, then is spirit life, with all its concomitants, a perfectly homogeneous existence, and he is not aware that he has ever dwelt in any other sphere. So when I beheld my natural frame delicately tended, I found that I myself—my spirit, was also provided for as to all my requirements, and by the same persons with whom I had been accustomed to associate during my life in the world; and it being according to divine appointment that both good offices should be simultaneously performed, all appeared to my new-born spirit perceptions to be perfectly harmonious and congenial.

This state of things is better understood, when it is known that the spirit of man is *always* an inhabitant of a spiritual world,

even during its confinement within the bonds of flesh, for spirit may be bounded in its perception of spirit, but it cannot be said to live really and essentially in nature. It causes the body of nature to be an animated substance, and it is so contrived by its Almighty Former, that it may be the means, whereby the soul can receive from natural surrounding objects what are termed natural impressions; but the soul itself, as a spirit, does not penetrate through that outward covering into the realm of nature. Such a state pertains only to the animal creation, and constitutes their peculiar plane of distinction from the human race. The spirit of man covers itself with a natural body, case, or covering, and it goes forth upon the earth; but if that covering be rendered unfit to perform its appointed office in nature, the soul no longer imprisoned in natural substances, comes forth into the realm of spirit. Nature takes back to herself that part which was born of her, and which, by dynamic action, the spirit had secreted upon itself, and spirit claims her new-born child. Spirit-life dawns upon the senses of mankind, not with surprise, nor necessarily with pleasure to the good, nor pain to the unheavenly, but it does so to every grade of human beings, with a perfectly normal perception of all its realities, and in all its varieties of aspect; for it is the life we have all along been recipient of, and it is just as natural for us to become suddenly conscious of it, as it is for the infant to be ushered into the material world without consciously experiencing any degree of unusual excitement from the occurrence. The outward consciousness of both the one and the other is gradually developed, the experience of each individual varying, just as at the birth of the soul into its first garb or covering.

I have said that when I first entered into that life which is above the natural degree, I was not conscious of any change; for when I beheld all things just as I had done in the world, only that I saw two forms, the one spiritual, the other natural. I did not behold my own corpse from the light of nature, or with the natural eye; but I did so by means of the organ that had just entered upon its new stage of development in the ethereal atmosphere of spirit. Thus, I looked at nature from a different standpoint altogether. I was a spirit born into spirit-life, and I now looked on matter through its connexion with spirit—not on spirit through its connexion with matter, as is the case with those who live in the world of matter. I am bringing before you my own personal experience; but, all persons will not undergo, in all respects, a like course of treatment, for states are as various as the aspect of faces, therefore, no one spirit will see and be seen as another spirit, for though one may stand in the like degree of affinity to good and holy principles as

another, yet will the individual aspect of observation be different from that of his companion in righteousness. Consequently, I can only give a very general idea of the nature of these things. I am like unto a traveller in your world: another may visit the same country, and even the same scene, and yet his experience be different to mine; nevertheless, the general appearance of the land will be the same to him as to me, and his general account of it will agree with mine, however it may vary in detail. Now, as it is a matter concerning which no one can feel any uncertainty whether or not he shall die, and leave the world of nature, so it is very important to be well assured that we know how to prepare ourselves, and also those who are placed under our care and guardianship, for the sort of life we would wish to lead, when we have entered upon that existence which is endless.

Many are of opinion that they shall be quite ready to depart, when they hear the call of immortality. Yes! You may be ready, but not ready in the way you might have been, had you given more heed to the Divine injunction:—"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, but lay up treasures in heaven, where thieves do not break through nor steal."

---

### THEODOSIUS PREDICTED.

---

The joint reign of Valentinian and Valens, Christian emperors, had lasted several years, when information was conveyed to these princes, and particularly to the latter, who had the rule of Asia, that numerous private consultations were held, as to the duration of their authority, and the person of the individual who should come after them. The succession of the Roman empire was elective; and consequently there was almost an unlimited scope for conjecture in this question. Among the various modes of enquiry that were employed we are told, that the twenty-four letters of the alphabet were artificially disposed in a circle, and that a magic ring, being suspended over the centre, was conceived to point in the initial letters of the name of him who should be the future emperor. Theodorus, a man of most eminent qualifications, and high popularity, was put to death by the jealousy of Valens, on the vague evidence that this kind of trial had indicated the early letters of his name.—*Zosimus*, lib. iv., cap. 13. Gibbon observes, that the name of Theodosius, who actually succeeded, begins with the same letters which were indicated in this magic trial.

## SIMON MAGUS.

---

THE most remarkable passage in the New Testament on the subject of sorcery, is one which describes the proceedings of Simon Magus, as follows:—

“ Then Philip went down to the city of Samaria, and preached Christ unto them. But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But, when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also. And, when he was baptised, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

“ And when Simon saw that, through the laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee! because thou hast thought that the gift of God might be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore for this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”\*

This passage of the New Testament leaves us in considerable uncertainty as to the nature of the sorceries, by which “ of a long time Simon had bewitched the people of Samaria.” But the fathers of the church, Clemens Romanus and Anastasius Sinaita,

---

\* *Acts*, chap. viii.

have presented us with a detail of the wonders he actually performed. When and to whom he pleased he made himself invisible; he created a man out of air; he passed through rocks and mountains without encountering an obstacle; he threw himself from a precipice uninjured; he flew along in the air; he flung himself in the fire without being burned. Bolts and chains were impotent to detain him. He animated statues, so that they appeared to every beholder to be men and women; he made all the furniture of the house and the table to change places as required, without a visible mover; he metamorphosed his countenance and visage into that of another person; he could make himself into a sheep, or a goat or a serpent; he walked through the streets attended with a multitude of strange figures, which he affirmed to be the souls of the departed; he made trees and branches of trees suddenly to spring up where he pleased; he set up and deposed kings at will; he caused a sickle to go into a field of corn, which unassisted would mow twice as fast as the most industrious reaper\*.

Thus endowed, it is difficult to imagine what he thought he would have gained by purchasing from the apostles their gift of working miracles. But Clemens Romanus informs us that he complained that, in his sorceries, he was obliged to employ tedious ceremonies and incantations; whereas the apostles appeared to effect their wonders without difficulty and effort, by barely speaking a word.†

However the wonders here recounted may have been magnified by tradition and the love of the marvellous, in an age when as yet printing was not; it is yet clear, from the testimony of Scripture quoted, that wonders, effected at the instigation of Simon Magus by supernatural power were really wrought. It will be observed, too, that some of the phenomena enumerated—such as his flying in the air—the movements of furniture without a visible mover, etc., correspond to those not unfrequently witnessed in our day. If it be said that these things were done by evil spirits, we ask, what reason have we to believe that the same, and even greater power may not also be exercised by good spirits? The power itself is neither good nor evil, *that* depends on the end and purpose to which it is made subservient. History and tradition are full of these “undesigned coincidences,” corroborating the modern phenomena.

---

\* Clemens Romanus, *Recognitiones*, Lib. II, cap. 9. Anastasius Sinaita, *Quæstiones*; Quæstio 20.

† Clemens Romanus, *Constitutiones Apostolice*, Lib. VI, cap. 7.

PASSING EVENTS—THE SPREAD OF  
SPIRITUALISM.

By BENJAMIN COLEMAN.

SINCE the publication of my paper in the last number of the *Spiritual Magazine*, in which I gave several facts to show that Spiritualism is widely diffused in varied phases throughout society, several persons have called upon and written to me on the subject, and I am now enabled to give some further very curious particulars which have been personally related to me by Mr. F——, who is a gentleman of superior position and intelligence.

Mr. and Mrs. F——, whilst residing in the country, had their attention attracted at various times by rapping sounds and the ringing of bells, in their house, the causes of which they were unable to detect or to account for. On their coming to reside in London, at the early part of last year, Mr. F——, in company with some friends, heard in their after-dinner conversation, from one of the gentlemen, of strange facts which he had witnessed at a recent *séance*. Mr. F—— joined the majority in laughing at their friend's credulity, and thought no more of it until the subject was again brought to his notice by one whom he deemed a serious and trustworthy witness, and who gave him a number of the *Spiritual Magazine* to read. Connecting the statements made therein with some of the former occurrences at his house in the country, he determined to try if he could obtain these manifestations through the mediumship of his wife, and the result has been most complete and extraordinary, the varied and peculiar character of the phenomena being equal of their class to anything upon record. It must be understood that the whole subject was entirely new to Mr. and Mrs. F——. The latter had frequently heard crackings and noises about the room ever since she was a child, but she did not connect them with Spiritualism. They have never, even up to this moment, sat with any known medium, and consequently they have not witnessed any spirit-manifestations beyond those in their own home; and it is only a very few friends in a large circle of acquaintance to whom they have dared to speak of the wonderful things which they witness daily. Mrs. F—— is a lady in the prime of life, of cheerful disposition, and in good health, and it is important to note that she and her husband have become completely satisfied, from their own experience only, that they hold intercourse with the spirits of departed persons. Some of these spirits they fully recognize as those of relations and friends, from whom they obtain interesting messages; others who come about them appear to do so for the pleasure of being with them, to render them little acts of kind-

ness and usefulness; others again do no more than, Puck-like, play harmless and amusing tricks, but all evidencing power and intelligence.

Mr. and Mrs. F—— do not sit to invite the manifestations in the ordinary way in which *séances* are held; the communications are spontaneous, and are given at all times, and in all places, generally by rapping, and sometimes by writing on cards with pencil—specimens of which I have seen. Whether travelling in a railway carriage, or passing through the streets in a cab, or seated at a theatre, the sounds are equally distinct.

Such are the circumstances and conditions of this lady's mediumship, and I proceed, without comment, to record a few only of the most remarkable facts which Mr. F—— read to me from his note-book. The rappings come to them every morning, at breakfast-time, and if asked, the spirits will indicate, with unerring correctness, the names of visitors who may be expected to call in the course of the day. One morning Mr. F—— was told that a friend whom he had not seen for some time, would call upon him at five o'clock on the following day. He accordingly made a point of being at home to meet his expected visitor. The clock struck five and his friend had not arrived. "You have deceived me," he said to the spirits. "No," was the reply; "he is coming." And on looking out of the window Mr. F—— saw his friend in the act of knocking at the door.

On another morning, whilst reading his paper, a message was given:—"Dear F——, you will receive a remittance of £50 by the next steamer." Mr. F—— has some property abroad, but his remittances being irregular, he did not expect one at this time. In a few days a letter came enclosing £30. He told the spirits they were mistaken in the amount. The answer was, "Wait;" and in two or three days after he received a second letter containing £20.

Mrs. F—— went to take a Turkish bath, accompanied by two ladies. Shortly after they had entered the bath very excited rappings were heard on the wall, and the words "Go out! go out!" were given. One of the ladies fainted, and the other two were nearly overpowered before they obtained assistance, when it was discovered that the flue had become choked, and the room was filled with a gaseous vapour, which in a few minutes more might have suffocated the whole party.

Mr. F——, in the act of removing a key from his bunch, accidentally slipped off a small gold key, belonging to his wife's dressing case. This happened in the street, after dark, and half a mile from his house. Search was made for some time in the mud, but it could not be found. On their arrival at home, Mrs. F—— was comforted by the spirits saying, "Never mind.

dearest, we will find it and bring it to you by the morning." Accordingly, upon her awaking, another message was delivered by her faithful servitors, informing her that they had brought the key, which was found lying on the dressing table.

A lady paying a morning visit to Mr. and Mrs. F—— was startled at the loudness of the sounds, which obliged Mr. F—— to explain the nature of these manifestations. She smiled, and said she was not a believer. The spirits by the raps said that they would convince her, by taking from her an elastic armlet which she wore. Before she could protect it it was gone, and they were informed that it was now in Mr. F——'s cigar case, which was in his coat pocket. He opened the case, and did not see it. "You have deceived us?" he said. "No," was the reply, "it is there." On looking again, and removing the cigarettes, with which it was nearly filled, the armlet was found neatly folded up at the bottom of the case. The spirits then said they had taken the other armlet, and that it would be found in a vase which was in the room. Mr. F—— had to stand on a chair to reach this vase, and found the second armlet deposited there.

Mr. F——, dining with a gentleman who is well known in the City, was asked by him to take home a sealed envelope, and try if the spirits could decipher the purport of the paper contained therein. Mr. F—— being himself unacquainted with the contents, laid the envelope on the table, and asked the spirits to read it. He then called over the alphabet, and received by the raps, word for word, a copy of the concealed paper, which proved to be a French bank note,—the amount, number, signature, and every particular being correctly given by the spirits. It was handed to the gentleman some days after, who broke his own seal in the presence of Mr. F——, and declared that the test was satisfactory and complete.

At another time Mrs. F—— lost a ruby from a ring she wore. The spirits found it, and said they had placed it in a tea-rose which was in a glass upon the mantel-piece; she took the rose, and on shaking it the stone fell from the flower on the table.

Several times the spirits have carried away pocket handkerchiefs and other articles to another room, when the doors have been closed, and there were no visible means by which they could have passed from one room to the other. On one occasion Mr. F—— told me that he was seated at a whist-table with his wife and two friends, when the spirits pulled off his slipper and carried it away. After making a vain search for it in all possible places, he was directed to look in a leather bag, which was lying in another room, the door being closed, and none of the party

having moved from their seats, where it was found, *the bag being locked and the key in his pocket.*

Such are the marvellous statements made to me by Mr. F— of his wife's mediumship; and I believe them. It is certainly very difficult to realize the fact of material substances being conveyed through what is deemed impenetrable matter, but such statements do not stand alone. There are several similar instances recorded as having happened in America, and it may be recollected that my friend Mr. L—, of New York, states that on one occasion the spirits carried away some crayons and a sheet of cardboard, which had been placed by him upon the table, and they were not restored until two evenings afterwards, when the crayons were dropped one by one from over his head on to the table, and the cardboard, with a neatly-executed sketch of the spirit-likeness of his wife, was placed in his hand, an explanation being written by the spirits on a card—"We concealed the picture and crayons in the atmosphere of the medium."

Mr. Squire, a medium, who was in England last year, told me that, among other strange things which occurred at the house of my friend, Mr. Daniel Farrar, a leading merchant of Boston, a figure entered the room in which they were in bed, and was seen by Mr. Farrar and himself busily meddling with their clothes and other articles in the room, which were found out of their places in the morning. Mr. Squire missing his watch (a large sized gold one) and chain, searched in all directions for it, and ultimately discovered it enclosed behind the iron plate at the back of a grate in the room, through which it could not pass by ordinary means, and from which it was rescued only by taking the grate to pieces, when the watch was found uninjured and still going! I have not had the opportunity of having this statement verified by Mr. Farrar, whose additional testimony would be entirely conclusive and satisfactory to me; but the readers of the *Spiritual Magazine* (vol. ii., p. 349) will recollect that an equally extraordinary story was told to me by Mr. Farrar himself of an occurrence at his house with the Rev. Mr. Willis, of Coldwater, Michigan, who is also a very powerful medium. Mr. Willis, unnerved by previous occurrences at Mr. Farrar's, would only remain for the night on the condition that Mr. Farrar would sleep in the room with him; during the night the same disturbances took place as described by Mr. Squire, and in the morning a small miniature, with a gold chain attached, was missing, and could nowhere be found. Mr. Willis left for his home without it, and it was only restored to him some weeks afterwards when he was again visiting Boston, when, whilst sitting with Mr. Farrar at his house, the latter assured me that the chain and miniature descended as it were from the ceiling of

a lofty room without any visible agency, and he saw it deposited carefully around Mr. Willis's neck.

Mrs. —, the widow of a British officer, is a medium; and like Mrs. F——, has never seen any manifestations but through her own mediumship, and up to within a few days she was not even acquainted with any acknowledged Spiritualist. I had the pleasure of meeting this lady, when she related to me some particulars of her own experiences, which are very interesting. She receives spiritual messages in the usual way, and occasionally she sees spirits in palpable forms—so much so, that in one instance the figure glided through the room in which she was seated, and in passing the lamp obscured it for the moment from her view. She told me that in the dark she sees brilliant lights; and on one occasion they were so numerous as to cover the curtain of the window, and apparently so real that she shook the curtain, expecting to see them fall. She also has at times a stream of light from her finger ends, the rays of which are sufficiently strong to illuminate surrounding objects. This lady is, no doubt, one of those "sensitives" described by the Baron von Reichenbach, and the luminous appearances are probably what the learned Baron calls the "Odic" light.

I dare say such statements will be met by a certain class of thinkers with a shout of derision; but it would be wiser for them to pause until they have thoroughly examined and sifted the evidence. I am ready to help the enquiry and to prove, at least, that the testimony to the facts which I venture to make public, is not only fully authorized, but proceeds from serious, intelligent, and unimpeachable witnesses. If such phenomena can be satisfactorily substantiated, they are too important in their consequences to be lightly passed by.

---

Some little time since I paid a visit to a private lunatic asylum in Yorkshire, and was shown through the establishment by the matron. In answer to my enquiries she informed me that there was one lady who said that she saw and held intercourse with spirits. I was introduced to her, and found her a most calm, intelligent, and lady-like person, who felt keenly the restraint placed upon her liberty. In the course of conversation I said, "I believe you are conversant with the subject of Spiritualism. May I ask the nature of your experiences, as I am much interested in the subject?" With great propriety of manner, and with a significant look at the matron and an attendant who were in the room, she said, "I am, but I fear this is not the time or place to talk on such a subject." I at once changed the conversation, and, before leaving, I discovered that she was the sister of an old and respected friend of mine. On

my return to London I sought an interview with this gentleman, who unreservedly explained the circumstances under which he had been forced to place his sister, several years ago, in this asylum. I believe he was perfectly justified at that time. Her friends are of course now guided in their conduct by the medical man in charge of the establishment, and he is unable to pronounce her sane, solely, I believe, on account of "her delusions," in thinking she sees spirits and receives messages from them, and especially as she always adds at the foot-corner of her letters several initials which she refuses to explain. Here is a case that calls forth all our best sympathies, and imposes a heavy responsibility on those in charge of such establishments, who ought to make it the first duty of their lives to become acquainted with the facts which surround them on all sides. On this head I had an opportunity of expressing my opinion a short time since to one of Her Majesty's Commissioners in Lunacy. This gentleman, a Dr. B——, was much surprised to hear of my experiences in Spiritualism, confessing that he was quite unprepared for such extraordinary statements. I put this question to him: "Now supposing, in the course of your professional duties, you had found me in one of the asylums under your charge, and in answer to your test-questions, I should have related the facts I have now given you, would you not have pronounced me to be mad?" "Yes," he replied, "I am bound to say I should." Am I not then justified in telling this worthy gentleman that such an admission so far disqualifies him and his fellows for the discharge of the sacred duties with which they are intrusted?

---

### THE HAUNTED HOUSE AT WILLINGTON.

THIS is one of the best known of such instances, and the facts connected with it have been narrated in several books. The best account of it is, perhaps, in Mrs. Crowe's work, *The Night-Side of Nature*, p. 33, told in the nervous words of Mr. William Howitt, who made accurate inquiries on the spot, and embodied the narrative as one of his "Visits to Remarkable Places." It has been said by many that Mr. Procter, the occupier of the house, which is situate near the line of railway between Newcastle and North Shields, had since discovered that the occurrences were the result of a trick upon him. The following letters have been placed in our hands as interesting records to the contrary, and we are glad of the opportunity of publishing them, as they contain, in addition, the main particulars of the story. Mr. Howitt's account contains an amusing correspondence which took place in 1840, between Mr. Edward Drury, then at Mr. C. C. Embleton's

surgeon, Sunderland, who wrote to Mr. Procter, that "having heard, on indisputable authority, namely, that of his excellent friend Mr. Davison, of Low Willington, farmer, that you and your family are disturbed by most unaccountable noises at night," he begged to remain alone in the house all night, "with no companion but my own watch dog, in which I place much more reliance than upon any three young gentlemen that I know of." Mr. Procter kindly gave to the enterprising sceptic the desired permission, "with or without the faithful dog," and he passed a night there with a friend. These preliminary jaunty letters of his are in striking contrast to the next series, which begins with a careful statement as to the state of health of Mr. Edward Drury, who says that he is surprised to find that "it is so little affected after that horrid and most awful affair. The only bad effect that I feel is a heavy dulness in one of my ears—the right one. I am persuaded that no one went to your house, at any time, *more disbelieving in respect to seeing anything peculiar.* Now, no one can be more satisfied than myself." In fact it seems to have been a case of immediate and perfect cure, similar to that of the son of Mr. Dickens and his companions on their visiting Mr. Squire, in 1860. It is stated of these Willington apparitions, which were several times seen and watched by several persons at the same time, that they were luminous and semi-transparent, and on one occasion when the apparition of "a bare-headed man in a flowing robe like a surplice appeared," they observed that as it grew dim, it assumed a blue tinge and gradually faded away from the head downwards. The apparition of a female also was sometimes seen of a bluish-grey colour.

We allude thus particularly to the colour, as we have heard within the last few days of an apparition of a skeleton in bluish light having been recently seen much nearer home—not in the company of Mr. Home, or the Emperor of the French, or of the Editor of the *Spiritual Magazine*, but let us hold our breath—in the office of the "*Times*" newspaper! We have little doubt that the official there who saw it, being a medium, has been enabled to have this open view of the presiding genius of the place, and the numerous admirers of that newspaper will at once recognize in the blue burning skeleton the source of the inspiration of that powerful journal. We invite the *Times* to give the world the benefit of what it can say on the subject of "its own special apparition."

In the meantime we proceed to give some letters of Mr. Procter, in reply to inquiries occasioned by the narrative, and which are now first published.

"Camp Villa, North Shields,

"9 mo. 2nd, 1853.

"I hope thou wilt accept my having been very closely

engaged, in consequence of a dangerous illness in my family, as an apology for the want of earlier attention to thy letter of the 27th ultimo. The publicity given to the occurrences at Willington a few years ago, through Crowe's *Night Side of Nature*, has given occasion to many enquiries similar to thy own, and I have never shrunk from the avowal of undoubting assurance of these appearances, noises, &c., being made by the spirit of some person or persons deceased, notwithstanding that the who and the wherefore have not hitherto been ascertained. In reply to thy enquiry about the accuracy of the narrative in the work referred to, I may state that the portion of it from page 125 to 137 taken from Richardson's *Table Book*, a local antiquarian publication, was written by the late Dr. Clanny, of Sunderland, and revised by myself before being printed, and is perfectly true and correct. In that other portion, derived from William Howitt's personal enquiries, there are trifling inaccuracies, yet not such as materially affect the nature of the facts referred to. The disturbances had become much less frequent before I left the house in 1847, and, with a very few exceptions, have not since occurred; nor has anything of that nature ever followed us to our present dwelling, proving that the motive actuating the party or parties concerned was not personal malevolence; indeed, many of the tricks played were rather those of a "playful imp," than of a "malicious fiend."

"I may just add, as a curious fact in corroboration of our own testimony, that a "Clairvoyante" of extraordinary powers, lately on a visit in this town, and who, in the waking state, was entirely ignorant of the transactions in question, and was not even aware of the existence of the place, being by some parties curious on the subject sent mentally in the magnetic sleep to the house, described the visitations of a woman long ago deceased, and also of a man with a surplice, and many other things entirely unknown to any but ourselves. She said the woman was gone down very deep and could not be communicated with without descending to a bad place, of which she showed great horror. She described places in the house more accurately than I could myself, also my present abode, appearance, &c., &c., though she was a perfect stranger and had never seen or heard of either the place or family. I am obliged to conclude, and am respectfully, thy friend,

JOSH. PROCTER.

"To Edward Forster, Alfred Club, London."

---

"Camp Villa, North Shields,

"11 / 19, 1853.

"I regret to see that nearly a month has elapsed since I received thy second letter of enquiry relative to the occurrences

at Wellington some years ago ; but having been from home, and much engaged in the interval, I have acted on thy permission to await my convenience. It would afford me pleasure should opportunity ever present for a personal interview, to give more particulars than can easily be done in writing, and also to shew the house where these posthumous vagaries were chiefly enacted. The circumstances became so notorious as to bring me into communications with many persons, who like myself could relate something of a similar nature in their own family connexion, proving that the phenomena commonly called supernatural, exist now as well as in all former ages and countries—that they are not miraculous, but in accordance with the laws that regulate human existence—that notwithstanding, they are so infrequent, must be ascribed to conditions and hindrances of which we have not now the means of acquiring a distinct knowledge.

“As regards the luminous figure in a surplice, seen by four persons at once ; I observe thy suggestion of a magic lantern—this has been conjectured by others—but is irreconcilable with the actual facts. It was seen on a dark night—there is a cart road immediately under the second story window, where the figure appeared, and beyond the road a garden, both which were overlooked by the spectators of the object—whilst one of them, the foreman of the mill, went quite under the window to examine it particularly—there was no light in any direction—but had a magic lantern been directed on the window from the outside, a stream of light from the one to the other would have been conspicuous. Supposing a magic lantern to have been used inside the room, the blind being down, the luminous figure could not possibly have intercepted the view of the framework of the window, as was the case ; on the contrary it could only have made it more conspicuous. It was also remarked that the figure at one time paced backwards and forwards, entering the wall on each side—this could scarcely have been represented by a magic lantern from the outside. In this room, the chimney being built up, there is no exit but by the door and window. At an earlier hour the same evening, several of my children (now in their teens and around the table at which I write) pursued a monkey, as it appeared to them, which had seized one of them by the strap of his shoe out of another room into this, in which it disappeared ; nor was any such animal known to be in the neighbourhood—animals as well as human figures were seen by many persons at one time or other, which sunk into the ground or vanished before their eyes. I can only testify myself to one circumstance of this kind in which the personated creature entered a solid wall.

“Simulations of ordinary sounds but for which there was no

natural cause, were frequently heard equally by all persons within hearing of them, and often by day as well as in the night with occasional intervals of absence, for a series of years, such sounds as shutting and opening of doors and windows, bolts and bars, setting down and moving about of chairs, boxes, &c., stirring the fire, ringing a small bell, winding up a clock, the noise of a carriage on the floor and driving up outside, a chirrup like a bird and the rattle of a storm of rain, stepping, stamping, thumping and walking in a rustling gown, add to all these coughing moaning, and articulate sounds, add to all these additional testimony from the sense of touch, and from that of sight by occasional apparitions both in the house and its vicinity, altogether afford a superabundance of proof as to the nature of these visitations such as no ingenuity could counterfeit, and no scepticism in the slightest degree invalidate. I think W. Howitt mentions what is strictly true, that my sister-in-law saw a figure in a shroud, come through the lodging room wall, and the moreen at the back of the bed, and stand on the pillow before her face. Our servants were charged, but no suspicion rested on any of them, nor on any other person, the facts being impossible to human powers or instrumentality.

“Surely there is nothing irrational, or even unlikely, in the supposition that the living soul, which, as we all know, alone gives physical force to the muscular system—which hears sounds in the ears, sees objects in the eye—which is alone cognizant and recipient of impressions and sensations of whatever kind—should be able both to perceive and to make itself heard, seen, and felt when divested of its corporeal tenement of senseless clay. That such is the fact has been attested by mankind in all ages and countries. That by a revulsion from the frauds and follies of a darker age, the educated class should have been impelled to affect an undistinguishing scepticism on these subjects, sustained only by ridicule, and unsupported by any fair examination of evidence, is what might have been expected of the known tendency of human opinion to swing like a pendulum betwixt opposing errors, passing the centre of truth. Notwithstanding, I am convinced there is a marked turning of many reflective minds towards the acknowledgment of agencies from the world of spirits. Indeed, there are now many persons in danger of falling into the snare emphatically forbidden in the sacred writings, of seeking a connexion and correspondence with the dead, in order to pry into future events or hidden mysteries, and in which they may be deceived to their unspeakable peril and loss. Let such beware of the prophecy of the great apostle, ‘In the latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of demons.’

"I feel gratified by thy testimony to the truthfulness of the members of the Society of Friends generally. That such characters as the late William Allen are found amongst them, is a proof that their principles are not inconsistent with the brightest and purest development of moral and religious worth.

"I am respectfully,

"To Edward Forster, Esq.,  
"London."

"JOSH. PROCTER.

---

"Tynemouth, 1 mo. 7th, 1858.

"I remember very well having corresponded with thee on the subject of the mysterious occurrences in my house at Willington, about three years ago; and it is a satisfaction to me to have the opportunity given me to assure thee that the statement referred to in thy favour of yesterday, as given by a gentleman who has lived at Newcastle, that I had found the disturbances described in Mrs. Crowe's *Night Side of Nature* to have been a trick practised upon me from interested motives, is entirely void of truth. It is now ten years since I took my family to North Shields (since to Tynemouth). There have since been a very few instances of noises, &c., that could not be otherwise accounted for, mostly within a year or two of my removal; but for a considerable time nothing of the sort has taken place.

"I do not remember whether, in writing before, I had received from some parties who had caused a "clairvoyante" of extraordinary power, resident in Durham, to investigate the affair in the magnetic sleep, a relation of the disturbance having been made by two persons, long previously deceased—the one the spirit of a woman who wished to reveal something, and of a clergyman who was determined to prevent its being divulged. I may confess I am disposed to place some reliance on this, because the clairvoyante detailed to the parties several apparitions which had been seen by some of the family, and what had been kept to ourselves. She stated the parties to have gone down very deep; and her being required to follow and endeavour to communicate with them threw her into such violent excitement by alarm, that it was thought needful to arouse her to consciousness.

"I should be glad if thou hadst the opportunity of correcting the misapprehension of the gentleman from Newcastle, who may be assured there is not a particle of foundation for the story he had been told.

I remain, with regards,

"JOSEPH PROCTER.

"To Edward Forster, London."

## SPIRIT PHOTOGRAPHS.

THERE are many further details concerning these photographs in the American papers, and the process, from beginning to end, has now, as appears from reliable reports, been thoroughly investigated, without detecting any flaw or fraud, or anything to diminish the marvel. Messrs. A. J. Davis and Co., the proprietors of the *Herald of Progress*, had the following announcement in their paper of the 22nd November:—

“We are happy to be able to promise for our next a letter from a practical photographer, now in Boston, who visited Mr. Mumler, the artist medium, at our request. This letter is from one in whom we had so implicit confidence, that we gave him a letter of introduction to Mrs. Stuart and Mr. Mumler, who have allowed him every desired facility for examining every part of the process.

“The result we shall publish in full next week. It will suffice now to say that the gentleman alluded to was permitted not only to watch every step of the process, but *himself to prepare the plate and develop the picture*. He secured the likenesses of his departed wife and of his father.

“The letter gives us renewed confidence in the reliability of Mr. Mumler, and in the credibility of this new and wonderful exhibition of spirit-power.”

Mr. William Guay, the gentleman here referred to, wrote a preliminary letter to the *Banner of Light*, giving the result of his observations as follows:—

“Boston, Nov. 18th, 1862.

“Mr. Editor,—Having been informed by Mr. William H. Mumler that you desire to publish the results of my investigation into the possibility and genuineness of Mr. M.’s photographic impressions of spirit forms, it gives me much pleasure to detail to you what I have seen. As I have been commissioned by Messrs. A. J. Davis and Co., you can rest assured that I was resolved, if permitted, to allow nothing to slip my utmost scrutiny. Having had ten years’ continual practice in this particular branch—that is, negative on glass, and positive on paper from negative—I felt competent to detect any form of deception.

“Having been permitted by Mr. Mumler every facility to investigate, I went through the whole of the operation of selecting, cleaning, preparing, coating, silvering, and putting into the shield, the glass upon which Mr. M. proposed that a spirit form and mine should be imparted, never taking off my eyes, and not allowing Mr. M. to touch the glass until it had gone through the whole of the operation. The result was, that there came upon the glass a picture of myself and, to my utter astonish-

ment—having previously examined and scrutinized every crack and corner, plate-holder, camera, box, tube, the inside of the bath, &c.—*another portrait.*

“Having since continued, on several occasions, my investigations, as described above, and received even more perfect results than on the first trial, I have been obliged to endorse its legitimacy.

Respectfully yours,

WM. GUAY.”

In a letter of the 26th November, after having made a full and minute report of his visits, Mr. Guay reports to Messrs. Davis and Co. as follows:—“The weather has been too unfavourable since Saturday to print from the negatives, on one of which I perfectly recognize the likeness of my father. The picture of my wife is very faint, but sufficient for me to recognize the features. It is impossible for Mr. Mumler to have procured any pictures of my wife or father.” He also says that whilst he sat for the two pictures he mentally desired that the likenesses of his father and of his mother should be produced.

Another photographic artist, Mr. H. Weston, of 31, Province-street, Boston, writes that after making a full examination of the process, he found a spirit-figure on the negative. He also says that he cannot conceive of any process by which imitations could be made without his detection.

Dr. Gardner, in his address to the Boston Spiritual Conference, says:—“To me there is no cause for doubt. The pictures themselves furnish evidence in their gauze-like appearance, that has not been imitated. Careful examination will shew the counterfeits that have been made, to be essentially different. I do not doubt that Mr. Mumler is a peculiar medium and has an organization and magnetism adapted to the production of these spirit-photographs.

In the *Banner of Light* of the 29th November, is also contained an elaborate review and description of the process and its results, from which we make the following extracts:—

“They are ordinary *cartes de visite*, but with a faint additional figure, not defined by a distinct, sharp outline, but vapoury and semi-indefinite. The whole of the figure is not displayed, usually, only the head and bust.

“The first is a portrait of the medium, W. H. Mumler, with one hand on a chair, the other holding the black cloth covering just taken from the camera. In the chair sits a half-defined female form, apparently about twelve or fourteen years old. This was at once recognised as a deceased female relative. A cloudy vapour hovers about the head of this spirit, an effect we never before saw in any sun picture. One we have seen has a faint disc of light about the head, as if luminous rays were shoot-

ing outward, but all stop at a determined circular outline. Two others have a similar effect, but the circle would be sufficiently large to enclose the whole figure, if the card were of greater dimensions.

“The second picture taken by this medium has the spirit of a lady sitting on a chair, with a white undefined mass of something behind her, like two or three pillows. The features are quite sunken, with a serious expression. We are told this is a likeness of the spirit sister of Mr. J. J. Ewer, as she looked when wasted by consumption. The father of the deceased fully recognizes the likeness, as do the rest of the family.

The next is an elderly lady leaning on a chair, in which sits a faintly defined form of a young man playing upon a guitar. This figure is shown more fully than the last, one leg being visible to below the knee, the other not being visible at all—looks as if moved, leaving only a blur. This was at once recognized as a deceased brother, who made guitars and was fond of playing upon them.

“Another is a female figure leaning upon a chair, the hands placed together, and eyes elevated as in prayer. The spirit appears of a larger size, the face and bust only visible. The face is elevated, as if in prayer.

“Another is a gentleman sitting, with the edge of a white marble table near him. The spirit is behind him, and a little smaller, a female figure, with the hair dressed quite plain and Quakerish, a small white collar about the neck, tied with a dark ribbon, a close fitting dress, visible only to the waist.

“A gentleman from Illinois sat for his portrait, and raised the right hand as if holding something. He was told that was a very uncouth attitude, but he said, ‘No matter; take it so.’ When the plate was developed there sat upon the raised arm a child, leaning its head upon the sitter’s shoulder. This child is not very clearly defined; it appears a little larger than in nature, as if nearer the camera than the arm it sits upon. The dress is transparent, with the hand and arm of the sitter seen through it.

“Here is another, an elderly lady, in a dark dress, standing by a chair. The spirit of her deceased husband is with her, a man evidently older; the figure about the size of the lady. A standing collar is visible on one side, the other turned down; black neck-stock, white shirt bosom. The other portion of the costume is not distinctly defined. This is Isaac Babbitt, inventor of the celebrated Babbitt metal. The lady referred to above is Mrs. Babbitt, the wife of the deceased, who assures us that the picture represents her husband as he appeared in his last illness, and she pronounces it, unequivocally, a good likeness, and *knows* that she has not been deceived by the artist.

“The next is a portrait of Mr. Luther Parks, an elderly gentleman, well known in this city, sitting with his hat on. The spirit in this picture is entirely unlike any of the others. It is a female figure floating in the air, the hair combed back over the head, a loose-fitting dress with short, loose sleeves gathered in at the elbow; a bracelet on the left fore arm, which is extended, with a wreath of flowers in the hand, toward the gentleman. The right hand is pressed against the side, and over the head (not on it) floats a wreath of flowers. This spirit is quite transparent, the folds of a curtain being distinctly seen through the whole of it.

“Dr. Wm. B. White has two photographs taken at the same time, one, a lady, in front, and another behind a chair. These spirits, he says, have been with him many years. He is a clairvoyant, and sees the spirits and talks with them. They told him, eight years ago, that the time would come when a group sitting at a table would have their photographs and those of their spirit-friends taken together. Still further: that they would be taken in colors.

“The last we shall notice at this time, is that of a gentleman of commanding figure, noble bearing, and dignified demeanour, well known, particularly to express agents in the business community, who stands by a chair, in which sits the form of a young man reading a book. Another picture of the same gentleman has the dim form of Daniel Webster near him. The statesman is recognized at a glance, and bears a close resemblance to portraits painted in the latter portion of his lifetime—the sunken cheeks particularly. The top of the head is bald, with the hair combed up from each side. The expression of the features is very grave and solemn. The dress is not distinct, but, so far as it can be perceived, is unlike anything in the painted or engraved portraits, but slightly resembles the costume on the Washington statue in the State House; nearly half the figure is displayed, and is a little larger than the mortal, as if nearer the instrument. It is quite transparent, the chair being quite distinct behind it.

“The spirit of Webster purports to be frequently with this gentleman, manifesting his presence whenever a suitable medium is available. This gentleman has received from Webster a private signal, by which he says he is able to identify his presence, and therefore that he is not liable to be imposed upon by any other spirit. While in position for this picture, he experienced the usual signal, thus adding another proof of identity.”

Dr. A. B. Child, of Boston, says:—

“Mr. Mumler invited me to bring my own glass on which to make the picture; to examine the camera, its tubes, and lenses;

his chemicals; to see him apply the collodion to the glass and immerse it in the silver bath; to see him take it out of the bath and put it in the shield, then in the camera, and then to go with him into the dark closet, lighted only by a little lamp, and see him take the glass from the shield, which is a little dark box, then pour on an iron preparation, wash it under a stream of water, and then hold it to the little lamp, and see the picture of a mortal and a spirit on it. In compliance with this invitation, I carefully observed all the above operations in detail.

“Mr. Mumler asks for any fair investigation that shall convince the people that his claims are just and genuine. This is right, and as it should be. And it is not unjust or ungenerous, in a new thing, so great and so beautiful as this, if true, must be for the people, to ask the privilege to *prove* it true beyond the shadow of a doubt.

“I desire not to be too credulous in believing this new phenomenon, which seems almost too good to be true—neither do I desire to appear like an obstinate fool, by shutting out the perception of palpable, tangible facts, and to deny that they exist, when I know that they do. Having spent one hour each day, on four consecutive days, in making a careful and thorough examination and re-examination of the whole process, and conversing freely with Mr. Mumler during the whole time—and also having seen many of the pictures which exhibit a peculiarity which deception, I believe, could not produce or imitate, I freely confess, with at least twenty others, whom I know, and who have witnessed almost the same, that there is no appearance of deception, and that the pictures are real pictures of real spirits.

“The *modus operandi* of producing these spirit-pictures is a mystery. There is no spirit seen standing by the side of the person who sits for a picture, which shows that the picture of the spirit is not made like the picture of the mortal—by reflection on the camera. The spirit-picture must be made without reflection from without, but is made inside the camera. How it is made, neither deception, investigation, nor philosophy can answer.”

And in a letter written a week after, and after further investigation, Dr. Child says:—“The best and oldest photograph artists in Boston are unanimous in declaring that they know of no means by which these pictures can be produced, as Mr. Mumler produces them.

“For some years past the fact that spirit photographs would be made, has been foretold through a large number of mediums, all through the country. Five years ago, in the very room where Mr. Mumler now operates, we understand, that while sitting for her picture, Miss Coggs well had the following appear on her arm: ‘In five years spirit-pictures will be made in this room.’

Dr. H. T. Child, of Philadelphia, says: 'My guardians told me two years since, in a communication to Mr. Robert Dale Owen, that spirit-photographs would be taken just as they are at his day.'

"By a large number of mediums in Boston and its vicinity, in various other places, far and near, the same thing has been retold.

"The professor of law at Harvard College, has been permitted to investigate the process to the extent of his desires, and he carried off a negative to another artist with the picture of himself and of a spirit on it.

"A photograph operator has been permitted to make a thorough examination, and he assisted all through the process of making his own picture, accompanying which he had the picture of a spirit. And he said that he detected no deception, and could not account for the picture of the spirit.

"Large numbers daily apply for pictures who cannot be accommodated. Engagements are already made for some weeks ahead.

"Great interest is manifested in regard to this new phase, not only in the ranks of Spiritualism, but also by those who have heretofore taken but little interest in the subject. Ministers, doctors, lawyers, judges, mayors, professors, and business men, are more particularly among the interested ones."

Mr. Joseph B. Hall, of Portland, Maine, writes to the *Banner of Light* an account of his experience, which appears to contain a good test. He says:—"I was permitted to go into the 'dark room' with the operator, and I saw another figure, beside my own, developed upon the plate. Being unable to wait for the picture, I came home, and, a few days after, copies were sent to me. At first, although the face of the spirit-figure was familiar, I did not recognize it, as I confess I was looking for some one of my relatives; but soon I recognized the countenance of a young friend of mine, who died in Augusta, Me., some three or four years since. He was not in my mind when I sat for the picture, and I had hardly thought of him for months. Immediately I forwarded one of the pictures to the friends of the young man at Augusta, *without* intimating to them that I had recognized it. Yesterday I received a letter from his sister, from which I make the following extract:—

"I received the photograph, and *it was my brother F*——. The likeness nearly overcame me, it was so plain. His collar and cravat are precisely as he used to wear them. It is as plain a picture to me as the one hanging in my room. We all see it alike, and I think any one who knew him *must see the likeness at once*. It was a great surprise to me, for I never dreamed of

seeing any of *our* friends on your picture. I hope, however, that the *test* will make up for the disappointment to you. I do not think these pictures *flatter*, but this is a true likeness.

Augusta, Me., Nov. 16, 1862.'

"From this extract it will be seen that the *test* is complete, and I cannot see how any reasonable person can come to any conclusion other than that these wonderful and startling pictures are indeed what they profess to be—the work of the inhabitants of the unseen world."

The question of the recognition of the spirit-likeness is, of course, all important, and if it be once fairly proved it becomes a crucial fact. The following additional evidence on this point is given by the editor of the *Herald of Progress*, from the letter of a friend, who says:—"I do not recognize or identify the spirit-likeness myself, but on shewing it to my brother Elisha, he at once recognized it as the likeness of a daughter who died some fifteen or twenty years ago. He took it home, and most, if not all, of his family, on comparing it with a portrait of the child, recognized it as a likeness. Two artists also examined the photograph with the painting through a magnifying glass, and they pronounced it a true likeness."

The point has been raised by one of the New York papers, and Judge Edmonds has written the following letter, which puts the question on its true basis:—

"To the Editors of the *Evening Post*."

"Your article of yesterday in regard to Spiritual Photography professes to solve the mystery, and announces that Appleton's artist can do the same thing, wherever there is a photograph of the dead person.

"That is not the mystery of this thing. But it is to take a picture containing a likeness of a person who is dead, and of whom there is no photograph or likeness in existence!

"This is what the Boston operator professes to do, and the question is, 'Is that so?' "J. W. EDMONDS."

Those who are so carefully making their investigations are not ignorant of the manner in which the well-known stereoscopic ghosts are produced, of which the invention, like that of the stereoscope itself, is claimed, and we hope more honestly than the latter, by Sir David Brewster. These ghost imitations are produced by having a figure dressed to represent the unearthly visitor, and standing in position during just half the time required for the full operation, then moving away, giving the objects behind it the other half, to impress their image faintly on the negative plate. The result is "the ghost in the stereoscope," and they are wonderful and truthful representations of spiritual appear-

ances, more to the very life than any previous art efforts of that character. The ghost is sufficiently distinct to be clearly seen, but transparent, so that the figures of the clock dial are easily read through the head of his ghostship.

It appears moreover, that another photographic artist medium has found himself possessed of a similar power, and that he has been visited by two gentlemen most competent to pronounce an opinion upon his truthfulness. It is announced that Dr. Gardner, accompanied by Mr. Robert Dale Owen, "each sat for a spirit picture on Thursday last, with successful results. The artist is a member of the church and feels conscientious scruples about taking such pictures, for he thinks that Spiritualism is the work of the devil. Dr. Gardner thinks that his medium powers are very strong, and that excellent pictures will be made through him. Mr. Owen had a very distinct spirit-picture. That of Dr. Gardner was not so good."

The foregoing details will give the reader the latest information which has arrived as to the production of these spirit-photographs, and each must form the best opinion he can of the subject. For ourselves, we have no prepossessions of possibility or impossibility, and we are willing to believe in anything that comes before us with sufficient evidence of its truth. We know no reason, *à priori*, why these things should not be; and knowing not only several of those who have investigated them, but how competent they are for the investigation, we are content for the present to believe in the probability that, as no fraud has been detected by them, the pictures are genuine. Should the contrary afterwards appear, we need be in nowise disconcerted in having given temporary credit to what appears to be supported by so respectable an amount of proof; and we would much rather have occasionally to retrace our steps, than be constantly opposing all new facts and ideas because they exceed, or appear contrary to, our small notions of what is possible.

---

### THE HAUNTED STUDENT.

---

A STUDENT at the University of Upsala, named Landahl, lodged, in the autumn 182— with two comrades, Q. and F., who are both friends of the gentleman who now tells the following occurrences:—

The house was situate at Dragarbrunnsgatan, and the owner of it was a blacksmith. Our poor students were packed together in two rooms. One of these was so dark that it could only be used as a wardrobe, where trunks, &c. were placed. In the other

Landahl and Q. slept in one bed, and F. on a sofa placed at the opposite wall.

On October the 14th when Landahl had finished as a student, and was about to remove from Upsala, he told his comrades that he had never left a place where he had been living some time without his being haunted and troubled with noises from invisible agents, and, therefore, it would probably happen to him also now before he left Upsala. This was said by him without laying much stress on it, and was heard by his comrades with but little attention. On the same night, after Landahl and Q. had been for a while reading in bed and F. was asleep on the sofa, the candle was extinguished. Two minutes later they heard several things being cast down from the fireplace. A round piece of iron began to roll about on the floor and at last jumped up on their bed-cover, where it also continued to roll about.

Landahl shivered and exclaimed, "Now it is here!" and drew the bed-cover above his head. His friend Q. made a movement with his foot that caused the iron to fall down, and then it was quiet for a moment. But soon cracks were heard in the wall, and a rapping, as with a hand, was heard on the door of the dark room adjoining. Afterwards, when the candle was relighted, they found that this noise had been caused by a large heavy book, which had been placed in a window, but had been thrown against the door so hard, that it had rebounded to the middle of the floor. After a while the chair, on which Landahl had placed his clothes, began to move, and to be carried forwards on the floor. They both were afraid, and Q. said, "I will rise and throw the chair down myself, that this may be finished." At the same moment the chair was cast down as of itself, and the iron ball and several other things jumped up against the bed, on which Q. drew the quilt over his head again. By these noises F., who was on the sofa, was awakened, and when he heard the others talking, he asked what was the matter, and was told what had happened.

At that moment the water bottle, standing on the table, turned itself over, and new raps were heard on the door of the next room. This increased the fear of the students. They told Landahl to rise and make the fire again, and two candles were put on a table standing between the two beds. It was now about twelve o'clock—all had been quiet for a while, when several little things began to move again. A flint stone, placed on a chair, was cast against the wall, and also the cork in Landahl's inkbottle. His seal fell down from a niche in the stove; the same chair, on which his clothes had been laid, began to move again and the same heavy book (*Moller's Ryskhistoria*) that had been taken up by them and put in several new places

would not be still. The students now began to fear that the table, with the candles, would be turned up and thrown down, of which F. had observed some threatening signs. Q. then took one of the lights, and just as he had it in his hand, the table fell over. After they had put it right, and had gathered up all the books and things that had been on it, it was again dreadfully shaken and overturned on the floor with such force that the whole room trembled.

After a while one of Landahl's goloshes began to move about, approaching him. The water bottle also was unquiet and again turned over. The seal jumped from the head of a pipe, in which it had been laid, and the table rose on one side as if it would be tossed over Landahl in the bed; but Q., who was now on the sofa, took firm hold of the table, saying, 'I will protect Landahl.' Then the table turned against Q., as threatening him, but soon it became calm again. Landahl then rose and placed the New Testament on the table—after which, from one o'clock, all noise ceased for that night.

The following morning, Landahl's comrades told the story to a third student, who accompanied them home, when the haunting and noises were continued in clear daylight. The door between the two rooms was opened and many things were thrown from one room to the other, where Landahl's trunk was standing. Other students came and saw how the clothes and things were thrown on the trunk without visible hands. At two o'clock in the afternoon the noise ceased for that day.

The following night two other friends were present. When the noises began about eleven o'clock, one of these, D. was about to solemnly conjure the spirits, when just as he began to speak a slipper was cast from the floor and struck him on the mouth. Braving this, he said, 'In the name of the triune God, the Father, the Son, and the Holy Ghost, I conjure and ask thee to what purpose this is done?' But no other answer was given on this, than that the table suddenly cast itself down, taking a chair with it in the fall. The candle was lighted again and a New Testament was put on the table, but the candle was suddenly extinguished again, and the snuffers cast on the floor. Q. lighted it anew, and it was not again put out. It was then twelve o'clock. On the evening of the day before, Q. and F. had gone out, leaving D. and Landahl at home. The latter, opening the door leading to the little room, said, 'Now, I will conjure the spirit;' but suddenly returning, wild and pale, seized D.'s arm, saying, '*Come with me and you shall see him!*' But when D. resisted, Landahl fell senseless on the bed.

Landahl left Upsala, and became a clergyman in the diocese to which he belonged, and died a short time after. Many idle

stories were circulated to account for these strange hauntings and disturbances; nothing, however, was really known that could throw any light upon the subject; but whatever may have been the cause, what I have told is true. F. E.

[It may interest the reader to compare the foregoing narrative with the account of similar disturbances at the Castle of Slaven-sick, in Silesia, in 1807, by Councillor Hahn, quoted by Dr. Kerner in the *Seeress of Prevorst*, pp. 274-289.—ED.]

---

### A MEDIUM IN CHESHIRE.

---

Manchester, Nov. 26, 1862.

SIR,—I promised you some account of our visit to the *medium* in Cheshire. On the 20th inst. we found our way to Soss Moss early in the day. As twilight approached, the medium, Mr. Mayer, a respectable well-to-do farmer, came according to agreement, with his wife.

We sat some time in a room half filled with people, talking about things in general, until I said we had come all the way from Manchester to see Mr. Mayer operate as a Spiritualist. Mr. Mayer scarcely understood this remark, which I had to explain. This turned the conversation to the subject, and we soon saw that Mr. Mayer knew nothing about what is termed "Spiritualism." I asked whether he had read anything on the subject, and he replied, "not a word," nor did he appear to know that anything had been written on it. I then enquired what he knew about "table-turning." He replied, "not much, beyond moving and turning it." I feared we had had our journey for nothing and was disappointed. We then told him what we had seen in London, at which he laughed, and declared his opinion that the whole was trickery: though I should say that my friend (the same who accompanied me to Mrs. Marshall) had not given him a correct account of what we saw. Mr. Mayer then told us what he had seen at his own table, "But there's no spirits, I'll promise you; it's all the table, and muscular contraction," he said. "But does the table answer your questions correctly?" I enquired. "O yes, mostly," he replied. "But how do you account for this?" "I don't know," he said, "it's very strange, but there's no spirits, I'm sure; it's all in the table. It's a capital guesser is the table, but there's no such thing as spirits." He then told us what he had seen in the shape of "movements." His own table had repeatedly moved round, had walked about the room, and had answered questions correctly, and questions the answers to which could not possibly have been known by any one present.

He said too, that the table had walked out of the sitting room into the kitchen, out of the kitchen again into the sitting room, and out of the sitting room up the stairs, to the top of the second landing. This kind of thing, varied in different ways, was the substance of what Mr. Mayer had seen, and he believed all else about which *we* spoke to be deception and fraud. In fact nothing beyond what he had seen, appeared to him possible or worthy of credit for a moment. I tried to show him that he was a little unreasonable, but he could not see it at all. My "friend," however, still believed neither the one nor the other, and had therefore no difficulty to overcome, in reconciling inconsistent beliefs. Every day since our visit to Mrs. Marshall, his scepticism had grown harder and savager, though on leaving Mrs. Marshall he had been considerably puzzled for an explanation.

We now proposed a *séance* to test the matter. "Sit down yourselves, and you'll soon see," said Mr. Mayer. We said we must have him at the table; but he refused, on the ground that we should then have no reason to suspect him. "Sit half-an-hour, and I am sure it will move," continued Mr. Mayer. Four of us sat, but there was no move after half-an-hour's sitting. Mr. Mayer appeared much astonished at this, and placed one of his hands on the table, and held it there for a few minutes, when the table began to lift. The tipping was continued for half-an-hour, candles were applied to the legs, and a strict watch kept, yet nothing could be seen but the moving of the table, apparently without any visible cause. Many questions were put and answered very correctly by tips of the table. Mr. Mayer however was quite dissatisfied with the result, and spoke of it, so far, as a complete failure, while my friend's scepticism cracked a little under the force of the table-tipping, and more especially from the tipping out of answers which appeared to indicate some invisible intelligence in close proximity. Mr. Mayer said, "Nothing will be done to-night: it is useless to try. I will give it up. I never saw anything like it before: I don't know the reason, but it is not worth the trouble to try further." To me the moving of the table was nothing, compared with the intelligent answers given to questions, which only one in the room could answer, and this, on some occasions, while that one was not at the table.

We suspended our operations for tea, and an excellent affair this was, for our host and hostess, Mr. and Mrs. Lomas, Soss Moss, Cheshire, for we have no names to conceal, knew how to manage this business much better than "table-turning." Tea over, Mr. Mayer declined to sit longer at the table. His reasons were, that "we should do no good to-night," "there's something queer," "never saw it so before," and "if all the world had told him, he would not have believed we could have had so poor a display."

It may be noted that none of the parties in the room knew anything about table-turning, except Mr. and Mrs. Mayer, and my friend, and myself. Most had not heard of it before. My friend and another drew to the table, and again invited Mr. Mayer but he still declined. Again and again he was tried, but to no purpose: "we could do it ourselves;" "we knew as much of it now as he did." I was then invited, but I declined to sit without Mr. Mayer. After some time however he consented to go to the table, and it soon began to move. Often he proposed to retire, stating that "it," (the table) "was up to noot." But he said, "if you try now, you will find it a good guesser." We now began to put questions. Our questions having relation generally to numbers, the table was to answer by tips. Amongst other questions we put the following:—"How many females are in this room?" Answer, "6." Right. "How many males?" Answer, "10." There were eleven. "How many brothers has Mr. B——r?" Before we put this question we enquired whether any one in the room knew the answer, and we found that none knew it. The table tipped eight times, when we laughed, concluding it certainly a mistake. Then we appealed to Mr. B——r, who had never seen table-turning before, and who looked very serious, and said he had eight brothers. Now we asked "How many sisters has Mr. B——r?" Answer, "3." Mr. B——r looking still more serious, and saying "Yes, it's true; I have only three." Question: "How many daughters has Mr. B——r?" Answer, "1." Right. Question: "How many sons?" Answer, "4." Right. My friend then asked, "How many brothers have I in this world?" Answer, "3." Right. "How many daughters have I?" Answer, "4." Right. "How many sons?" "2." Right. "How many children has Mr. Lomas?" Answer, "8." Right. I then asked, "How many children have I had?" Answer, "1." Right. "How many have died?" Answer, "1." Right.

In one way or other, three or four times as many questions as these I have penned were put, and with about three exceptions all were correctly answered, and the failures were so near the truth as to be nearly as surprising as the successes. I should state that for the last half-hour the manifestations went on while the medium was absent from the table, for he had left, saying "it was up to noot." Soon after nine o'clock, P. M., our host drove us to the railway station, some three miles distant. On the way my friend was quiet; his huge mass of fancies was going fast into smoke. All I could do now was to beg of him not to go too fast, but to take time to consider before he came to the conclusion of spirit-power in these strange phenomena.

I may just observe, that as far as accuracy is concerned, the

answers to questions were much more satisfactory than at either of the two visits we made to Mrs. Marshall. The movements of the table however were much less vigorous, and there was an absence of rapping on the floor, and of lifting of chairs, and other phenomena which were very startling on those occasions. But we saw enough to cause my friend to admit that it would be wise to suspend judgment a while, and to seek further opportunities of examining the question before coming to a conclusion. Since the 20th of November, however, he has stated to me that, "though he cannot say he is a thorough believer in Spiritualism, he is no longer an unbeliever." Yours, &c.

T. B.

---



---

## Correspondence.

---

### BIRD - MUSIC.

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

Dec. 9, 1862.

SIR,—The reference to birds in the November number of the Spiritual Magazine, has suggested to me to ask whether you or any of your readers can and will help me to the solution of a phenomenon, for which I cannot account by a reference to any natural causes.

About twenty months since, I had a virulent attack of rheumatism in one of my eyes, which produced, for several months, almost unendurable agony, depriving me of sight, and reducing me to a very nervous condition. Resort was continuously had to powerful narcotics, to obtain some mitigation of suffering. After having had recourse to these for about six months, and being, as a consequence, in a sort of dreamy condition of mind, I was one day startled by suddenly hearing, as at no great distance from me, the most exquisite melody that could be produced by the notes of a countless number of birds. As I listened, the harmony increased in power, and not less in sweetness. It was as if a canary of singular power and execution produced the melody, which was sustained by the not less beautiful notes of thousands of other birds, the chorus being always subordinated to the principal voice with wonderful effect. This has continued with me ever since—now fourteen or fifteen months, the only variation being, that the leader has sometimes the notes of a canary, and sometimes those of a lark, while at other times, it is as if it were a young bird which had not yet acquired more than the power of sweetly chirping, in which case there is an utter absence of melody, and only a chorus of an immense number of chirping birds.

This phenomenon is almost always present to me, and is always so, if I for a moment listen for it. When I awake in the night or morning, the voices of my melodious companions are especially powerful, but always most delightful. Sitting, as I have been compelled, for hours together in darkness, I have never wearied of these delightful concerts, which are never twice the same. The melody is always different, continuing the same only so long as I hear it without interruption. If I sleep, or my attention is otherwise withdrawn, when next I hear it the melody is a new one, never heard by me before, but the apparently thousands of choristers sustain their several parts as perfectly as if they had been practising them for ages.

Whence comes this, to me, wonderful phenomenon? I never kept a lark or a canary, or any other bird, except a poor linnet or a goldfinch, I forget which, when a mere child; nor have I ever lived amongst birds of any kind, so that their notes and melodies should be impressed on my memory, or in any way excite my imagination. Indeed, as I have already said, I cannot refer the phenomenon to any known cause, though, as you may readily conceive, my attempts to do so have been many, and are almost constant. Can you aid me?  
 Brunswick Square. W. C.

---

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

SIR,—Six months ago I was residing in Surrey, and I there became acquainted with a family who were, from their own experiences, convinced of the fact of spiritual communication. One of the family, Miss L., one afternoon called to see my niece, and asked me if I felt inclined to try the table movement. I assented, and she and I sat at a small round table; a rocking motion began, and I asked the question, "Is that you, Frederick?" He was my elder brother, who died in South America two years previously, and between whom and myself a sincere affection had all our lives existed—an affirmative reply was given, and he intimated his wish to communicate with me. I called over the letters of the alphabet, and wrote them down as they were intimated. After sitting a short time, we thought the trial an unsuccessful one. I could of course recognise the letters, but had no knowledge of the words formed by them. When Miss L. had left the room, I examined what I had written, and deciphered these words. "Beware of it; it is my misery." I called at once to my niece, to ask Miss L. if she would be good enough to sit again at the table. We placed our hands as before, and a few letters were indicated, and no further motion was given. Miss L. returned to complete her toilet, and I found the word to be "Anger." The whole message was "Beware of it, it is my misery—Anger." My poor brother, when alive, was afflicted with a violent excitable temper, and as regarded the warning to myself, I willingly admit that it was not unnecessary, nor has it been, I hope, an useless one.

My brother resided many years in the Province of Buenos Ayres. He and his eldest son, who accompanied Mr. Cann, are frequently mentioned in his work, entitled "Mr. Cann's 2,000 Miles Ride in the Argentine Provinces," published about eight years since, by Messrs. Smith and Elder.

Dorset, Nov. 29, 1862.

T.

---

10, Oxford Terrace, Clapham Road, S.  
 Nov. 21, 1862.

SIR,—In the month of July, 1840, I was wrecked in Cook's Bay, Mercury Bay, New Zealand. It is a fact worthy of record, shewing first, the thoughtful anxiety of a parent for her son, who at the time was nearly at the antipodes of England; and secondly, the remarkable mode by which his perilous position was conveyed to her,—that my mother did for three successive nights, dream, clearly and distinctly, that I was shipwrecked, and the period was noted. The news was in the first instance conveyed to her through the medium of a newspaper, *some months afterwards*, and strange as it may appear, the ship was in great danger the *first* night of her dream; on the following morning, she parted *all her anchors, and became a total wreck* before the expiration of the second night.

Yours truly,

J. F. C.