

THE
Spiritual Magazine.

Vol. IV.]

MAY, 1863.

[No. 5.

SPIRITUALISM IN BIOGRAPHY:—JOHN PORDAGE:
JANE LEAD: THE COUNTESS OF ASSEBURGH.

A SOCIETY called the *Philadelphian Society*, spoken of by some writers as the *Angelical Brethren*, was formed near the close of the seventeenth century. It consisted of earnest, pious men and women who believed in Christ's second advent:—not in His outward visible appearance in nature, but, in the souls of those prepared to receive Him. They held that this time was at hand, and that the best preparation for it was a thorough reformation in heart and life. One of the leading members of this society was Dr. John Pordage, who practised as a physician, but who, more than forty years before the society was formed, had been ejected from his living in Bradfield, Berkshire, by a commission for ejecting scandalous and insufficient ministers. He was by this commission sentenced to the deprivation of his living on the charge of heresy, and of holding converse with angels and spirits. Four years before this he had been tried on these charges in an ecclesiastical court, and honourably acquitted; and he was, therefore, according to law, not liable to be tried on the same charges. But the commissioners were not to be hindered from their purpose by legal difficulties. One of them stated before the sentence of deprivation was passed, that "the commissioners might receive such evidence as had been given against him, as good and sufficient proof, though not esteemed so in courts of law; for that they were not tied by statutes and forms of law, but proceeded according to justice." Another, after expressing the concern of the court in passing sentence against him, said, "Though he did not think him guilty of maintaining those horrid tenets, yet they must proceed *secundum allegata et probata*."

According to the testimony of the witnesses brought against him, the apparitions and visions which gave rise to his prosecution, were neither sought after nor desired by the Doctor, but were an annoyance to him and his family. His servants deposed to their having seen lights and heard music produced by no

visible agency, several times; one of them added that she had never lived in such a pious family. In his defence, after replying to all the charges against him, *seriatim*, Pordage handed in a written protestation, in which he solemnly avows and protests "before the all-seeing eye of Almighty God," that he holds "all arts of necromancy and black magic, all communion or compacts with evil spirits, whether explicit or implicit, direct or indirect, unlawful; being against the Holy Scriptures, and never looked into or practised by me, but on the contrary, abominated, even as they are to be detested and abhorred, not only by all Christians, but by all mankind." He acknowledged that many wonderful apparitions were seen in his house, and asked, "What can this hurt me? Was not Job terrified through visions? Did not Zechariah see Satan stand at the right hand of Joshua? Did not John behold a red dragon in a vision? Was not Christ himself tempted of the Devil by voice and vision? Now the servant is not greater than his Lord, therefore not exempted from attempts of the Devil; neither is Bradfield, or any other place, exempted when God permits; and how can this render me scandalous, ignorant, or insufficient? It rather shows God hath blessed me with faith, and enabled me to overcome these trials by fasting and prayer. Could it be proved I used magic art, I ought to be punished, but it is hard to be prosecuted for the devil's malice." In reply to the article, "That he hath very frequent and familiar converse with angels," Dr. Pordage answered, "I do confess communion and converse with angels;" and he very pertinently inquired,—“Why may not God, for the support and comfort of some precious saints, who in humility, self-denial, and abstractedness of spirit, serve Him day and night, I say, why may He not afford such a sweet and heavenly converse with the holy angels? What Scripture is there that speaks against it? Is it not suitable to what He afforded the patriarchs, prophets, apostles, and the primitive Christians?”

That Pordage was an honest man, that he spoke nothing but what he believed to be true, is admitted by all; even his enemies could not impugn his veracity, and no fear of personal consequences could hinder him from affirming any important truth of which he felt fully assured.

Pordage, after being ejected from his living, vindicated himself in a work entitled *Innocence appearing through the Dark Mists of Pretended Guilt*. The account he gives in this work of his visions, of his temptations from evil spirits, and of the succour which he derived from good spirits and angels, especially during the autumn of 1649, when the worlds of both good and evil spirits were opened to him, presents so many points of interest, that though it may, perhaps, seem a little prolix, I here transcribe

it, and the rather, as few are likely to be hardy enough to dig it for themselves out of the scarce old folio in which it lies buried, while the excerpts from it hitherto usually given have been very incomplete.

"I do judge," says Pordage, "that God doth call me forth to make a free and open discovery of those wonderful apparitions, visions, and unusual things, which were seen and permitted by the Lord to be in my family, and if all that read this, can but receive and judge of it by that rule and principle from which I write it, they will be so far from judging me, as that they cannot but bless God for his favour and mercy to me, and the more admire his wonderful works, and the greatness of his power."

After this exordium, he thus proceeds with his narrative:—

In August, 1649, there appeared in my bed-chamber, about the middle of the night, a spirit in the shape of Everard (a reputed conjuror and sorcerer), with his wearing apparel, band, cuff, hat, &c., who after the sudden drawing of the bed curtains, seemed to walk once through the chamber easily and so disappeared. That night there was another appearance of one in the form of a giant, with a great sword in his hand, without a scabbard, which he seemed to flourish against me, having the figurative similitude of a great tree lying by him. After this had continued for the space of half-an-hour, it vanished; and there succeeded a third appearance which was very terrible, being in the shape of a great dragon, which seemed to take up most part of a large room, appearing with great teeth and open jaws, whence he oft ejected fire against me, which came with such a magical influence that it almost struck the breath out of my body, making me fall to the ground. Now you must know that these three were dreadful apparitions, and very terrible to the sensitive nature, and might have caused a great distemper in it had I not been supported in an extraordinary way by the ministration of the holy angels, against the evil effects of those extraordinary, unusual apparitions, the last of which continued till the day began to dawn and then disappeared.

In the second place, there were two invisible principles opened and discovered to us, which may be called *Mundi Ideales*, being two spiritual worlds, extending and penetrating throughout this whole visible creation, in which many particular beings were discerned, suitable to the nature of these worlds. Now these two principles or worlds seemed very much different one from another, as having contrary qualities and operations, by which they work upon this visible creation, which we see distinguished and differenced into variety of creatures, some poisonous and noxious, others wholesome and harmless, according to the difference and contrariety of things in the internal worlds, upon which the external doth in some measure depend—as standing in them, or rather proceeding from them. Now these could not have been seen had not that inward spiritual eye which hath been locked up and shut by the fall, been opened in an extraordinary way in us. Besides, we had our other internal spiritual faculties of spiritual sensation opened to discern their various objects within these worlds, which objects by reason of their qualities, may be differenced into good and evil.

But I shall here first present the objects of that internal world which may be called *Mundus Tenebrosus*, or the *Dark World*, which objects by our correspondent inward faculties, or senses, were then discerned and made known to us.

Then as to the objects of that internal sight, when this principle or world was opened, we beheld innumerable multitudes of evil spirits or angels, presenting themselves in apparent distinctions of order and dignity, as powers, principalities, dignities; my meaning is, there seemed to be inferiority and superiority, governors and governed, the princes of this dark world and their subjects, which presented themselves as passing before our eyes in state and pomp; all the mighty ones appearing to be drawn in dark airy clouds, chariots with six or at least four beasts to every one, besides every figured similitude of a coach, was

attended with many inferior spirits, as servants to the princes. But concerning the shapes and figures of the spirits, you must know they were very monstrous, terrible, and affrighting to the outer man. Those that drew the cloudy coach appearing in the shapes of lions, dragons, elephants, tigers, bears, and such other terrible beasts; besides, the princes and those that attended them, though all the shape of men, yet represented themselves monstrously misshapen, as with ears like those of cats, cloven feet, ugly legs, and bodies, eyes fiery, sharp and piercing. Now, besides these appearances within, the spirits made some wonderful impressions upon visible bodies without, as figures of men and beasts upon glass windows and the ceilings of the house, some of which yet remain. But what was most remarkable, was the whole invisible world, represented by the spirits upon the bricks of a chimney in the form of two half globes, as in the maps. After that upon other bricks of the same chimney, were figured a coach and four horses, a person in it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderfully exactly done. Now fearing lest there might be some danger in these images, through unknown conjuration and false magic, I endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks; which, indeed, might have continued until this day had not our fear and suspicion of witchcraft, and some design of the devil upon us caused us to deface and obliterate them with hammers. Now, what the design and end in the former apparitions, and these figurative representations was, the Lord knows; but it was certainly evil, even as it was against Christ, when he showed him (in vision) the kingdoms and glory of the world, to make him fall down and worship him; but God's end in permitting it, was very good, even to bring us nearer to Himself in a stronger dependance upon His eternal power, and to make us more watchful against the subtilty and power of Satan. But to shut up the relation of the objects we saw in this dark world, I must add this: that were the eyes of men opened to see the kingdom of the Dragon in this world with multitudes of evil angels which are everywhere tempting and ensnaring us, they would be amazed, and not dare to be by themselves without good conscience, and a great assurance of the love and favour of God, in protecting them by the ministry of the holy angels.

As to the objects of the inward and outward smell, I must let you know, that within the three weeks space in which these wonders appeared, at several times the evil angels or spirits did raise up such noisome poisonous smells, that both the inward and outward part of those that were exercised with them, both body and soul, much disturbed and offended, for through the sympathy betwixt the body and soul, the sulphureous hellish smells, much exercised both, by magical tinctures. In reference to the objects of taste, you must know, that sometimes both in the day and night we were exercised with the loathsome hellish taste of sulphur, brimstone, soot and salt mixed together, which were so loathsome to our natural bodies; but the invisible power of Jehovah supported us beyond our strength.

In relation to our inward and outward touch, we were much exercised both in body and soul.* As to our souls we sometimes felt such strange magical wounds and piercings by the fiery darts of the devil, that none can express, but those that have been exercised in some measure as Job was, who felt the poison of those envenomed arrows which came upon him by the permission of the Almighty, which like the scorpions in the Revelations, sting and pierce those they touch. As to our bodies, we felt material impressions from the powers of darkness, very noxious in themselves to our natural spirits and life, but cheerfully borne by invisible support and quiet submission to the will of God.

But now I come to the other internal world, which we may term *Mundo Luminosus* or the *Light World*, which with its various objects, was then likewise opened to the inward senses.

There appeared then to our inward sight multitudes almost innumerable of pure angelical spirits, in figurative bodies, which were clear as the morning star,

* Pordage remarks here, in a marginal note:—"These things may be strange to those who do not know that the soul hath five faculties of spiritual sensation, which are natural and proper to its essence."

and transparent as crystal; these were *Mahanaim* or the *Lord's Host*, appearing all in manly forms, full of beauty and majesty sparkling like diamonds, and sending forth a tincture like the swift rays and hot beams of the sun, which we powerfully felt to the refreshing of our souls, and enlivening of our bodies. Now in the beholding the multiplicity, variety, and beauty of these spirits, with the various wonders and objects of this world, clothed in the purest tincture of light and colour, we could not but bless the God of heaven, who by the eyes of wisdom, and hand of power, brought such glorious creatures, and now shewed them in their several beauties to us in a time of trial and temptation.

In relation to our inward sense of hearing, there were many musical sounds and voices, like those which John heard upon Mount Sion, then heard by us, the sweetness, harmony, and pleasantness of which cannot be expressed, nor that spiritual joy and delight which by them was infused into our souls, uttered by the tongue, being ready to ravish our spirits into the high praises of eternal Jehovah.

In relation to the faculty of smelling, the tongue can hardly express those odours of paradise, and heavenly perfumes, which then were smelt, piercing into the very spirit with a cherishing tincture, besides that quickening virtue which by them was communicated and insinuated into the spirits of our outward bodies, which, like a cordial, had been able to have renewed the strength of our languishing nature.

Our sense or faculty of tasting was very pleasantly entertained with those invisible dews which were sweeter than honey or the honey-comb; and therefore deserve to be called the Dews of Heaven, with which, instead of food, we were many times wonderfully refreshed.

In relation to the sense of spiritual contaction, that was also delighted with heavenly objects, for none can utter that pleasing impression which the shining tincture of this *Light World* afforded us, coming like a hot cordial into the centre of our spirits, being sensibly felt in the inward parts, so as to cause such joy and heavenly pleasure, which penetrated through our souls, giving us occasion to bless, praise, and magnify the Lord.

Thus, for the space of three weeks or a month were we exercised inwardly and outwardly through that great conflict which was betwixt those two worlds and their inhabitants; the *Dark World* sometimes afflicting us with dreadful shapes, abominable smells, and loathsome tastes, with other operations of the evil angels; the *Light World* at other times opening, and relieving us with odoriferous perfumes, most sweet dews, glorious visions, and angelical harmony, which the Lord favoured us with to shew his extraordinary love in thus succouring us in extraordinary exercises and trials.

Thus much for those two internal worlds, spread throughout the visible world, in which the evil and good angels are more immediately than in this visible air, to which they cannot be commensurate, by reason of their spiritual natures; each of them abiding in their distinct principle, the one sort being in joy, the other being in torment; the one in light, the other in darkness, according to the Scripture.

But besides these two worlds, we had an opening of the eternal world, called in Scripture the World to come, from the futurity of its full and clear manifestation, and a precursory entrance into the most holy place, by a Divine transportation into the glory of the majesty, agreeable to that of John xvii, 24, "Father, I will that they also whom Thou hast given me," &c. Here were seen, heard, and felt, the unutterable mysteries of that kingdom, which are not yet to be divulged, in regard of the pride, ignorance, prejudice, and envy of many in the world, being reserved for those humble, gracious spirits, which are waiting in silence for the second coming of the Son of Man.

After this, we began more clearly to see that straight and narrow way which leads to life eternal, which we call the virgin life, or the life of purity and righteousness in its perfection, being the life of fixed love; in anything short of which the perfection of the virgin life cannot consist. . . . And now for the space of this four years, ever since the time of these great manifestations, we, by the grace of God, have enjoyed the exercise of our spiritual senses, which never since have been shut, neither ever will be, except through voluntary

transgression and disobedience we apostatize and run back into the earthly nature, or turn aside to centre in something short of the pure life of virginity which calls us from the external, through the internal, into the eternal world, which is that kingdom prepared for us from the beginning of the world.

But after the extraordinary time of grace and mercy to us, we enjoyed not only a clear leading convicting light upon our understandings, but likewise received from the Lord a stamp and strong impression of power, moving our wills to follow this light through the death of all things, to come up into the perfect life and image of God, that so we might be transformed into that righteous nature which we so clearly beheld through divine light. Hence we came to live in a greater abstraction from our sensitive nature, in a more constant, watchful practice of the cross, in reference to all external and internal objects, which might, by entertaining our affections, hinder our progress to God. Hence also we came to live a more devoted, strict, dedicated life, sequestering ourselves from the world and worldly things, giving ourselves almost continually to prayer, fasting, and waiting upon God, in dying daily to all self-amusements, relations, and proprieties, in which most are entangled, to the great prejudice of their spirits; and in this way we have ever since continued, endeavouring to be wholly conformable to the death of Christ, in renouncing our own lives, and proper wills, as opposite to the life and will of God, experimenting those profound mysteries of the cross of Christ which are hidden to most in the world. But what joy, peace, life, power, divine pleasure, and heavenly communion the Lord has blessed us with in this our dying, resigning progress, I shall wrap up in silence, together with those blessed secrets of the kingdom which in these few last years past we have been acquainted with, to the comfort of our spirits in this sad time, when we are judged and condemned of the world, in the participation of Christ's sufferings.

Now, ye ministers and commissioners, my prosecutors . . . you have seen that I have declared those wonderful visions and exercises which have caused so many scandalous reports, together with the effects of them on our spirits, and I must tell you had I a thousand names, lives, liberties, and such livings as Bradfield is, I should rather sacrifice them all upon the altar of obedience, ~~that~~ being called to it, deny those great and wonderful things before declared, ~~which~~ the Lord permitted, and ordered for his glory and our good.

Besides this defence, Pordage published a work entitled *Theologica Mystica, or the Mystic Divinity of the Eternal Invisibles, viz:—the Archetypal Globe, or the Original Globe, or World of all Globes, Essences, Centres, Elements, Principles, and Creations whatsoever*. Other treatises of his were left in manuscript, some of which were translated into German, and published at Amsterdam, in 1698. The subjects of these treatises were *The Angelical World; The Dark Fire World; a Treatise on the Incarnation of Christ; On the Spirit of Eternity; Spiritual Discoveries, and Experimental Discoveries*. "In all these," says a recent writer, "he wrote not merely as one who had heard and seen what he relates, but as an actual participator of the misery of the kingdom of darkness, as well as of the bliss of the kingdom of light. Thus in his treatise on the Dark World, he says that some years after he had been ejected from his living at Bradfield, a terrible voice came to him saying, 'Take this unprofitable servant and cast him into outer darkness,' and that immediately he was carried away thither in spirit, and made to feel there the heavy strokes of divine justice, so as to be able thence to describe that world in the manner that he has done. He freely confesses his inability

to comprehend or express fully what was revealed to him in the spirit, and therefore he cautions others against confounding his own reasonings with the illuminations of the spirit. His state of continuance in the dark world was for some years, of course not continuously but at intervals during which he says heaven was closed to him."

Another member of the Philadelphian Society was Jane Lead, an aged widow lady of good family from Norfolk, and to whom, she having become blind, Pordage frequently acted as amanuensis. Her visions and spiritual experiences present so many points of agreement with those of Swedenborg in the following century, that the latter has by some been considered to have been much indebted to her for the ground-work of his spiritual relations and theological system; but more extended investigation we think would have led to the larger induction, that with great diversity in particulars and in the outward form of expression, there is necessarily much essential agreement in the revelations of all genuine seership, the closeness of agreement apparently depending mainly on the degree of approximation of their several states. In her *Revelation of Revelations*, Jane Lead seems in particular to have anticipated Swedenborg's *Apocalypse Explained*; at least, so far as in giving to all the Apocalyptic visions, and to every part of them, a spiritual interpretation, and in applying the mystic symbols, and their fulfilment, not to special periods and localities, but to the individual man and the collective church; though she also looked forward to a manifest spiritual accomplishment in the world at large.

The works of Jane Lead are now so rare, that out of fourteen separate treatises, two only are to be found in the library of the British Museum. One of these is entitled, *The Wonders of God's Creation, manifested in the variety of Eight Worlds. As they were made known experimentally to the Author*. In this work she declares, that it was revealed to her that besides this mortal visible world, there were seven regions or worlds of spirits. Of these there are three lower worlds, corresponding to the elements, air, water, fire; the lowest is called by her the *Fiery Dark World*. Then there are three spiritual worlds into which nothing of evil or sin can enter. "The first of these is the *Paradisaical World*, where there is a growing up to higher degrees of perfection, to complete us for the kingdom of *Mount Zion*, where Christ the Lord's kingdom is in great magnificence, with all the angelical principalities under him, and with the elders as patriarchs, prophets, and apostles. The third heavenly world is the royal and principal seat of God the Father, with the *Eternal Virgin Wisdom*, and the seven spirits. This bears the title of

the Great City, called the *New Jerusalem*, where the glassy sea doth encompass about. Then above this is that world called the *Still Eternity*, (the inmost place of purity) out of which were generated all of these worlds above mentioned, of all which I must give an account, according as I have had them shown and opened, from the deep centre and original being of them."

From the conclusion of this work, I take the following:—

THE STILL ETERNITY.

Sept. 13, 1695.—As I was considering the high and weighty work whereunto we are called, my spirit was immediately caught up into an high region, that was all calm and still, where I saw no figures or images: but there was a wonderful light, which flowed into me like a river. Then it was opened in me that this was the creating light from whence all beings did proceed; and that what was now expected as a new creation, must be brought forth from the stillness of this light, with which the soul's essence must be mingled, and that from this union the variety of the wonders should be produced in the world.

It was further said to me, that I had been long driven to hit the furthest centre of all centres, but the plummet line of my spirit was too short to fathom that deep gulf, which was in a visionary figure some years ago shewn to me. This being led by the spirit to call to mind, there came before mine internal eye a deep abyss, that opened itself and streamed forth with such a commixture in all variety of colours of precious stones, so dreadfully sparkling and glorious, that no other but a simple and abstracted spirit could behold it, and much less enter into, and so be mingled with it, according as I was both times invited and called to.

This second time it was renewed to me by an *internal opening*, from which it was given me to understand that this Godhead-gulf was now broken up, for a streaming-forth with that high-mixed matter which would deify and tincture the soulish essence that had been under the depravity. Then it was said to me by the spirit, that this was the true and right baptism into the name of the Father, Son, and Holy Ghost, by which the soul would return to its first original, and then would know itself to have power in God, as His Virgin Heart and Spouse—to do and act agreeable unto so high an unity. This is the summit of all depths that can be searched into. Do but study this, and the eternal abyssal world will from its stillness come to qualify with, and operate in you, in order to the wished-for transmutation.

Before quitting this work, let me present the reader with the following "memorable relation," as Swedenborg would call it. Mrs. Lead says:—

As I was, upon this 17th of October, in this present year, 1695, watching upon a deceased friend's account, after some time I found she had passed through the elementary regions. Then Paradise being opened, I searched for her, and after about two hours I found her in the third degree of the heavenly world, she appeared to me of a most lively and angelical countenance. As soon as I had met her, I congratulated her and said, "I have been a long while seeking to find you." To which she answered, "Very well you might; for I have been so taken up with the variety of the pleasures of this place, that I had forgotten all my mortal friends." Then she added, after a short pause, "O, my friend, the death which I feared and that kept me in bondage all my life long, has been my friend to set me free, and its sting that I dreaded, become nothing less than a living balsam, by which now in triumph I can say, 'mortality is swallowed up in joy and glory.'" To which I replied, "Did not I often tell you this, and that I would venture my own soul for yours as to the security of it?" Upon which she smiling said, "Now I find it so to be." And so, seeming to be unwilling to entertain any further discourse with me, as if thereby she was held from a better enjoyment, she left me. Upon which I was exercised in some meditation, and it was thus concluded. That persons who did live very circumspectly and watch-

fully, in all piety in their lifetime, as this person had done, though void of all sensible assurance and comfort of God's favour while they live, as if they did not live, but are estranged from this elementary body while they are in it, do, when they pass out of it, obtain a swift passage through the elements, which are not able to cleave to, or detain them long, but are swallowed up and changed into the Paraisaical body; which is a good motive to incite all persons to live above the earthly life, that so nothing may stick to them when they go out of this world.

Jane Lead makes frequent allusions to the "Virgin Wisdom," the full meaning of which will perhaps be better understood from the Preface to her work, *The Laws of Paradise, given forth by Wisdom to a translated Spirit*. The Preface is written by her son-in-law, the learned Dr. Francis Lee, also a member of the Philadelphian Society. He relates of her that one day, when in deep contemplation of the Paraisaical World, "there appeared in the midst of a bright cloud, a woman of a most sweet and majestic countenance, her face shining as the sun, and her vesture of transparent gold." This appearance spoke to her as "the Eternal Virgin Wisdom, whom she had been inquiring after;" and announced that she was to unseal to her "the treasures of God's deep Wisdom." This vision, at intervals, thrice returned. On the last occasion, "The virgin queen showed herself in most mighty majesty, being attended with a numberless train of virgin spirits, and with a very great army of angels. . . . Then said the divine Virgin, 'I shall cease to appear in a visible figure to thee, but I will not fail to transform myself in thy mind, and there open the spring of wisdom and understanding.'"

From this work on *The Laws of Paradise*, I quote—

THE CONCLUSION.

There is a *mystical* Paradise as well as a *local*, which opens from a pure magical centre, and is a wonderful state to know and witness. It chiefly stands in divine visions, revelations, ideas, presentations, manifestations in sounds, trumpets, voices, in speakings, in powers, raptures, joys, and sensible feelings. All which golden springs flow from out of the bowels of the New Paraisaical Earth, according as wisdom did some time afterwards declare.

To the question which, "by a noble and earnest inquirer was, upon his own experience sent to be resolved, *viz.*, 'Why such departed souls that are detained in the middle regions, do often attract, and draw their near relations and friends to be with them?'" she appends the following answer:—

This proceeds from a most intimate unity that was betwixt them while living, whence not having centred their loves higher than was elementary, the deceased may have much power to draw away the life of the body, of which kind some instances have been known. Let this therefore be a good caution to all dear and near relations to carry up their love to one another beyond what is but creaturely. . . . It hath been shewed to me also, that there is a great congruity betwixt the highest degrees of Saints, departed into the Mount Sion and Jerusalem principles, with such here as have attained to that high birth, which can reach their principle. Now this sort act quite after another kind,

they do not so much covet to draw them out of the body, as to influence, and bring down their gifts and powers into manifestation, in and through those whom they stand in such love and unity with. These perfect spirits in their separated order do well know and take notice who are most fitly qualified, though in bodies elementary, for immersement with them, and do thereby communicate and disperse the light of new revelations into this lower principle; that so the inhabitants herein may come hereby to be enlightened and transformed. For these blessed ones above, do with much longing wait for their kingdom to be opened, and spread among mortals, till immortality shall swallow up all in its own everlasting light and life.

In conclusion, I quote from her *Revelation of Revelations* a few passages relating to the restoration of spiritual gifts and open communication with spiritual beings.

Another rule is, the going forth in the prerogative royal of the will, that is immersed into and becomes one with the power of the Holy Ghost. We may remember that Christ the Lord, upon doing any great or marvellous cure, put forth the sovereignty of His will, as when He said to the leper, "I will, be thou clean." And sometimes He put it to those, who, He perceived had faith in Him, saying, "What will ye that I should do unto you?" And no less was effected for them than they desired the Lord should do for them. These expressions of our Saviour may be a grand rule for us to follow, and ought well to be regarded by us, for in the will is the highest magic, when it is united with the will of the Highest. When these two wheels meet in one, they are the swift-running chariot which nothing can cross or stop, in which the bridegroom with his bride ride most triumphantly together over all things, viz:—over rocks, mountains, and hills, which are all made a plain before them, and seas are dried up. What is able to resist a will that is united with God's will, before which everything must stoop and bow! which will, whenever it goes forth, always accomplishes its enterprise. It is not a naked will that wants its garment of power, impregnable almightiness is with it, to pluck up, to plant, to kill, and to make alive, to bind and to loose, to save and to destroy . . . I know nothing now worthy for the single eye to look into, and contend for, than the magia of faith, which was once delivered unto, and exerted by the saints of former generations; and why we should give it up for lost now, I see no cause, but should be earnest for reviving of it, and calling it up from the dead* . . . Such as are first risen in the tabernacle body of God shall bind all evil spirits, and there shall go forth a virtual power from them to do as if Christ were in person there. They will be made as healing waters from out of the threshold of his sanctuary, that shall recover the dry and parched earth, to make it bud and flourish, as it did before the curse did overtake it;—take it inward as to spiritual fruitfulness, or otherwise as to the outward elementary state.

But now I shall come to describe the time and more certain way of divine openings and revelations; know then, where holy consecrations and special ministrations are, such may come to feel in themselves one essential birth of life to spring, which is not to be caught in by verbal comprehension, knowledge or understanding,—no such thing. But the Spirit of Truth and Revelation openeth itself in the fiery essence of the soul, in a sweet silent stillness, where all thoughts are excluded: then doth the light ray of the Deity rise, and overshadow and fill the temple of the mind with light and glory, then will the soul sink away deeper and deeper into the abyss of being, where the greatest of wisdom's secrets are to be known. When the spirits of the soul can after this manner steal and slide away from time and mortal day, then open stands that gate that gives

* "By union with the divine will," she says, "The ancient believers wrought their miracles. Faith has now the same prerogative: the will of the soul, wholly yielded to God, becomes a resistless power, can bind and loose, bless and bann throughout the universe. Had any considerable number among men a faith so strong, rebellious nature would be subdued by their holy spells, and paradise restored."—*Vaughan's Hours with the Mystics*.

entrance to behold the glorified beings, and to hear the languages of that Light World, which none else can hear but them that are got out of the noise of other hearings, into that still and silent deep, where most pleasant joyful voices and sounds are heard, which entering through the several organs as a fiery breath,* nothing of vocal words is either required or needed there. Now then by this you may judge, that pure and unadulterated revelation and vision of true sight is not so quickly rushed into, nor easily attained; it is a great and peculiar gift, and also requires great watchfulness and attendance upon it, if any would enjoy and hold it incorruptedly; and that there may be no deceit in this matter, when you come to try your own and other spirits, take this observation further with you;—if any one brings out a prophecy or revelation, take notice what defensive power and guard it hath upon it. The beloved John, when he had all those visions and revelations, gives an account how they were seen and heard by him; for saith he, I was in the spirit on the *Lord's day*, (and a good proof there was of it) as much as if he had said, that it was neither man nor mortal's day that did rise and enclose upon him, but the one everlasting day, or Ancient of Days, in whose light he had the glorious prospect of heavenly things themselves. Thus he was in the Spirit, which was his defensive power and guard, to keep out all other trifling spirits. Observe this further, it is a much different thing for the mind and spirit of the soul to be caught and taken up into the spirit pure and abstractedly, for then it is secured from mixtures; but when the Holy Spirit is come only into the property of our souls, giving forth lustrous light and revelation, it is liable to be twisted about by the self-promoting essence, that is ready and apt to dash in upon the divine inspiring, as soon as it arises from its own centre-deep. This I speak knowingly, having traced through the deep meanders, before I arrived to know the true and certain way of revelation, by which now I am put out of doubt concerning the true oracle speaking in my soul, as to my own particular; watching thereunto with heedfulness, for the keeping out of all trifling spirits that have their birth and nourishment from the astral and elementary region, that can go in and out for proving till we are got beyond their kingdom.

To those that do question whether there be any spirit of prophesy or revelation given forth since the Apostles' decease, as believing all died with them. This would be a sad and deplorable thing, if God should since that age cut off the spring of revelation from its original, that so the sheep and lambs of Christ's flock should no more expect to be fed from the fresh springing pastures, where no footing hath been, as also to drink of those flowing rivers of life that renew daily from the fount of Godhead. Let such but call to mind and consider those many scripture-prophecies and promises concerning the continuation of this gift unto the very end-time, both in the Old and New Testament. I shall mention only some of the latter: John xiv. 16-18, 1 Cor. ii. 10-14, 1 John ii. 28, Heb. viii. 9-11. Many more than these Scriptures could I call up for confirmation of the continued run of the Spirit throughout all ages, (Christ by His Spirit comforting us, saying, "Lo, I am with you to the end of the world.") Now as from the Lord I beseech you, not to eclipse the light of the day-star (2 Peter 1-9) in your own souls, nor quench the Spirit, nor despise prophesying, then may the witness of Jesus rise in you, to confirm this most glorious ministration, as a burning lamp of revelation.

* Of the operation of this "fire-breath" as partially experienced by herself, she says, "Whilst these words were inspoken from the anointing, I felt a sensible rising and spreading over all my heart, head, and body, as if all were covered with a cloud of sun-heat, giving out light, by which I could see what was inwardly done, as well as feel it. Then it was further spoken in me, that I should take notice that this was also the bright garment of the sun. Such is the nature of this secret flaming matter, that it feeds, strengthens, and clarifies a naked spirit all at once. Then was I inquisitive to know the substance or the ground of it, but it was replied,—'Meddle thou not with that, only receive it passively, and co-operate with it when it ariseth, and then walk with, and draw in the feeding fire and air, and when it resteth in its own place, rest thou with it, and be assured it will not leave thee, till it have concentrated thee in the Deity.'"

There is much else of interest I feel tempted to quote, especially in relation to her views on the restitution of all things, which was with her a very deep conviction, and on which there is in her book much high discourse. But the length of the foregoing extracts, as well as my desire to avoid in these papers all doctrinal discussion, preclude my doing so. But of all her teachings, this was, perhaps, the most excepted to. Alas! and alas! that men should have so little faith in the love, and wisdom, and power of God; and that they should pervert the "Good News," proclaimed by the compassionate Saviour, into what, so far as a great portion of the human race is concerned, might in the words of an eminent living preacher be called, "a Gospel of Damnation."

I may here perhaps fitly introduce a short account of the Countess of Asseburgh, born in 1672, and who, it is affirmed, was "endowed by GOD, with singular and very supernatural gifts of the Spirit." From the time that she was seven years old, she had, as she averred, visions of the Saviour, and revelations from him. A full account of these will be found in *A Letter to some Divines, concerning the question, "Whether God, since Christ's ascension, doth any more reveal Himself to mankind by the means of divine apparitions; with an exact account of what God hath bestowed on a noble maid, from her seventh year, until 1691, M.DCXCI."* By Rev. John Peterson, D.D. "Set forth in English," with a Preface, by Dr. Francis Lee.

We learn from Dr. Lee that Dr. Peterson held episcopal authority in the diocese of Lunenburgh, in Hanover; that he was a man of most strict integrity, and of considerable learning and ability, and that he examined carefully into what was related by this young person concerning her experience, "with all opportunities to try the truth of what she asserted," and that he found her relation agree in all its parts, and supported by many concurring circumstances. We are told by Dr. Peterson, that her revelations were written *verbatim*, and that her pen was guided in setting it down, when she was hardly able to write or spell. She was of a very humble, pious, and submissive disposition. Her confessor having intimated his fears that what she regarded as the Saviour, might be the Devil transformed as an angel of light, she with her mother and sisters prayed earnestly, that if it were so, he might be put to silence, but if it was the true Saviour, that he would continue to appear and speak as heretofore. In reply, she received encouraging and comforting assurances, confirming to her the truth of what she had received. "This passed in the fifteenth year of her age, and from that time to this present day (1691) our Saviour has

been pleased to manifest Himself very gloriously to her and by her, and has confirmed her in her soul, and fully assured her that this was not from melancholy, or the Devil; but that it was the Son of God Himself, who spoke with her, as one friend speaks with another friend." He goes on to say:—

Notwithstanding all the contradiction and opposition of men, she doth, without the least mixture of doubt or fear, believe in pure simplicity and child-like confidence, that whatever the Lord hath told, or shall according to the expectations of her faith hereafter tell her, shall be punctually fulfilled both in herself and others. . . . She says and maintains, "Nobody can make me doubtful of that which I have seen and heard. Nobody knows the New Name but he that receives it."

But that you may understand the method in which these revelations pass, and how this maid doth not see with her gross and corporeal eyes, but doth see and hear the Lord in spirit; and how she doth from time to time write down from His sweet mouth the words which she thus hears, I will here import a testimony (spiritual communication) which was given her on the 12th of November, 1688, the Lord Himself dictating the same as she wrote, to the end that if any were desirous to be informed concerning the manner of the revelation, she might be able to answer him in His own words, which are these:—

"Peace be with you, the friends of our Jesus, the saints blessed and beloved. I speak with you as one friend speaks with another. I speak at this time with the mouth of truth, that I may be heard, yet not outwardly by the body, but inwardly by the spiritual ear, which is a thousand times more delicate than the outward one. I speak to you by myself, as true God and true man, and cause myself to be seen, not by the eyes of the body, but by the internal eyes—the eyes of the spirit, of such a spirit naturally as is united and betrothed most strictly to me. And this manner of sight is real though it be hidden and subtle. This, I know, will seem strange to you who do not yet understand my mysteries and my wonders; yet I tell it you that you may be able to discourse of it properly, according to my inspiration; for so, and by this means, have I spoken to you all those sweet words which you have hitherto written. I have this further in love to speak and say to you, Rejoice ye for your great glory and honour, since you are rendered so bright through my righteousness as to become white as the snow, to be cleansed and purged from all sin; yea, to be one heart with me, and to be my temple and holy habitation. Keep now the house of your heart clean, and let it be mine; neither suffer your corrupt sinful will, nor the love of the creatures to lord it therein. So will I sink down very deeply into you, and then will arise up again in you, and such a purifying will I make within you, that you shall praise me both with heart and mouth. My dear little children, rejoice ye for my sake, and be of good courage, for I am with you; lay yourselves now to rest in my holy will and pursue it, that I may make you the instruments of my graces and gifts."

Dr. Peterson relates the following circumstance:—

My wife and I, in company with the blessed maid, and with her mother and sisters, whom we could not leave alone in the house, took a journey to Lubeck, to set in order all my affairs, in which by the decease of my father I came to be involved. But not being able to be long absent from hence by reason of my holy function, I left my wife and those good friends at Lubeck, and returned hither by post. I arrived here upon Sunday, and the very same evening at six o'clock I was filled with such a divine joy, that came upon me as an armed man, as in all my life I had never felt the like, though my dear Heavenly Father by the sweet call of his mouth, has oftentimes put into me life and gladness. In this joy I had a foretaste of the glory of the world to come, and saw in a moment that which God hath prepared for those that love Him; by the means whereof my heart was so enlarged that I thought myself strong enough to throw down walls and pillars, but there happening to be some strangers then at the table, I concealed this joy as much as ever I could, till that it was impossible to hide it

longer, and then I began with a voice of jubilee to sing—"Sion heard the watchman sing; her heart springeth for joy," &c. . . .

My whole family observed this joy in me with astonishment, and my son's tutor said there must certainly some great thing have passed at Lubeck at this very time, and that we were now in the communion of their joy. This adventure the next day I sent by the ordinary post to my dear wife, and the very same day, being Monday, she writ also to me, by a good friend, what had passed with them at Lubeck, in that very same hour when I was seized with so extraordinary a joy; which letter I broke open in the presence of two pious young ladies, who were come thither from Staden, on purpose to visit this dear blessed maid, and having but a minute before related to them that which had happened to me upon the Sunday evening, I read to them these words of the said letter:—

"Child, prithee write to me, how thou didst find thyself upon Sunday at six o'clock in the afternoon, and whether thou didst not then feel in thy heart a certain joy; for about that time the Lord spake to thee with so much affection, and so stirred thee up as is not by me expressible; of which thou mayest best judge from the testimony [spiritual communication] that is here sent thee."

On one occasion, an officer of distinction delivered to the "blessed maid" a sealed letter, which he said came from a person of quality, whom he named, and requested her to propose the same as from the said person to the Lord. The "Testimony" in answer to this, commenced as follows:—

I, the Lord of Hosts, who come upon a cherub, who destroy all falsehood, and root out all deceitfulness, even I it is who speak here. Who is it that persecuteth me? And who is it that is not discovered before me? I say unto thee, repent, awake, for it is high time, and I am coming to thee; yea, I come speedily.

It was subsequently discovered that the letter was intended only as a trap, and the name given as that of the sender of it, was a mere pretence and falsehood. "A little while after," says our author,—

The aforesaid officer sent a letter sealed in his own name, which the blessed maid received, thinking that he had inquired something of the Lord, from a remorse of conscience. And this I thought, too, forasmuch as he had frequently said to me, that he wished to discourse with me about God, and in what manner one might advance in piety. And hence I could not but conclude that the Lord would give him a gracious answer. But we were struck with a mighty astonishment, when we read the Lord's fierce answer, which behold:—

"I, the Lord, have in abhorrence the bloodguilty and the false, and he that is wicked shall not stand before me. Therefore, take away the evil from before mine eyes, that this my word may not become to thee a terrible judgment, in the day of my wrath; for I am a consuming fire."

The elect virgin made a difficulty of sending him presently this dreadful testimony. Wherefore, she sent him back his letter sealed, without having opened it, and wrote to him at the same time, that she had received a very harsh answer, which startled her, the which if he desired to see he might send for, which he did the next day. After some few days he came to visit us, and speaking about the matter of the letter, he told us what had been in it, which was such a question, as at which he might for ever blush. But he confessed he had not done well in it; however, he endeavoured to excuse himself with this, that in the first letter, among other religious questions, he had demanded something concerning the word *Sacrament*, which having not been exactly answered to, he did not think it was the Lord who spake by her. And this he said was the reason why he had put such sort of questions into the second letter; which, notwithstanding, he wished he had never done. He also confessed, that the first letter was written by himself, and not by a person of quality, as he had

before pretended. As we then read over again the first answer, we saw clearly that it agreed exactly to him, containing an express mention of deceit and falsehood, as also that one ought not to resist the Lord, to whom all things are discovered, and from whom nothing is hid. Lastly, that he should take care not to be mistaken, so as to mislead himself; nor to do anything which might not succeed well with him, or lead him into evil. So that in the first, the Lord would answer him not to his questions, but to his heart. And in the last, He hath given him very sharp, menacing words, that so he might not persist to kick against the prickles. God grant that these testimonies may pierce into his heart, that he may be converted and do true repentance.

Like other mediums and spiritual persons, this lady was not free from the persecution of evil spirits, who at divers times appeared to her with horrid countenances, and as if they would lay hold on her, but "were driven away by the holy angels whom God had sent for her defence and rescue." These "Testimonies" and visions were not made public till they had continued twelve years; and only then to correct calumnious reports that had got abroad, and in order that the truth might be known. It seems clear that there was manifested an intelligent and controlling will—addressing itself to the internal senses and faculties, reading the secrets of the heart, and producing and taking cognizance of corresponding internal states in those sympathetically united, though locally separated; and which "foretold particulars which came to pass accordingly."

Dr. Peterson presents many considerations from Scripture; from the personal character of the "elect virgin," or medium; from the earnest prayers offered by herself and family, that in this matter they might be rightly guided; from the nature of the "Testimonies," their agreement with the Divine Word, and the light they cast upon many difficulties in the Scriptures; and from many other concurring circumstances, to show that these testimonies were what they claimed to be—immediate manifestations of the Saviour. On this point I offer no opinion. Much that they contain may be so far identified with the tone of thought and opinion of those to whom they were immediately addressed as to favour the presumption that their minds, however unconsciously, in some way, actively or passively, influenced in some respects the form and colouring in which these testimonies appear; as indeed seems to be more or less the case in all instances of communication from the invisible world. But whether Dr. Peterson be right or not in this instance, I see no reason why, if Christ after His ascension revealed Himself to men in the first century, He should not in like manner, and on fit occasions, reveal Himself in the seventeenth or the nineteenth century; if to Jews, why should it be deemed impossible that He should manifest Himself also to Germans, or Americans, or Englishmen? Is it for us to limit and determine the time, place, mode, and cir-

cumstances under which alone He shall appear and His testimony be received. Are we to set up our petty theories as the rule and measure of all things natural or Divine? Let us indeed cultivate a manly understanding, discouraging all foolish credulity and blind following of every lo here! and lo there! but intellectual processes cannot meet the wants of the soul, or supply adequate guidance concerning spiritual possibilities and truths. It may be that the disposition of humble obedience to the Divine Will, and the child-like trusting heart of faith, rather than amplitude of knowledge or of mental capacity, are the most fitting media for the manifestations of a Divine presence and the communication of a love and wisdom transcending that of earth. T. S.

LETTERS FROM JUDGE EDMONDS.

THE PHYSICAL MANIFESTATIONS—SPIRIT PHOTOGRAPHS.

“New York, March 8th, 1863.

“The time has somewhat gone by with us for accounts of mere physical phenomena; ten or twelve years ago we had very many. They did their work. Since then we have had so many mediums, and hundreds of thousands of our people have had the opportunity of witnessing such manifestations, that they have become an old story. Hence there is not now one hundredth part of the desire to *witness* the phenomena, that there was ten or twelve years ago, and there is still less desire to *read* of them.

“We are in a singular state of mind in this country just now. It will not be until we have further passed through the ordeal than we have yet, and endured far more than we have yet of the suffering which it is to entail upon us, that the bulk of our people will be prepared to turn their attention to spiritual matters, and then it will be not to the mere fact of spiritual intercourse, and the evidence to prove it, but to the great truths which that intercourse will teach.

“We have had in this country an overflowing abundance of proof, and the demand when it comes will be for the great truths of the spirit life beyond the grave. Even now inquirers seek for instruction on those truths, far more than they do for the proof of the reality of the intercourse, and this desire is all the more on the increase. I pray you understand me. I do not mean to convey the idea that there is less interest in the subject among us than there was ten or twelve years ago. It is quite otherwise. The interest is abiding and increasing among our

ple, and particularly among the better educated and more intelligent classes. New mediums are all the time being developed, and through their means whole families are brought to the faith, and we see its influence all around us—in art, science, literature, theology, politics, &c., &c., and growing in strength daily. But that interest is not so much in the physical manifestations as it was—the great body of our people have got so fast that—they are ready to receive the intercourse as a fact, and are asking—What then?

“When in 1853 I avowed myself a believer and published my experience, the effect even then was not so much to cause people to believe because of my testimony, as to send them by scores to see for themselves, and nothing that I could write now would produce even that effect, because that which it was then desirable to prove, is now received as an established fact.

“Ten years ago when it was announced that Judge Edmonds was a Spiritualist, men held up their hands in astonishment, and his impeachment because of his insanity was seriously considered. Now it is announced that President Lincoln is a Spiritualist, and scarcely excites a remark. The thing is so common that it no longer awakens surprise. But in that universality is found the strongest evidence of the continued spread of our faith, and among the more intelligent classes, and mainly by the humble and unobtrusive instrumentality of our countless private circles, at which they get glimpses here and there of the higher truths to which the ‘intercourse’ is but the ministering servant.

“J. W. EDMONDS.”

“New York, March 15, 1863.

“I have received the *Magazine* for March, and in reading it, was sorry to see the attempted explanation of the spirit photographs, in these words,—‘The believers in Spiritualism explain the matter thus; spirits themselves cannot impress their own image on a sensitive plate, but they can mould into form some of those higher principles of matter, and this matter though invisible to our naked eyes, can reflect the chemical rays of light and thus impress the plate.’* ”

“Now, in these remarks, there are, in my view, several objectionable features. 1. ‘The believers in Spiritualism do not explain the matter thus. Some of them may, but there is nothing in my knowledge that warrants the imputation upon us all. Yet the language is ‘The believers,’ as if we all agreed in the explanation. 2. The explanation displays great ignorance

* This explanation is not ours, but forms part of the letter from the American correspondent of the *British Journal of Photography*.—ED.

of the phenomenon of spirit-seeing, and to those who are familiar with that phenomenon it is simply ridiculous. 3. It is in a great degree unintelligible, and so far as it is understandable, it makes a greater draft on our credulity than do the photographs. And here arises a great difficulty, that we have had to encounter from the beginning. We blame such men as Faraday and Brewster, *et id omne genus*, for the absurdity of their solutions of the phenomena, and for the amount of credulity which their solutions demand. Yet we are all the time doing the same thing. We complain that they jump to conclusions without taking pains to become acquainted with all the facts. Like Faraday's explanation of the table-tipping, as produced by the action of the super-imposed hand, and which was utterly refuted by the fact that the table tipped without mortal contact. And yet the advocates of our belief are all the time doing the same thing, and hurting the cause by explanations, which only a little more knowledge would at once show to be absurd. Zealous converts seem to think that they *must* explain the phenomena to have their account of them credited. Early in my investigations I was often disgusted, and sometimes almost driven away by explanations, which even my limited knowledge of science once disproved. I asked myself then, and I still ask, why cannot you be content to state the fact, of which from knowledge you can speak, and confess what is true as to the cause of the fact that you do not know anything about it? Now, we *know* the rappings are a reality, and not either collusion or delusion; but we do *not* know how they are produced. So we *know* of the table-tippings, the strange fact that inanimate matter moves without mortal contact, and displays intelligence; but we do *not* know the *causa causans* or even the *causa sine qua non*. So as to the spirit photographs, we have reason to believe that pictures have been and can be taken of persons who are dead, and of whom there is no likeness on earth, but we do *not* know *how* this is done, and it is not wise to assert that "the believers in Spiritualism" assume that they do know. It is far more discreet and certainly more honest, to confess our ignorance frankly, and not to fetter truth in her progress with unnecessary absurdities.

"The believers in 'Spiritualism' do not know the causes of the raps, or of the table-tippings or the spirit photographs, but they are taught and believe that they are in accordance with laws that may yet be discovered by us, and that they will be thus discovered as soon as facts enough are gathered, to enable a sound opinion to be formed by instructed and scientific minds. But facts enough are not yet gathered for that purpose, and it is far more becoming for us to pause before we hazard what at best must be mere conjecture.

"The conjecture of your correspondent, and which he announces as the explanation of 'the believers,' is as easily refuted as Faraday's solution of the table-tipping was, and he would know that, if he had any intimate knowledge of spirit-seeing. Ordinarily, spirits are not seen by the external visual organs, for they can be as well seen in the dark or with eyes shut as in the broad daylight and with the eyes open. I have tried this often; but this is not always so. They are sometimes seen by the usual organs of vision, as we see a horse, or a house. Just as tables are moved without mortal contact as well as with it. Now, I desire to know why, under such circumstances, any one will venture to say that 'spirits cannot impress their own image on a sensitive plate;' and what authority we have for saying that that which can be made visible to us in either of the modes of seeing that I have mentioned, cannot be thus impressed on the camera?

"In modern times, we know a good deal more of light than they did in days of yore; but there is a vast deal yet to learn, and until more is learned, we cannot venture on these explanations without real danger. See how many questions are yet to be answered before we can thus venture. For instance: By what light is it that the spirits see when they revisit the earth? It is not by the light of our sun, our gas, our fires or our lamps. We know that that light embarrasses rather than aids them. I have tried many experiments on that subject. I once ascertained that of two pictures hanging side by side on my wall, the spirit saw one and not the other. Of course I asked why this was so, when my gas was throwing its light equally upon both. So I have ascertained, that at times, the spirit communing with me, has seen nothing at all, though my room was at the time well lighted. So I have known them not to see the spirit standing at their side at the time of talking with me, and who was yet visible to me. So when, as we are told, they at times go to an immeasurable distance from us, far beyond the reach of our sun, or our fabricated light. By what light do they see? And are our sun and our fires the only source of light in the vastitude of creation? And, if such is the only source, do we yet know what the power of that light is? These are questions of most profound interest, and it is necessary that we should have an answer to them, before we can pretend to explain the facts we witness. They have occupied my attention a good while, and I have collected many facts bearing upon their solution. I have never given these facts to the world, because I had not enough to warrant a conclusion, and because my knowledge of science was so scanty. But I have earnestly desired to enlist men of science in the investigation. I have, therefore, often in my publications urged—but in vain—upon scientific men that

they should investigate. And it has been to me, one of the strangest features of this whole matter, that men, who claim to lead in matters of science, like your Faraday and Brewster, and our professors of the Buffalo College and the Harvard University, should refuse to investigate, and yet venture to condemn without investigation. It seems to be as true now as it was of old, that it is out of the mouths of children that we are to receive wisdom, and not from the great or the learned of the earth.

“This subject of spirit likenesses, is not a novelty with us, though now for the first time attracting public attention. Three or four years ago I received from the vicinity of the Mississippi, several daguerreotypes purporting to be spirit likenesses. They were very crude, and anything but attractive; but they were interesting as a beginning. The parties who took them were directed to send them to me, and I was told by the spirits that they were first efforts of the spirits at a result which they were confident they would be able to attain. I waited with patience for that result, and it seems now to have come. If it has in reality come—and I see no cause for our being in a hurry to say that it has—then it is of vast importance. For if we can thus take the likeness of him who has passed through death, it is stronger evidence that we do indeed live beyond the grave, than all the reasoning that has ever yet been presented to man. You may ask, Why under such circumstances I have been so silent on the subject? I wanted first to be sure of my facts. I saw so much credulity and fanaticism among believers that I was warned to be cautious. I found that spirits often in their zeal promised what they could not perform. And I was confident in the result, if I would but wait; for, from the beginning I have seen that this whole movement was guided by an intelligence and wisdom, far beyond what this earth could produce; for what earthly intellect could ever have devised a scheme, whereby in one short decade, millions of people could have been brought into the reception of a new faith.

“What we want most now, and have all along craved, is an investigation by instructed and scientific men, and it seems to me that such a course would be far more worthy of them, than that to which they are so wedded, of rashly indulging in speculations, at which even the children among us, in their superior knowledge of the facts, smile in derision.

“There is another topic connected with Spiritualism, on which, also, we require the aid of scientific investigation. I allude to what may be termed a Spiritual Telegraph, whereby I can sit in my room in New York, and converse with people in Boston; or whereby I can receive news of a shipwreck at sea, several days ahead of the ordinary means of communication; or whereby sitting in my room here, I can receive information of

events occurring at Sebastopol, which thirty-five days afterwards the usual channel of news confirmed to have been correct.

"These things have occurred, and that within my own knowledge, and they show that it is possible to have such a mode of intercommunication. It is not more extraordinary than the magnetic telegraph, and all that is wanting is what that mode of intercourse obtained, namely, a wise and considerate examination of the facts and of their consequences. This cannot be accomplished by any one mind. It requires the aid of many, and to have very many observations recorded. How many interesting discoveries have been made in astronomy within the last hundred years by this very mode of directing many minds to the subject! In the meantime, let those of us who have knowledge enough upon this subject, to believe that these things are possible, be content with and faithful to our part of the work, that is, to observe cautiously what occurs, and to record fearlessly what we behold, and leave the result to time, without retarding that result by speculations, which at most but display our ignorance, and deter others from joining in the pursuit of knowledge. I say these things to you, because your columns impute to 'the believers in Spiritualism' a notion on this subject, which I for one do not entertain, and which seems to my knowledge of the subject to be very absurd, and cannot but be injurious. We have thus far got along very well with the assaults of unbelievers. Let us now beware lest we get wounded in the house of our friends.

"When the subject of spirit photographs was first spoken of here, an article appeared in one of our most influential journals professing to solve the mystery. In an answer, within a few words, I shewed that the solution did not touch the mystery; and I stated what the true question was, and asked a solution of that. I never received a word of answer. I then went to the artist who professed to have hit upon that solution, and asked him, as I have asked several others engaged in the same business, two questions, which, in my view, are very pertinent. First, the spirit image in these pictures always appears to be transparent. We see material objects through the image. Material objects which are behind what professes to be the spirit are impressed upon the picture as well as the spirit is. It is thus that spirits always appear when seen by us. They are transparent and we see material objects through them. Now my first question to the artists has been, 'Have you ever done that?' 'No,' is the answer. 'Can you do it?' They have answered me that they thought they could. I have learned from some of them that they have tried to do it, but I have never yet been able to hear of an instance in which the thing has been done, except in the genuine article.

“My second question has been, ‘Can you produce the picture of a person who is dead and of whom there is no picture on earth?’ That is what this Spirit Photography professes to do. That is the real marvel of this whole matter. And I have never yet met an artist, of whom I have asked the question, ‘Can you do that?’ that has not answered, ‘No, nor can any one else.’ Thus the whole thing is resolved into a question of fact, in respect to which every one will form his own opinion upon the evidence before him. If, guided by prepossession of any kind, a man will not look at the evidence, his opinion is not worth much to himself or any one else. If he cannot receive the evidence, he is to be pitied, for he is verging on insanity—and the strongest evidence of the presence of that mental malady is always the inability to receive and to weigh evidence. If the evidence comes too imperfectly to be able to work conviction, we have but to wait till more shall arrive, and it will most assuredly arrive in due time if it be a truth. And it becomes us all, to beware how we jump too hastily to a conclusion, and how we indulge in explanations which cannot bear the test of the closest scrutiny. There is one thing that is as true of Spiritualism now, as it has been from the time of its first advent among us, and that is, that it demands and deserves the utmost scrutiny to which the human intellect can subject it.

“J. W. EDMONDS.”

A CLERGYMAN'S VIEW OF SPIRITUALISM.

I AM a clergyman of thirty-eight years' standing in the Established Church, and have been a firm believer in what is commonly, though most incorrectly, called the supernatural. I have that firm faith simply because I believe the Bible; and how any one, professing to reverence that sacred book can deny, as so many do, the possibility of any spirit manifestation, or spirit agency in human affairs, has ever been to me matter of profound astonishment. At the same time I am not what you would call a “Spiritualist,” for I have doubts—strong doubts—of the lawfulness of seeking (at least habitually) those manifestations, now so common; especially by means which to me seem very like incantations. I confess, however, I have felt my “spirit stirred within me” at the way in which this highly interesting and solemn subject is treated by certain reviewers, and I often ask myself, “Are these men Christians or heathens? or, can the sacred name be allowed to them in any—even the lowest sense?” I do not like to answer such

questions in the way I think and feel, lest I should appear uncharitable; but of this I am persuaded, that if those writers only knew the contempt and disgust with which their profane scoffs and witless jests are regarded by the thoughtful portion of their readers, they would, at least, be more careful and choice in their modes of expression.

Though not a "Spiritualist" (in the modern sense of the word) I can, I trust, discern what is really good in those from whom I am obliged conscientiously to differ; and that "Spiritualism" so called, both has done, and is doing a vast amount of good I most readily and gratefully acknowledge. What I say now, I have not hesitated to say many times from the pulpit—"I infinitely prefer the credulity (if we must so term it) of the honest and earnest Spiritualist, to the hard, dry, contemptuous self-sufficiency of the Materialist. For the one there is hope—he has the 'root of the matter' in him, and he may be led on to better things, and guided unto the *whole* truth. But for the other there is no hope, save in the miraculous efficacy of that grace which he so ungratefully derides."

My doubts, if you will kindly allow me to speak plainly in your pages, of the tendency of Spiritualism, as well as of the lawfulness of habitually seeking its manifestations, have been increased by the too evident ignoring (not to say denial) by its advocates of some of the cardinal doctrines of our faith. I instance, for example, the doctrine of the Resurrection, which, I perceive, is very slightly spoken of in many of their publications; and yet how prominent a doctrine of the New Testament it is, I need hardly say.*

The "spiritual body" is another instance. It seems to be looked for by "Spiritualists" as to be received immediately at death (or what we call death), and as being the common property of all, both good and bad alike. Whereas no one of candid mind can read the 15th chapter of 1st Corinthians without perceiving that the "spiritual body" is not to be until the Resurrection; and

* [The motto on our title-page should tell better what we are inquiring into, and of which the physical manifestations form so small and comparatively unimportant a part. We do not *seek* these manifestations, either habitually or otherwise, nor do we recommend others to *seek* them, excepting for the purpose of observation and experiment. As to the doctrine of the resurrection at some distant day, with an abeyance of rottenness in the grave, the manifestations shew clearly that there is no such abeyance, and that the departed spirit is fully alive and in possession of its spiritual body, and of all its faculties and identity, and in no need of the distributed gases which once formed its earthly covering. This is a matter of fact, which we respect above doctrines. And so of the spiritual body and its eternal life or immortality. We know that there is a spiritual body for all, from the very nature of the external body, which derives its form and force from it, but we cannot prove the question of its immortality until the end of eternity, or until its life shall have sooner ceased. The *life* spoken of in John does not mean existence, but the true life which is holiness.—ED.]

that it is the peculiar privilege of those only who are Christ's: "Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor., xv., 23). Also, I observe in all your books, that the fact of the soul surviving the body (a fact we knew already from Scripture) is universally taken as full proof of its immortality. But this is a manifest *non sequitur*; it by no means follows that because the soul outlives the body, it must therefore live for ever. Such is not the doctrine of the Bible, which everywhere sets forth "eternal life" as the special "gift of God" to those that believe and obey His Son, and to no others. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." (1 John, v., 12). For these, and other such like reasons, I have strong doubts of those spirit manifestations, and am disposed to view them as inevitably leading to that "demon worship," which, as I read my Bible, is to characterize the Apostacy of the last days (1 Tim., iv. 1, and Rev. xvi., 13, 14). But of the facts of those manifestations—as detailed by so many highly respectable and credible witnesses—I entertain not a shadow of doubt. I am therefore, so far as the facts are concerned, an impartial witness; for, if I have any prejudice, it is against and not for the manifestations in question; though, I trust, in a very different spirit, and on widely different grounds from the profane scribblers above alluded to.

If this should fall into the hands of any of my brethren of the same ministry, I respectfully and earnestly intreat them to beware how they speak and act in this matter. We are in the actual presence of a tremendous power, which is surely and rapidly developing itself in our midst. It is our special duty to ascertain what and whence that power is, to thoroughly investigate those alleged manifestations, and if there be good in them, to make free use of that good in our ministrations; if there be evil, to point out wherein that evil lies, and guard our flocks against it. I have done this myself, and if you deem it worth insertion, I subjoin a brief account of my own experience, for the guidance of others of my brethren, who may be disposed to follow my example. For obvious reasons I withhold my name from the public, but give you free permission to reveal it (though in truth little known and of no weight) to any serious enquirer. A reference to the *Clergy List*, will satisfy them of my identity.

Some years ago, I read the pamphlets of Mr. Godfrey of Wortley, near Leeds, and having an opportunity, I tried the same experiments with similar results. I must say, however, that I entirely repudiate the harsh spirit in which his experiments appear to have been conducted. Even the *fallen* angels should not, I think, be addressed with the stern and harsh severity, with which he accosted those wretched spirits, whom he

seems to have summoned into his presence. I bethink me, that even "Michael the archangel when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude ix.)

I happened very lately to mention these former experiments of mine to a brother clergyman, and he replied that he did not doubt my word, but that he could not (was not able to) believe unless they were witnessed by himself personally. We agreed to test the matter, and, in company with a respectable neighbour (a layman), we did test it—three of us, alone, in the retirement of my own study. We began by reading a chapter in the Bible, and some serious conversation. We then laid our hands upon the table; and, in a few moments it began to move, bowing gently and gracefully (if I may so speak) to each of us in succession. This we were told was by way of salutation or embrace, and that the spirit influencing the table was that of my dear deceased wife, whose portrait hung immediately over the spot on which we were standing; for our experiments were, for the most part, tried standing, with the tips of our fingers barely touching the table. Various movements—most irregular and extraordinary—then took place, and the table lowered itself very gently, but very decidedly, to the floor, and slid along on its side, feet foremost, to the door of the room—actually clawing at it like a thing of life, as if wanting to climb up to the door handle. We removed it back to its former position, but it did the same thing again, and repeated it several times. We could not in the least conjecture what this was for at the time; but I am now aware of the reason, and a very curious, and let me add, a very affecting reason it was—though being of a private nature, I do not choose to reveal it thus publicly. Our respective ages—known only to ourselves individually—were rapped out, and in each case correctly, even to the month. The alphabet was called for, and to shew that there was no deception, the stranger, for a considerable portion of time, was seated at a distance apart, and at another table—there remaining at the table operated upon only my brother clergyman and myself, when the answers went on just the same as before. I was directed (by the raps) to take pencil and paper, and, with those and my hand and arm resting on the table, there was spelt out the name of another very near and very dear relative of my own, and also one of my friend's relations. I can only say that I felt the pulsations of the table, under my arm resting upon it, as plainly as I could feel anything, and that there neither was nor could be any trick, deception, or delusion. The answers, in the case of my friend, were most curious. The name spelt out he could not at first remember; but he did at length recollect that he had a near

relative of that name residing abroad. He requested me to ask where, and I, not knowing, did. The answer, "India," was correct. My friend then requested me to ask in what Presidency; and accordingly I (knowing nothing whatever of the individual or his history) was answered "Bengal." This also was correct. Various other questions likewise, respecting the same individual and his family, were correctly answered. *All* these particulars were confirmed *a few days after* (that is last week), by a letter from India received by my friend. We were also informed that he would arrive safely in England, which yet remains to be seen.

In fairness, I should state that the table moved as freely with the Bible on it as when not thereon; and that when questioned whether love was felt for the sacred volume, the table—or whatever it was by which the table was moved—replied most energetically in the affirmative. But I must also add that when tested by 1 John, iv., 1—3, "Do you believe that Jesus Christ is come in the flesh?" the answer was "No."* I feel bound, however, to say that I was not so well satisfied of the distinctness of this last answer as of the others. I may have mistaken it, and therefore I intend to try again when I can get an opportunity. I may mention that we were told by the table that these movements were made by electricity, that is, as I understood it, by means of electricity. If this be so, and that the electricity or *vis vitæ* (or whatever else it may be called) is on such occasions abstracted from the operators, I can confirm it by my own experience, for I know that I felt most unusually and unaccountably depressed, and weak as a child, for several days after.

Many other very extraordinary things occurred upon this occasion, but these are enough for my present purpose, which is chiefly to warn my brethren in the ministry to beware in what spirit, and on what grounds they oppose themselves to this movement; for if they join in the senseless outcry of "humbug," "delusion," and "imposture," then assuredly they, of all other people in the world, will be most answerable for its onward progress. On it will go in spite of all such foolish and senseless outcries, if not all the speedier on their account; and, whether it be for good or for evil, all those official instructors of the people who now hark in with such opposers, will be driven ere long and altogether, from the office of teachers by being left without any one to teach.

Though still myself of the same opinion as to the ultimate results to which the whole movement is tending, I must honestly

* [The true translation is, "And every spirit that confesseth not that Jesus is the Christ come in the flesh." The most evil spirit might confess the plain fact that Jesus Christ came in the flesh. There is a great and obvious distinction.—Ed.]

confess that from my own recent experience, as well as from that beautiful and exquisitely touching chapter, "In Memoriam," of Mr. Home's book, I think much more favourably of it than I did before. Whilst the movement remains under the guidance of such leaders as it appears to have, there is every hope that it will continue to do good; but so soon as the leadership passes into other and rash hands—as it inevitably must, and is indeed passing at this moment (witness the so-called "expurgated" edition of the Scriptures, now being put forth by the Nottingham "spiritual circle"*) it will, I greatly fear, wholly change its character and degenerate, as I said before, into "demon worship." So far as the movement goes to overthrow the hateful tyranny of Materialism, and the "profane and vain babblings, and oppositions of science falsely so called," spoken of by St. Paul (1 Tim., vi., 20), I, for one, heartily wish it all possible success.

I believe I may add with truth, that the number of thoughtful persons—both lay and clerical—who would as heartily join with me in that wish, is vastly greater than is at all supposed; only they are withheld, by false shame and fear of ridicule, from expressing their real sentiments.

X. Y. Z.

MR. HOME AND THE CRITICS.

ALONG notice of Mr. Home's book appeared in *The Times* of the 9th April, and which is in strong contrast with the foolish bigotry of the *Athenæum* and other papers. Of course, being a commercial paper, *The Times* recurred, though gently, to its old wish to ascertain, through a medium, the price of consols a month hence, in order that it might be thereby enabled to pick the pockets of those of not so advanced a faith as themselves; but with this exception, the article was a fair criticism of the outside of the physical manifestations. As to the real nature and value of the enquiry into spiritual laws, neither *The Times*, nor any of the other papers appears to have any idea, but it is noteworthy that the whole discussion has been made to turn, aye, or nay, upon the question of the lowest forms of physical manifestations. This is a sufficient proof of the extreme ignorance of the literary and scientific world, even in its own domain; because not only literature is full of spiritual instances, but also the modern facts being of constant occurrence, science ought not to be able or

* [This insanity has nothing to do with Spiritualism, and has no influence or importance excepting to the persons concerned. As to "demon worship," we insist on nothing so strongly as that nothing should be received excepting on its own intrinsic merits and truth, and that spirits out of the flesh should not be more believed than spirits in the flesh. The worship of either class is ridiculous. Ed.]

willing to deny them with such abhorrence as it foolishly shews. Mr. Howitt's work covers the literary side of the question, and Mr. Home's the physical side, and the press has been equally furious and ignorant about both. Well, we must quietly labour on till they are convinced or silent. The most prominent are having their falsehoods quickly exposed. Mr. Hepworth Dixon's Florentine tales and reminiscences are put down by Mr. Trollope's letter, which he was obliged to publish in his own columns. Mr. Holt Hutton, the editor of the *Spectator*, having attacked the date of the wonderful story of Gregoire, in Mr. Home's book, as a means of getting rid of the astounding facts narrated in it, was answered by Mr. Home, in a letter which passed to him through the hands of the gentleman to whom the facts occurred; but this fact Mr. Holt Hutton found it convenient to conceal from his readers. Mr. Lowe, of the *Critic*, after his recent exposure in having wantonly denied that he applied to Mr. Hall, of Bow-street and of Scotland-yard, against Foster, does not require any further notice from us. Mr. Dickens and *Punch* both steer ominously wide of the fact of their own sons, Dickens and Evans, having witnessed and been not only satisfied with but much frightened at the manifestations. We invite again the parents not to ignore this fact which makes it a matter of character for them, as truthful persons, to face with frankness and honour. Mr. Oxenford, of *The Times*, is the author of the silly burlesque, called *Twenty Minutes with a Medium*, now being performed by Mr. Yates and Mr. Power, and on Good Friday last he and Mr. Dickens attended the private rehearsal, and pronounced their verdict of "Very good," upon their own work. The public has pronounced that it is "very bad;" but it is curious that Mr. Oxenford, who was gulled by both Bly and Foster, and came out on both occasions with sensation articles in *The Times*, which it became our duty to expose, should have now appeared on the other side, with our friend, Mr. Dickens, as the writer of a burlesque, to be played by Mr. Yates and Mr. Power. If Mr. Power be questioned by them he could give very convincing testimony that it is not all a burlesque. This we happen to know; and it shows how dangerous is the ground on which these literary gentlemen are treading. A review appeared in the *Morning Herald*, and in the morning and evening editions of the *Standard*, of the 4th April, which is remarkable for its fairness and moderation. It is the most favourable, perhaps, which has ever appeared in our Press, and shows a honest appreciation of the facts, and a desire for further knowledge.

Mr. Home having left England for the south of France, has addressed the following letter to *The Times*:—

"SIR,—Allow me to thank you for the generous criticism of

my book which appeared in your columns on the 9th of April. I do not censure any one for a want of belief in the strange phenomena which occur in my presence; but I do consider it unfair when the critics write to condemn a book which they have not even taken the trouble to read. One writer kills my child, another my father, and a third calls me an American. The *Spectator*, as you justly say, discovers a mistake in the dates as I gave them. I at once wrote to the editor, giving him the name and address of the gentleman to whom the incident occurred, that he might ascertain how the mistake had arisen. I then wrote to say that I had seen the gentleman, who had just returned from the continent, and was ill, but at the same time explained the error as being entirely mine, inasmuch as the fact alluded to actually transpired in the autumn of 1856, and was all the more singular as coming at a time when the strange power had left me. This, also, I explained by saying that the young officer alluded to as the friend of 'Gregoire' became a medium, and this singular faculty remained with him many months. I enclose you, also, the name and address of the gentleman, and only request they may not be published. Still I know Mr. ——— will favour you with any information you may require, and that I will willingly testify to, not only the entire truthfulness of what I related, but will say that I did not make the story nearly so wonderful as it was in reality.

"As regards the other story 'which requires explanation,' I am in the very same position as yourself, and will be only too pleased that it should be 'verified or explained,' I have heard the same story told in so many different forms, and still always related as having occurred to Mr. Monckton Milnes, that I would fain know where such wilful misrepresentation could commence. The incident was a very simple one to begin with. Mr. Monckton Milnes was present at a *séance* where there were seven or eight ladies and gentlemen. I was seated the furthest from him at the table, and during a part of the *séance*, which was in a darkened room, I felt something tangibly material pass over my face. I put up my hand to retain whatever it might be, but it eluded my grasp. This I told to those who were present, and on some one saying, 'I have just been touched also,' I replied, 'Well, why did you not do as I did, Sir, and try to retain it?' Mr. Monckton Milnes then said, 'I have been touched several times, and now I have taken whatever it was. Oh, it is a pocket handkerchief.' The question then became general as to whose it might be, there being two or three either on the laps of the ladies or else on the table, but we could not then ascertain to whom the handkerchief belonged. The *séance* continued at least half an hour after this, and when the lights came the handkerchief chanced to be mine. Now

I would like to have it explained how, by any possibility, I could have stretched out my arms sufficiently to enable me to touch Mr. Monckton Milnes, he being, as I before said, the furthest from me at the table; and, even if I did, why could I not as well have taken one of the handkerchiefs which were on the table, instead of taking my own? the simple fact of the handkerchief being mine proves nothing to my way of thinking. How did it get over his head when the slightest movement I made could not have failed to be observed by those seated next to me? It has not been my lot to have to deal either with fools or mad people, and if, after 13 years of public life, the greater part of which time I have spent with those who watched my every action suspiciously, anxiously hoping to discover some material means whereby all these things could be accomplished,—if after all this, any persons will come forward and state an instance where they, and those present with them, proved me to be an impostor, I will abide by their decision. It must not be by any *one* person, for the simple reason that my experience has been peculiar in this respect. I have found people who, to sustain a preconceived idea, would not hesitate at the most gross untruths in vindication of their ideas. To prove this I have only to allude to a story told in the *Critic* of this month, where it is related of me as arguing that a purported message from a spirit could not be otherwise than true, as it was my father's spirit who was speaking. My father is alive and well, and the whole story is without even a syllable of truth. Why does the 'gentleman (?)' who related that story to the *Critic* not come out and give us his name?

"These things are too serious to be treated otherwise than with candour. The mere fact of calling a man hard names does not prove him to be deserving of them. Let every man prove his position, and if 500 names of men of rank, men of good and sound judgment, and men well known for their truthfulness,—I say if these can be taken, then is my position proved, at least as being guiltless of ever having deceived them. There must be no 'conjectural' imposition, for these conjectures carry men too far from simple truth. The newspaper reports of my having made a large fortune by my powers are simple fabrications or 'conjectures.'

"The only good I have ever derived from 'the gift' is the knowledge that many who had never believed in a future existence are now happy in the certitude of 'the life to come.'"

I have the honour to be Sir, yours most obediently,

D. D. HOME.

Château Laroche, par St. Astier, Dordogne,
France, April, 13."

MR. TROLLOPE'S TESTIMONY.

THE following is the letter written by Mr. Trollope to the *Athenæum*, in answer to the infidel article of Mr. Hepworth Dixon. It contains a quiet rebuke which Mr. Dixon well merits, and we hope he will be more careful in what he says on this subject for the future.

“ Florence, March 21, 1863.

“ I have not seen Mr. Home's book entitled *Incidents in my Life*, but having read in the *Athenæum* for March 14, that I am named as one of ‘the godfathers who appear in these pages to accredit his proceedings,’ and considering that this leaves me and the readers of the *Athenæum* in uncertainty as to what the facts are to which I am called to bear evidence, I think it well to state, with the utmost possible brevity, what I can testify, and the limits to which I wish to confine my testimony.

“ I have been present at very many ‘sittings’ of Mr. Home in England, many in my own house in Florence, some in the house of a friend in Florence. I should have been present at other sittings in the house of that friend had it not been that I was requested by Mr. Home to withdraw and absent myself for the future, in consequence of having expressed doubt and incredulity respecting a certain ‘manifestation,’ the details of which are curious, and would be worth giving were it not that they would occupy too much space to be permissible in this letter.

“ I divide for brevity sake, all the phenomena into *physical* and *metaphysical*,—a division which, if not strictly philosophical, will be sufficiently understood by those who have been present at any of these or similar sittings.

“ My testimony then is this. I have seen and felt physical facts wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain. I have witnessed also many *very surprising and extraordinary* metaphysical manifestations. But I cannot say that *any* of those have been such as *wholly* to exclude the *possibility* of their being deceptive,—and indeed to use the honest word required by the circumstances, fraudulent.

“ This is my testimony reduced to its briefest possible expression.

“ If it be asked what impression, on the whole, has been left on my mind by all that I have witnessed in this matter, I answer, one of perplexed doubt, shaping itself into only one conviction that deserves the name of an opinion, namely, that *quite sufficient cause has been shown to demand further patient*

and careful enquiry from those who have the opportunity and the qualifications needed for prosecuting it; that the facts alleged and the number and character of the persons testifying to them are such that real seekers for truth cannot satisfy themselves by merely pooh-pooing them.

T. ADOLPHUS TROLLOPE."

"P.S. I may add, to prevent erroneous inferences, that I never saw anything of what, for brevity, may be termed professedly supernatural (so to speak) substances, such as 'hands' or the like but only professedly supernatural movements of natural substances.

A PARAGRAPH has been going the round of the press, which would be amusing had it not become almost a painful task to expose the falsehoods with which the editors are so constantly hoaxed, if even they do not manufacture them for themselves from other motives. In many of the recent reviews there are as broad statements of facts by the reviewers, and which are as entirely false as the following:—

"MR. HOME AND PROFESSOR MAURY.

"Mr. Home made another trial of his skill lately at the Tuileries, at which Professor Maury was present. None but the male portion of the Emperor's guests were present at the *séance*. His Majesty, who has been busily studying the question for some time past, had noted down several questions to propound to the mighty magician. In no one case were the proofs of power successful, and the result of the sitting was unsatisfactory enough to give, for the moment, entire *gain de cause* to Maury, who professed to have discovered the secret. The table rose, the candelabra flew from one end of the room to the other, the ponderous Chinese Joss of solid bronze slid, as it did once before, across the carpet as though it were skating on ice, and yet the experiment upon it in the latter case was conclusive enough of the immobility of the figure, and the deception practised on the eyes alone. [fudge]

"As soon as the displacement of the Joss was proposed by the Emperor, Professor Maury slid beneath it a page from his *calpin*, which must of necessity have moved had the weighty bronze but stirred one line. After the monster had been seen to slide across the carpet and regained its place, Professor Maury drew the page from beneath it—unsullied, uncrushed, exactly as he had inserted it but a minute before. And yet he declares that he himself was among those who beheld, and with the most amazement too, the steady progress of the bronze towards the fireplace, and even now cannot get over the perplexity he

experienced on beholding it turn around on reaching the fender and slide back to its place behind the door. Home, they say, has no idea himself of the power by which he acts, and experiences quite as much perplexity as vexation at beholding the new obstacle thrown by the erudition of Professor Maury in the road to success he was treading so gallantly a little while ago. [fudge]

THE HEALING POWER.—DR. J. R. NEWTON.

THE article in the March number of the *Spiritual Magazine*, giving an account of the wonderful cures made by the excellent curate of Ars, finds a parallel to-day in our country, and I presume in England also, in persons of strong physical and magnetic powers, especially when refined and elevated by pure morals, and a proper observance of the physical laws. I have met with several whose experiences are exceedingly interesting, as illustrating the laws of life and health and the wonderful power which one human being exercises over another. One of the most remarkable of these persons is Dr. J. R. Newton, of Newport, Rhode Island: his history would furnish a most interesting biography. The doctor was born in Newport in 1810, his early education was limited, but he was noted for possessing strong mental and physical powers. He engaged early in life in mercantile pursuits, and was successful in acquiring, and equally so, as he declares, in losing considerable fortunes at three different times.

Being naturally of a benevolent character, he was led to seek to relieve suffering, and thus he discovered that he possessed a peculiar power for removing pain, and curing disease.

In 1858 he was induced to devote most of his time and attention to the subject of healing. He found that many things which were done by the medical profession were injurious, and he says that sometimes it is only necessary to reverse their practice in order to obtain success: thus, for instance, in rubbing the limbs they direct the movements to be made towards the extremities; he invariably reverses this, especially in cases of weakness and paralysis, and gives as a reason that the circulation is already feeble, and that by the former process you impede it still more, whilst by friction towards the body the venous and capillary circulation may be much accelerated. Instead of applying cold to the head and other parts of the body, he usually directs warm applications.

I find, on an examination of his system, and witnessing its effects as applied to more than a thousand patients, that he embodies three systems that are more or less common; first, psychology, or the influence of the mind over the body and other physical substances; second, magnetism, which he possesses in

a very great degree; and third, the system of Ling, of Sweden, known as the Movement Cure. The doctor is a graduate of the Penn Medical College of Philadelphia; he has been practising in several of our large cities, and in little more than four years has treated more than seventy thousand patients.

It is not the peculiar system alone of any physician that gives success—a man may have all the learning in the world, he may have graduated with the highest honours, and still fail at the bedside. All successful practitioners become more or less routinists, they find that certain simple remedies in their hands are adapted to a large class of cases. It is not the medicine alone, but the man, and the manner in which it is used, that is the secret of success.

Dr. Newton has been peculiarly successful among those cases which seemed to be incurable, such as paralysis, curved spine, hip-joint disease, dropsy, &c. Everywhere his rooms are crowded with patients, eager to receive his treatment. He has in his office, several hundred crutches, a great number of old spectacles, and splints and bandages of various kinds, that have been left with him by those whom he has cured.

The Doctor is a short stout man, with a large and very evenly balanced head, and an exceedingly strong and well developed muscular system; and he manifests great energy and activity, combined with a high degree of sensitiveness. He has a peculiarity of being able to detect many diseases as soon as he comes into the presence of a patient, and in these cases he will tell both the disease, and the peculiar habits of the individual. A singular instance of this occurred a short time since, in this city. A poor woman brought to him a child afflicted with epilepsy. Before laying his hands upon it, he remarked to her, "I perceive that a chicken has had something to do with this child's disease, before its birth." The mother burst into tears, and said, "That is true; just before my poor child was born, I went down to the cellar, and was very much alarmed by a chicken which had got there; it flew at me, and I was so frightened that I fainted away; and when this child was born, it was deformed as you see. It has a very narrow chest, and it has always had fits, in which it moves about very much like the fluttering of a chicken." The woman was a stranger to the Doctor. The child, I am happy to say, was much relieved by his treatment.

The Doctor has received many testimonials from his patients. I send herewith a few cases that I know of, and his photograph.

HENRY T. CHILD, M.D.

634, Race Street, Philadelphia.

March, 1863.

[Dr. Child appends a list of seventeen cases, attested by the affirmations of the patients. Some of them appear to be of almost a miraculous character.—ED.]

NEW CONNEXION SPIRITUALISM.

In the *Methodist New Connexion Magazine*, edited by Dr. Cooke, for last month, at page 265, we find an interesting case reported by T. Mills. It forms part of an obituary notice of Mrs. Thomas Burley of Wolverhampton, who is stated to have been "converted in her youth during a revival."

"Sometimes during her long illness Mrs. Burley was for periods of thirty or forty minutes in a state of insensibility to the outward world, resembling sleep, but from which she could not be awakened. At such times she often spoke as if conversing with her deceased mother, and as though her mother were in heaven, and desired that she should rejoin her; and gave utterance to many ecstatic expressions. Upon the return of consciousness she was often vehement in her praises, and would call upon her husband to be a helper of her gratitude and joy. She rejoiced daily and hourly in the full assurance of hope. Her joy was full." Her biographer adds in a postscript:—"After much hesitation, I have resolved to make an addition to the above brief account of our late friend, Mrs. T. Burley, by stating a circumstance which has deeply affected many in this place. On the morning of Mrs. Burley's death, a youthful nephew of Mrs. B., together with a youth of about his own age, in the employment of his father (a leader, local preacher, and circuit steward), having foolishly resolved to leave their homes and go to sea, set off at a very early hour for Liverpool. They walked to Wellington—a distance of about twenty miles, and stayed there for the night. Several hours after their departure she died; but they had no idea when they departed of her death being so near, or, indeed, that she was in a dying state. At about two o'clock of the following morning, our young friend startled his bed-fellow, and the family of the house in which they slept, with loud cries of alarm and distress, persisting that he must instantly return home. This, however, was prudently forbidden, at such an untimely hour; but the statements of the youthful wanderer excited every one, as, if believed, they well might. It appears that as he lay, Mrs. Burley, his aunt, appeared to him. Whether he was awake or asleep, he cannot say; but he was conscious of being partly surrounded with bed-curtains. She presented a most radiant appearance to him—the curtains were turned aside, and she stood before him robed in white, with folded arms, and smiling. She addressed him, and said that she was dead; that she was in heaven, though some might doubt that; that her body would be buried in the cemetery at the foot of his sister's grave; that he must return home and attend her funeral; that he must prepare to follow her to heaven; and thereupon

raised her hand, and with pointed finger, and admonitory look, said, 'Remember!' This vision or dream, began with a brightening light until his aunt appeared. Then other forms of life and glory became distinct, one of whom held a crown or coronet, on a white staff over her head; other winged beings were around, and among them the spirit of the late Mr. Haynes—a deeply pious local preacher, who died about two years ago, appeared in silence, but looking on with a beaming and blissful countenance. The room was full of light, and the very walls seemed to have, as by reflection, a pearly brightness. The scene gradually faded, and she who was the first to appear was the last to disappear.

"This is wonderful, if true; and its truth resolves itself into a question of credibility. Of that none are so competent to judge as those who thoroughly knew the youth, and the effect which has been produced by the event on his mind and character. His aunt had died unknown to him, and she was buried at the very spot indicated, the sexton indicating that spot as one where a grave could be had. The excessive weeping of the youth, his swooning, when the event has been the topic of conversation, his earnestness in seeking the Lord, his allusions to it during the long and dangerous illness which he has since had, together with other corroborations, not necessary to be stated here, have convinced all parties that there was something more than is common in this vision of the night."

HOW SOMNAMBULISM IS TREATED BY LEARNED PROFESSORS.

THE following curious circumstances are related by M. Rhodocanakis in the *Notes and Queries* for March 28, 1863 (No. 65, pp. 244, 245) and I think them well worthy of further publication in the *Spiritual Magazine*, both from their inherent interest and from the way in which somnambulism was treated by the learned professors.

"When in 1856," writes M. Rhodocanakis, "I was studying in a college at Athens, there was in the same class with me a young student from an island of the Greek Archipelago, who, though extremely stupid and unable to learn any lesson by heart, was yet making the best Latin exercises, and solving the most difficult problems of geometry and algebra, which our professors gave to us to make and solve for the day. The professors, though astonished at the correctness of his themes and problems, for a long time forebore to inquire how they could be the productions of a mind apparently so dull. At last, however, the director of the college, suspecting that somebody of a higher

class was doing his work for him, locked him, for experiment, one night, in a room adjoining his own, and told him that he should visit him very early next morning, in order to see if he had solved his geometrical problem. Next morning, according to his promise, the director went to the room of the unhappy imprisoned scholar, and asked him if he had done his task. He answered, 'Yes, but how I cannot explain. Last night, after trying for many hours to solve it, and not being able, I slept, and when in the morning I awoke, and was sorry beyond expression, thinking of the punishment I should receive, O, wonder! as I approached my writing table, I found it already solved, and in my own handwriting.' The director, greatly surprised, immediately communicated the affair to the doctor of the college, who, thinking that the boy might be subject to somnambulism, and that under its influence he was solving the problems and making the exercises, decided to watch his proceedings during the next night. Accordingly, as soon as the young man locked his door, and after reading for an hour, went to bed, he walked into his room from a secret door, and took his seat. After waiting for nearly three hours, and when he was on the point of leaving the room, the boy awoke, lit his candle, began to write, and after half an hour's labour extinguished his candle, and again went to bed. The doctor, after that, retired to his room, and in the morning narrated his discovery to the director and the other professors, who *immediately commenced debating how to prevent the same thing occurring again.* They resolved at last to make known the incident to the *patient* himself; and that not having the desired effect, they decided to put wet clothes on the floor round his bed, in such a manner that when he should arise in the night and walk the room, the cold might awake him. This, *after many experiments,* had the desired effect, and the young man was at length *completely cured*; but he continued to be stupid as formerly, and when anybody asked him afterwards if he ever suspected that, under the effects of somnambulism, he was solving his problems during his sleep, when he found them ready in the morning, he answered that he never believed it, for he was certain that his dead mother, pitying him, and not wishing him to be punished by his professors, came every night while he was sleeping, and solved his problems and wrote his themes, imitating his handwriting in order not to be detected by his professors. This he *still believes,* nor can he be persuaded that he was ever a somnambulist."

Premising that the italics are mine, I proceed to the consideration—first, of the phenomenon itself, which I have understood to be more general than hitherto suspected; second, of the conduct of the professors; and third, of the *cure,* and its probability.

That the surexcitation of the brain is not uncommon, and that

during sleep the mental faculties are found more or less in action, is so widely known that I need not dwell at any length upon the circumstance. That the student, fatigued with his useless endeavours to fulfil his task, retired hopelessly to bed, and, physically fatigued, slept, while the wearied brain continued to labour at the problem, in contemplation of the penalty attached to its non-solution, is credible enough. Also that the phlegmatic constitution of the lad slumbered on, and by the rest thus enjoyed gave temporary vigour and clearness to the brain to carry out the task imposed, is not at all incredible; as we are aware of what singular variations of mental strength both wakers and sleepers are susceptible—many an editor slumbering most comfortably through his leaders and criticisms. Who has not at some time in his life thrown up an investigation as hopeless for the time, with a feeling that at a future time—“*when not thinking of it*”—the correct solution of his problem “*would come?*” Thus much for the facts related. I merely wish to note at the same time that it does not seem that otherwise the student suffered ill effects upon his health from this frequent trance-study.

Readers will have noticed how characteristically the professors “immediately commenced debating how to prevent the same thing occurring again.” Such a fact did not, it would seem, fit into their philosophy or theory of humanity. It might be said that the lad was inflicting an injustice upon his class-mates by this abnormal mode of study; but this objection is easily met by the simple remark that such a mode of producing school exercises could hardly be regarded as competitive. The professors, however, seem to have grown uneasy at such weird wisdom, and so resolved instead of further studying this peculiar phase of mental science, to “scotch the snake,” if not kill it.

How to prevent it happening again! Student must be reduced to dead level of opacity natural to his benighted soul. So wet cloths are spread to damp his feet and rouse him. Independently of their want of wisdom and want of interest in the matter, there is a considerable display of ignorance and cruelty in this proceeding. Had they known anything of the laws of somnambulism as observed by various persons, they never would have attempted a mode of arousing the *patient*, (why *patient?*) which in so many instances has proved fatal to the reason or life of somnambulists. Even wet cloths do not seem to have had an immediate effect, for many *experiments* are mentioned, which though ultimating in the eradication of the faculty, never succeeded in convincing the *patient* himself. Marvellous! though *completely cured*, (*cured*, pray of what?) he continued and continues to assign a different cause for the phenomenon.

Now, as to the *cure*, what harm did the exercise of the faculty

do the student? Would it not have been more profitable to have watched carefully its course, and perhaps utilized it by constantly suggesting more and more difficult problems, until a practical benefit to science might have been attained? This would have been less *cruel* than suddenly rousing the unhappy student into consciousness, (if that ever occurred) and the professors would have done a real service to man's knowledge of the mind's action, and shown themselves tolerant and unprejudiced men. But no! the phenomenon was so strange and weird, that it being fatal to learned professors' theories to account for it, it must be shuffled out of the way, and got rid of.

Is not this a famous illustration of the truth of the observation in the *Count of Gabalis* (edition, 1680)? "Such is the deplorable blindness of this unjust age, that men do still besot themselves with a vulgar report, and will not suffer themselves to be undeceived. A philosopher would have a worthy task to take a survey of all the absurd falsities and chymæras which have been forged, and to give manifest proofs against them. For whatsoever experience, or whatsoever solid reason he might employ, should there but come a man in a square cap and write underneath, *This is false*; experience and demonstration have no more force; and it is no more in the power of truth to re-establish its empire: men will believe this square cap before their own eyes."

Down upon your knees, intelligent public, and perform *Kowtoo* as befits your place in the scheme of society! K. R. H. M.

HERMOTIMUS.

HERMOTIMUS, or, as Plutarch names him,* Hermodorus of Clazomene, is said to have possessed, like Epimenides, the marvellous power of quitting his body, and returning to it again, as often, and for as long a time as he pleased. In these absences his disembodied spirit would visit what places he thought proper, observe everything that was going on, and, when he returned to his fleshy tabernacle, make a minute relation of what he had seen. Hermotimus had enemies, who, one time when his body had lain unanimated unusually long, beguiled his wife, made her believe that he was certainly dead, and that it was disrespectful and indecent to keep him so long in that state. The woman therefore placed her husband on the funeral pyre, and consumed him to ashes; so that, continues the philosopher, when the soul of Hermotimus came back again, it no longer found its customary receptacle to retire into.

* *Plutarch de genio Socratis. Lucian Muscæ, Encomium. Plinius, Lib. VII., c. 52.*

“A FACT FOR MATERIAL SCIENCE TO EXPLAIN.”

UNDER this heading, the *Herald of Progress* gives the following letter of N. P. Tallmadge, late United States senator and governor of Wisconsin, and known to many of our readers from his being associated with Judge Edmonds in his investigations of Spiritualism. Similar facts to those here related by him are by no means uncommon; and if our friends, the doctors in philosophy, who eschew all belief in spiritual agency, can give us a scientific and rational explanation of these and a few other kindred phenomena, puzzling to simple folk, we shall be ready to give them every attention:—

“I have been stopping at Georgetown, D.C., for a few weeks, with a friend, Mr. Raymond. On the first day of January a servant girl, named Catharine, complained of being unwell. She was not confined to her room, but too sick to work. On Sunday, the 5th inst., whilst Mrs. Raymond was in the dining-room, at about nine a.m., the clock commenced striking very slowly, and sounding as much like the tolling of a bell as a clock could be made to imitate it. After it had continued in this way for about thirty minutes, Mrs. Raymond called in her husband. He listened and observed it for a few minutes, and then stopped the vibration of the pendulum. The clock continued striking, tolling, as before—in all about one hour. Catharine, hearing it from her room, supposed the children were at some mischief with it, and came down to see. As she entered the room the tolling ceased, and the clock, since that time, has only struck the regular hours. From this time forward Catharine grew worse. At three different times Mrs. Raymond heard tottering footsteps on the stairs, and she supposed Catharine was coming down; but going each time immediately to the stairs, she saw no one. Repeatedly, during her sickness, Mrs. Raymond heard the street door-bell ring, but found no one there; and repeatedly heard raps at her own door, but no one there. Catharine now sank rapidly, and died on the 16th inst.

N. P. TALLMADGE.

Georgetown, Jan. 20th, 1862.

The above statement is correct of our own knowledge.

J. T. RAYMOND.

R. E. RAYMOND.

PSYCHOLOGICAL EXPERIENCES.

THE facts of what I have termed impressibility are so varied and remarkable, that I despair of doing even slight justice to the subject in the limits I propose to myself. The touch of a person or thing is not only baneful or blessed to an impressible person, but often reveals a series of facts: these facts may be of the mind, or of the physical condition of others; and they may run into the past and into the future. Of the first portion of the subject, the baneful or beneficent impression of persons or things, I will first speak. I do not irreverently associate with these, the handkerchiefs and aprons brought from the persons of the apostles; the venerated relics of saints; and articles worn, used, or otherwise associated with the persons of the departed. Is it not possible that these things constitute a material basis, through which those who have impressed them while living here in the earth life, can more readily approach and influence those who possess them, or are in contact with them, or who lovingly wear them?

The writer of this has made a careful examination of spiritual phenomena, in company with a learned Roman Catholic Doctor of Divinity. There were two mediums, one a Catholic convert, who became such through Spiritualism, the other an honest man, who supposed himself under the immediate influence of George Fox. This D.D. had a distinguished Jesuit for his director, and of course acted with his permission in the matter. The Jesuit father said that "no well-informed person could refer the phenomena of Spiritualism to diabolic influence." He and others considered communicating spirits to be good at times, and at times bad; in fact, they took the common sense view that prevails among those who have faith in the supernatural, that as it takes all kinds of people to make this world, so it takes all kinds of spirits to make up the spiritual world. The diabolic theory of spiritual manifestations, was started among American Roman Catholics, and it had its run like a fashion. O. A. Brownson was one of its fathers. Persons who came into the Romish Church by the instruction of spirits, were abused by *soi disant* Catholics, who seemed, some of them, to have the same right and place in it that the dog had in the manger. This is a condition of things that has now happily passed away with many Catholics, and with many others it has never existed; but so general among them at one time was the opinion that *all* spiritual manifestation among non-Catholics were diabolic, that Protestants have generally supposed that there was no other opinion entertained in the Romish Church. It is now six years since I heard a distinguished Roman Catholic bishop of one of the Federal States of America, express the opinion that Spiritualism was the mighty means that God had

begun, and would continue to use for the conversion of the multitudes who had come to a state of entire unbelief in the Christian faith. Six years ago, I heard a Catholic priest say burning words to those who held the theory of diabolism.—“If devils can communicate,” said he, “will our Lord leave himself without witnesses? Will you limit the power of our Father, and give over these manifestations to demons? I tell you, God will work by these means, and you will yet be obliged to confess that these phenomena are for his glory, and the good of souls.” The care of every Christian to avoid evil spiritual manifestations, should only be equalled by his charity toward those who are coming to faith, and consequently to all good, through these means.

“Coming events cast their shadows before,” may be deemed an expression of poetical license, but facts show an amount of prescience in impressible persons, that fully justifies the poet. A friend of mine, a man of the most entire probity, was twice warned by an interior voice and impression to leave a ship in which he had embarked. He felt compelled in both instances to leave, and against great difficulties. Both these vessels were lost, and only two persons were saved from them. He says, “internal monitions, powerful and vivid impressions caused me to leave these vessels, and to do many things which proved to me by their results, that I was in the guardianship of some higher power. I had no proof to offer to others but these facts, but it was present to my own consciousness that there were spirits or spiritual influences around me, although I was poorly able to form any just idea of their peculiar nature and offices in the economy of life.” I give the experience of this gentleman, because I can vouch for his honesty and truthfulness, as for my own. Though infidels have decided that there is no such thing as special providence and the guardianship of angels and spirits, that it is in fact unworthy of an Omnipotent Being to attend to the wants of poor, ignorant, and not very useful persons; I would like to present facts and deductions, that may cause them to reverse their decision. The first need of these unbelievers is to be convinced of the continued existence of the human soul after the death of the body, then they will see that a human soul out of the body, is as much a human being (perhaps a good deal more so) as when in this world. If change of place to spirits is effected by volition, if they can see our thoughts, purposes, and conditions, then they may see danger near or remote, and if possessed of the to us mysterious power of prevision or prophecy, then they may have still more power to aid us. When the unbeliever is convinced of this, he can see in part the material for special providences. To complete the chain, it may be necessary

that we be so consciously joined to these spirits, that they can impress and direct us, and save us from evil. As proof of this impression upon my friend, and of foresight on the part of his invisible guardians, and also of special providence, I give the following:—August 10th, 1858, he took passage in the cars on the Camden and Amboy Railroad, in the United States of America. He says, “I had entered a car with my sister, and proceeded to the end toward the engine, where we found seats in a good draught of air. I had the *New York Herald* in my hand, and before the cars started, I settled myself to read. I was startled by a mist and darkness before my eyes. The letters all ran together, and I could not read. At the same instant an interior voice said, ‘Leave this seat.’ I looked around—all sat quietly, and I thought I would not be foolish, and I settled myself to read again. The darkness again half veiled my eyes; the letters ran together, and again the voice said, ‘Leave this seat.’ I rose quickly, and said to my sister, ‘Come.’ I was impelled to go back to the last seat in a rear car, where we took our seats, and I felt sure we should be safe. In seven minutes after the car started, our train came in collision with another train. The car in front of us was driven back into ours, like the shutting of an opera glass; four persons were killed in the car in which we first took our seats; the car that was driven into ours stopped within six inches of the seat on which we sat. Every person in our car was killed or wounded, except ourselves; we escaped unharmed.” My friend remarked upon this event:—“If any are foolish enough to believe that there was no guardian care, no special providence in this matter, I must suppose that they will be too foolish to heed the impressions of their guardian angels, and thus have little part in the benefits they confer.”

In giving instances of spirit manifestations through mediums, I must repeat the trite remark, that mediums are like musical instruments; they are good, bad, and indifferent. They are in tune, and out of tune. If a wicked person is a medium, we may expect him or her to be the instrument for bad spirits. With this world and another, our associations must be according to the quality of our own lives. The best mediums, except in rare instances, are hidden from the world. They wish to escape odium and persecution, for they know that though people are not now burnt alive, they may have their reputations terribly roasted, for diverging from generally received opinions and popular sovereignty.

Unreasonable and unbelieving persons often derange the conditions for communication, so that though physical manifestations may continue, nothing valuable or truthful can be obtained. These persons have no idea that certain conditions are necessary

to worthful and convincing communications. They go into circles, demanding impossibilities. If a telegraph wire is broken, we do not expect any message, and a storm may derange the order of the wires. Everybody knows that we cannot breathe freely when choked, that our blood cannot circulate against a ligature, and that the brain cannot be used to think, when a part of the skull is depressed upon it.

A great mistake is made by many persons in supposing that spirits are wiser or better than mortals, simply because they are spirits. This notion is as false as its counterpart, that all communicating spirits are devils. We seek company in this world according to the quality of our own life and character. In the same manner we are associated with spirits. If we are patient and humble, and obedient to the truth we know, we come into relation with good spirits, by a law of life. The conditions for an orderly circle are too often neglected, and the end in view is often defeated in this way. A medium of a high order is sensitive to conditions, and can form a circle as the leader of a band arranges his musicians to produce the best effect. The introduction of an improper person into a circle, gives great pain to an impressible medium. No outward propriety or seeming goodness avails. There is a sense in the medium that detects an unworthy or improper person for the circle, as readily and as surely as rue or wormwood are known by smell or taste. Such persons do not so readily hinder or derange manifestations of a physical kind, but they often cause false communications, and their presence is always more or less prejudicial. We have the testimony of worthy mediums, that there is a feeling of interior rest and satisfaction attending spiritual communications of a worthful character, and that the reverse of this is true with false and evil communications. But to resume my narrative of facts.—I remember a gentleman enquiring in a circle, if there was any news from his home. The answer was, "Your child is ill, and will not recover." He then asked, "How long will it live?" and was answered, "Six days." He learned afterwards that the child was that day taken ill, and at the end of the sixth day it died. I may here remark, that so far as my enquiries have extended, they go to prove that though instances of prevision or prophecy among spirits, are more frequent than in this world, they are still rare. An experienced physician might have judged rightly that this child would die, he might have formed this judgment from unfailing symptoms; but the interior vision possessed by spirits, must, I conceive, be more certain as a rule to arrive at the truth. Perhaps, then, this was a case of judgment on the part of spirits, and not strictly of prophecy.

There are certain prophetic impressions that seem to be

without any data or law known to us: I remember an instance. I had just become settled in a city at much trouble and expense, when it was forcibly brought to my mind, that I would leave the home where I was established in about three weeks. I went to the priest who was my confessor, and told him the prophecy. He said, "Certainly you will do no such thing. You will not have the folly to break up a home, and relinquish a business like yours, when you have just got established." I said, "I am convinced that all this will come to pass, with no action of mine, in three weeks; and you will be one of those who will be most anxious to have me leave." "Will you promise not to go without my consent?" he asked. I replied, "Certainly; you will be the one to urge me to go." Everything turned out exactly according to the prevision.

I could give many instances of prevision both in and out of circle, but so far as my own observation extends, those which have occurred to the individual alone, have been most surely and exactly fulfilled.

I was sitting one day in New York, with a friend of mine who was a medium of great and varied powers. It was just after the loss of the steamer Arctic. A gentleman and a lady came in. The lady seated herself at the medium's table, when a message was spelled out to her by raps, indicating letters of the alphabet, and the name of her husband was given or signed to it. He was an officer on board the Arctic, and had been lost with that vessel a short time previous. She had heard of the loss of the vessel, but clung to the hope that her husband was saved. As his spirit assured her of his death, she shrieked in agony and ran out of the room. Her brother, who had accompanied her, persuaded her to return, when consoling messages and wise advice and directions were given her by her husband, and the clearest prevision was shown as to affairs of business, and directions how to meet each case as it should occur were given the wife. She was instructed and consoled by her interview, and left with a conviction of the reality of life and immortality that she had never before possessed.

In considering impressibility, I have spoken of prevision, which to many may seem distinct from it. To me they are one: to me the soul has primarily one sense, that of feeling, as all rays of light are contained in the white ray. Prophecy, a sense of the presence of spirits produced either by sight, touch, or hearing, or by simple consciousness; the imparting of information, or the infusion of wisdom or power, I consider as all belonging to impressibility. A world of facts of a mysterious character are crowded into many lives. The record of those that have occurred in my own experience, and that of my intimate friends, may have

less interest than many others that might be made; but these are the ones I am able to give. I am of opinion that it is my duty to cast my mite into the treasury. Let those to whom Providence has given greater riches, give more liberal contributions.

M. N.

THE SPECTRE DRAMA OF THE POLYTECHNIC.

From a Correspondent of the "Daily News."

A SOURCE of great popular attraction has been discovered by the managers of the Polytechnic; but the scientific and educational claims of this institution to public respect are somewhat inconsistent with the unnecessary mystery observed by Mr. Pepper about the *modus operandi* of his spectral effects. It is true the principle upon which they are produced, by concave mirrors, is explained in most treatises on optics, but Polytechnic audiences are not generally composed of persons familiar with such treatises, and much dissatisfaction has been expressed that the lecturer, after touching upon various matters which do not directly relate to the subject, leaves his hearers completely in the dark upon the laws of reflection and the peculiar arrangement of the mirrors concealed behind his foot-lights, upon which his "illusions" depend.

This calls for the more notice because Mr. Pepper takes credit to himself for demolishing the "Spiritualists," without apparently being aware that some among them adduce the very facts upon which he relies in support of their case, and as lying at the bottom of mysteries above the reach of science. He admits that the testimony may be believed of trustworthy persons, who tell us that they see spectral images, invisible to others, because it is now known to physiologists that such phenomena are a frequent result of disease; and so says Mr. Robert Dale Owen; adding only that we know too little of the influence of mind upon mind to be justified in asserting that a derangement of the physical functions is the only possible cause of such impressions. Mr. Pepper takes another step in the same direction, and demonstrates (what used to be denied) that an apparition with an objective reality, so fairly external to the eye that hundreds may perceive it from different parts of the same room, may be produced as projected in the air, and not as thrown on a screen. This he shows may be done by means of an impalpable, ethereal element, the vibrations of which he supposes to occasion light. Dr. Phipson leads us to infer that what may also be called "apparitions," in the case of the *ignis fatuus* and globular lightning, may be produced by an analogous element called phosphorescence; and so say the friends of Mr. Home; adding only that higher intelligences than Messrs. Dircks and Pepper, in making use of a similar medium, would perhaps employ a different process of manipulation to that which these gentlemen have patented.

Scientifically, and apart from all questions of "spirit manifestations," the ghosts of the Polytechnic are of some interest, as reviving a subject of discussion which has never been properly followed up by physicists since the publication of Berkeley's celebrated "Theory of Vision." Is it strictly right to call any image an "illusion," which has a distinct objective reality? Is, for example, the image of the sun an illusion when at daybreak we see it rising, and yet know, astronomically, that the distant orb the image represents is still below the horizon? And are all images, subject in like manner to refraction (and they include all the appearances of nature), illusions? *A gentleman present at the Wednesday's lecture asked Mr. Pepper whether his spectres could not be photographed. The reply was of course in the affirmative. But it is very curious, and highly suggestive of the fact that of the real essence of things we perceive nothing, that a spectral image should produce, chemically, the same action on a sensitive plate as the living form.*

And this leads us to observe that Mr. Pepper, in alluding to what he describes as the triumph of the modern theory of undulating waves of light, over that of Sir Isaac Newton, who supposed an actual emission of luminous particles, would do well to inform his hearers how the new art of photography accords with this

triumph. When a fleeting image produced by light is caught and fixed on a negative, what is caught and fixed? And is it, or is it not, a contradiction in terms to talk of fixing undulations?

Again, in reference to the theory of persistence, which the professor illustrates with the photodrome, invented by Mr. T. Rose, of Glasgow, some inquirers would be thankful to Mr. Pepper for the evidence on which he assumes that while the impression of luminous rays is persistent for an infinitesimal fraction of time on such a membrane as the retina, the same rays do not produce an equally persistent impression on the atmospheric medium through which they pass. Admitting that when we swing round a lighted taper and produce a luminous circle, the taper cannot be in all parts of the circle at once, where is the proof that the light emanating from the taper does not leave behind it (as a phosphorescent body would do) a luminous track? Certainly the photodrome exhibited affords no such proof. It proves rather the contrary; that the eye really sees, but sees only, the luminous particles permitted to reach it. The organ of sight furnished us by our Creator is not a deceptive instrument. It is one which faithfully copies whatever is presented to it, but it copies only images; and when we are led to connect them with wrong associations, it is our judgment that is misled, and not the eye.—*Daily News*, April, 1863.

A MIDNIGHT VISION.

Once I had a midnight vision
 Of the glorious home Elysian
 Of the heroes, bards, and sages,
 Famed in old historic pages,—
 Great artist-spirits all aglow
 With Heaven's own inspirations; lo!
 Raphael and Michael Angelo;
 Great Shakespeare's self, and he who sung
 Man's primal fall—whose lyre was strung
 By angel-hands; many a seer
 Of heaven's deep mysteries made clear;
 With all of great, or good, or fair—
 Earth's kingliest spirits all were there.
 It seem'd unto my spirit-sight
 Their forms exhaled a living light,
 Flooding the heaven's vast expanse;
 And, list'ning, in that mystic trance
 Was borne unto my ravish'd ears
 Such music from those angel-spheres,
 That with th' excess of rapture, tears
 Outburst: I tried in vain to speak—
 All power of utt'rance was too weak.
 Silent, to God my prayer ascended:
 I saw no more—the vision ended.

T. S.

THE MAGNETIC SOCIETY OF FLORENCE.

The following are the rules of this Society now in course of formation, and which have been sent to us for publication:—

The object of the Society is to aid in the study and application of animal magnetism, and of all that is connected with it.

The Society does not wish to occupy itself in persuading the incredulous, in exposing theories, or in polemical discussions. It only offers a *practical field* where each one may verify and produce for himself the well-known phenomena of magnetism, and apply them gratuitously to the moral and physical relief of mankind. Assembling without any ambition, and under the form of simple conversation, it will not have any permanent officer, excepting a general secretary to keep the minutes of the association, to direct the correspondence, and to receive subscriptions.

The subscription will be two livres, Italian money, per month for each member, leaving him free to continue, to suspend, or to renew his subscription.

The persons who subscribe by the year in advance will pay twenty livres instead of twenty-four.

The subscription is payable the first of every month.

In each week two meetings will be held, the first exclusively for the study and application of magnetism, the second for the study and development of so-called Spiritualism by the help of all that occurs in magnetism.

Those who desire instruction in the practice of magnetism will have it under the direction of an experienced magnetizer.

When they have acquired the necessary power to exercise it freely, a certificate to that effect will be given by a committee to be appointed for the purpose.

All who wish for consultation, or to seek a cure by means of magnetism under the direction of a medical man chosen by themselves, will have gratuitous attendance. As soon as there shall be a sufficient number of members, the Society will be formed, and each will receive a letter of invitation for the first meeting.

All demands for admission and for further information must be directed by letter, post free, to "La Società Magnetica di Firenze."

Notices of Books.

Clairvoyance Hygienic and Medical. By JACOB DIXON, L.S.A.L.
Second Edition. Caudwell, Strand. Price 1s.

It is gratifying to find that this useful treatise has reached a second edition. Clairvoyance, as a means of attaining a correct diagnosis of disease, and of indicating its treatment, is not yet so generally appreciated as it deserves to be. Both the facts and the philosophy of the subject are handled by Dr. Dixon with much ability and with freedom from unnecessary technicalities. Besides the medical aspects of clairvoyance, some interesting experiments are detailed in which a clairvoyante distinguished and described the various metals and their several properties, though the metals were covered from the natural sight. The *resumé* given of clairvoyance as it was known and practised by the ancients, and the vicissitudes of its subsequent history presents in brief compass an historical sketch, carefully compiled, and in which the reader, desirous of further investigation, is directed to the best authorities. Not only from the medical point of view, but to all who are interested in learning of those interior and wonderful faculties which in most of us remain in a latent and undeveloped condition, we commend this little book as one from which, with little expenditure of time and money, they will gain instruction and pleasant reading. It is a work which any Society for the Diffusion of Useful Knowledge would do well to circulate. This second edition, we should mention, contains several additional cases that have come under the author's observation.