

THE
Spiritual Magazine.

JULY, 1867.

ROBERT H. F. RIPPON'S SPIRIT DRAWINGS FROM
NATURAL OBJECTS.

TOGETHER WITH SOME REMARKS UPON DRAWING MEDIUMSHIP
IN GENERAL.

WE announce on the cover of this magazine, "*Spirit Drawings of English and Indian Butterflies, drawn from NATURE on stone, and hand-coloured, by H. F. RIPPON, of Cambridge.*"

Spirit-drawings, drawn from NATURE? Surely, this is a downright contradiction? some of our readers will ask. And, at first sight, the announcement, certainly, has an anomalous air about it.

After a careful inspection, also, of the beautifully executed plates of butterflies which our announcement would introduce to the readers of the *Spiritual Magazine*, and which resemble plates prepared for some expensively illustrated entomological work, most persons will equally enquire, "In what do these drawings differ from any other entomological drawings, executed by ordinary natural means, and wherefore is special attention thus claimed for them by Spiritualists?"

The best reply to these questions will, we believe, be found in the perusal of the following account of Mr. Rippon's development as a drawing-medium; reprinted, with emendations, from an account furnished some two years ago to the *Spiritual Times* by one of our contributors, a lady who, having watched the development of Mr. Rippon's artistic gift from its commencement, and who, being herself an experienced drawing-medium, as well as an artist by education, is a person thoroughly qualified to express an opinion on the subject.

This lady thus writes in the *Spiritual Times* :—

"The September number of the *Spiritual Magazine* for 1864, had the pleasure of introducing to its readers some re-

markable spiritual phenomena experienced by Mr. H. F. Rippon. Within the last nine months, a new phase of mediumship having developed in this gentleman, the gradual growth of which we have been able to watch, I would gladly, in these pages, give an account of this new unfolding of spiritual power.

“ In March, 1864, being in London, Mr. Rippon visited my father, spending two days at his house. It was upon this occasion that I made Mr. Rippon’s personal acquaintance. In conversation, he casually observed, that for some years the power of drawing had been promised by ‘the Spirits’ to him; and that should this promise ever be fulfilled, he should truly consider that a miracle had been wrought in his favour, seeing that neither from nature nor education did he possess the slightest power of delineation with his pencil; that he had at various times made the most futile attempts to copy entomological and other specimens of natural history—he being professionally a collector of such specimens—but that ‘the Spirits,’ nevertheless, promised him remarkable power in this, as well as in other walks of art.

“ Knowing from experience, that the gifts of spirit-writing and drawing are not unfrequently conveyed through mediums by ‘laying on of hands,’ (I use the expression advisedly, and with reverence, considering them in degree as veritable ‘Gifts of the Spirit,’) I proposed to lay my hand upon his wrist whilst he held a pencil; and we, soliciting the gift from on High, would observe what should follow. I felt a strong conviction—having already seen various instances of the drawing and writing powers being thus communicated—that Mr. Rippon would carry home with him the germs, at least, of the drawing power. Mr. Rippon’s hand soon began, slightly impelled by the magnetic influence, to move with the involuntary motions well known to drawing and writing mediums, a motion once experienced never to be forgotten. But the results, both after the second and third attempt, whilst Mr. Rippon remained in London, were simply the vague uncertain scribble, usually observed in the commencement of the development. Nevertheless, I felt a conviction that the seed was already sown, which, in due course, would spring up into life.

In one particular the result—at all events for a very considerable period—differed from my anticipations, and from former experience. Mr. Rippon’s hand was moved, as will be seen by and by from his own words, to copy *natural*, not *spiritual*, forms. (Since this account was drawn up, Mr. Rippon has produced various large and elaborate drawings of purely spiritual forms, his hand being spiritually guided.) Thus his spiritual art-education has been commenced upon the natural plane. Mr.

B. Coleman refers to a similar instance in Mrs. Mapes, whom he visited in America, and of whose beautiful drawings of leaves from nature he possesses specimens. (Vide *Spiritual Magazine*, October, 1861.)

When first myself experiencing the development of Spirit-drawing some years ago, I was fully aware of the magnetic impulse being strongly present within the hand to guide in the delineation of natural objects, visible to the natural sight, as well as in the delineations of spiritual objects invisible to the natural sight. Mrs. W. Wilkinson, whose beautiful and extraordinary drawings of spiritual flowers and fruits are already known to many hundred persons, and in whom, as in the case of Mr. Rippon; the artistic faculty was unfolded by Spiritual influence, without any previous intellectual study, has lately, I believe, executed drawings of natural objects through Spirit-power. In two cases, therefore, we find the Spirit art-education commenced upon an *interior* plane, has had a tendency to develop *outwards*, whilst in Mr. Rippon's case it appears reversed, developing from the *external* towards the *internal*. These variations in the artistic education of mediums are interesting; pointing out a wonderfully wise adaptation of mean to ends.

But to return to the case in point. We will now give, in Mr. Rippon's own words, as extracted from his letters, a short narrative of the development, illustrating them occasionally with the experiences of other drawing mediums. Of the quality of the results so far attained, through his supernatural education, we will speak further on.

"*April 5th*, 1864.—Both Mrs. Rippon and myself have been seeking the writing and drawing Spirit-power. Last evening, as you may judge from enclosed specimens, the figures were anything but pleasing. On Sunday afternoon, several unintelligible words and forms had been given through our hands.

"*April 9th*.—The enclosed very crude drawings are a great improvement on the little things which I last enclosed. The power of drawing came upon me on Tuesday last (*April 5th*.) I know I shall improve in every trial, and hope to be able to copy anything in a very short time, although I could not depict the simplest form in nature this day week. I am astonished at the gift which I have longed for for so many years, and never had hoped to receive on earth. Shortly, when the power has increased, I will draw you a beautiful group of curious insects, as a little memento of the gift having been bestowed partly through the mediumship of Mrs. W., but this group must be in colours. I am so thankful, so joyous; and so is my wife about this gift. How kind God has been to me! (Further particulars in a letter to Mrs. W.) 'Often, in past years, have I tried to

draw. Often have I thought whether I could invent any means of obtaining pictures to satisfy this craving in my nature, but in every attempt was I foiled; all was unsuccessful. Suddenly, on Tuesday, I felt I could draw. A person came to see my wife. Whilst she was present, I took a pencil and tried what would come. In a few minutes a curious little ichneumon fly was depicted. During the evening I copied from specimens a beetle and a butterfly. The next morning I began to feel the power increasing. The first two days and a half, whilst the power was flowing into me, my physical strength flowed out, and I felt unfit for anything else. I have been almost wild with delight. I am like a child with a new toy.

“*May 23rd.*—On Monday last I lost the power entirely till about tea-time, when I began *Atacus atlas* from a specimen in my collection. Yesterday I again lost the power, and regained it in the evening. My wife drew, and painted from nature a specimen to-day, exceedingly well for her first attempt. I feel she would more than rival me if she were to practise. *This ebbing and flowing of the power is very strange to me.* (To this phenomenon, so well known to all “mediums,” we shall refer shortly.)

“*June 12th.*—I feel that the time is coming when I shall be able to produce groups of flowers in which landscapes occur. Every time that I look at a landscape painting, something seems impressed upon me, layer upon layer, as it were, as if some strange new gift were being imparted to me.

“*June 19th.*—I send you some drawings for yourselves and my kind Spiritual friends. You will see that the drawings contain my first efforts in the direction of flowers. I feel convinced, if only permitted to give my individual attention to the development of this gift, that I should soon be able to produce groups of natural objects on a large scale, and make lovely pictures.

“*June 29th.*—On Monday week the power came upon me in such strength that I produced a sheet of butterflies from Japan, and an English flower and butterfly, as near perfection as I think possible. This drawing has convinced several persons of the truth of Spiritualism, who until now were quite sceptical. On the following day I lost the power entirely. Since then, I have received it again in full vigour. I now feel able to execute pictures from nature on a large scale, with groupings of flowers, insects, and perhaps birds, all copied accurately from nature. These would be worth framing. Do you think it would be possible for me to obtain orders for such pictures? I have an idea for a large picture, which should represent a tree of the tropics, the trunk chiefly clustered with orchids, passiflora, and beautiful humming-birds; insects flying around, whilst land-

snails are making their way up the exposed portions of the tree-trunk. It should resemble the beautiful things of this kind which I have so frequently admired in South America. Could I only obtain orders for work of this kind, I would then devote all my attention to the development of my new gift.

"August 20th.—The drawings are becoming now more perfect. I am now working upon groups of flowers, with insects crawling upon or flying around them. Whilst at Sleaford last week, on two occasions *whilst painting, the table was visibly lifted under my hands, and it moved several times.* I have never before observed this. *Several times the phantoms of lines have been distinctly visible on the paper before they were drawn in with the brush.*"

These phantom lines observed by Mr. Rippon, are not unfrequently observed by mediums, and suggest a singular hypothesis regarding the mode by which the drawings given to a certain class of mediums—those whose hands are automatically moved—and, perhaps, indeed others. We are acquainted with a lady—a lady whose name is widely known in the literary world—who one day, whilst sketching under spiritual influx a group of flowers with butterflies hovering around it; suddenly, and to her great surprise, perceived lying upon the paper before her, upon a spot as yet untouched by the pencil, the most delicately outlined and shaded butterfly, which appeared as if sketched in with sepia; the minute veining and spots upon the wings, delicate as lace-work. She spoke to me of this wonderful appearance immediately when she perceived it, observing that she could scarcely believe the evidence of her own vision, and feared to breathe, lest she should destroy the phantom, so ethereal did it appear, and that even whilst she thus watched it her hand had been moved towards it, the pencil sketching the outline of the butterfly, which then gradually faded away. In my own experience I have never recognized these phantom forms; yet a highly-developed seeress, an intimate friend, sitting by my side, has invariably seen and described the whole picture which I was about automatically to draw, as lying already completed upon the otherwise blank paper in the most perfect beauty, far more beautiful than my own imperfect transcript became, and formed apparently of scintillating coloured light, a living picture changing rapidly like a dissolving view. She has watched my hand, impelled by the magnetic force, automatically trace the outline of the coloured picture, *pretty much after the manner of a child drawing upon a transparent slate.* What are these pictures? Projected thoughts from surrounding spiritual beings become objective, according to the law referred to by Swedenborg and other seers, which causes all thought in the spirit-world to clothe itself in an outward correspondential body?

That these phantom pictures proceeded from Spirits was evident to my friend the seeress, who invariably beholds a group of spirits impressing the paper with its picture, and magnetizing the medium at work upon it; but, in Mr. Rippon's case, the object drawn *was copied from one natural object before him, and beheld by his natural eyes*; nevertheless, *there were still these phantom lines!* We have yet a most wonderful problem to solve, with reference to the spiritual natural drawing, and indeed regarding the process by which *every* intellectual operation of the mind is wrought. It is alone through the combined experiences of many mediums, carefully noted down and frankly made known to enquirers, that we can ever hope to gain an insight into these beautiful and at present to us inscrutable laws.

On September 4th, Mr. Rippon says:—"I am now obtaining much *play of light and shade*. After a while, the Spirit-power tells me that I am to execute what are to be called shadow-pictures where the stems, leaves, flowers, and insects *will often cast shadows on other parts, without interfering with the natural appearance of the specimens.*" (It is curious to observe that effects of light and shade are never attempted in the earlier stages of spiritual artistic development. The same rule holds good in the history of the gradual development of the Schools of Painting. One is inclined to believe that an entire correspondence will be found to exist between the spiritual development of an art-medium, and the unfolding of art universally—the one being the microcosm of the other, both being governed by law—universal.) But to return to Mr. Rippon's diary. "Were I more free from the cares pertaining to the natural life, I should be able to produce drawings much in advance of the present ones. As it is, the Spirit advised me last week to begin with birds, so soon as the drawing I am now engaged upon should be completed. I have been re-drawing the specimens sent to London in fresh groupings. On seven sheets of drawing-paper I have nearly one hundred butterflies, moths, and flowers. Whilst re-drawing a beautiful butterfly, with curious map-like markings upon the under wings the other day, *my hand was suddenly dashed along, and in the twinkling of an eye, the form of a spirit, in the position of the one which I saw at Lynn, and referred to in the 'Spiritual Magazine' was produced. The figure is very exact, though diminutive. I could not copy it. Since then, a bird of the pheasant kind, but without eyes, has been produced upon the leaf of a plant.*" (Here may be recognized, possibly, the commencement of Mr. Rippon's development from the external, to a more internal spiritual plane. A seer, gifted with what Harris would call the degree of "aromal" sight, which one understands to be a perception of the spiritual existence

pervading the sphere of nature, frequently perceives minute and exquisitely beautiful beings in human and other forms hovering around, and dwelling upon natural vegetation, also frequently within the spirit atmosphere of human beings, and probably connected in some occult manner, both with the vegetable and with human existence, forming, in fact, their *aura*. May not these be the *fairies* of the poets, and of popular superstition—itsself one of the greatest poets!—and the “*sylphs*” of the philosophers of the “*Rosy Cross*?” A drawing medium, if developed into the spiritual natural degree of art, though possibly unendowed with “*open vision*” of the same degree, would draw, by magnetic movement of the hand, or by mental impression, uninfluenced by will, groups, and crowds upon crowds, of such minute forms clustering over leaf, bud and blossom. We have seen drawings of this description made frequently by a “*medium*,” herself greatly averse to the belief in the actual existence of the fairy world.)

But let us again take up the thread of Mr. Rippon’s diary.

“*September 10th.*—I have completed by far the best group which I have yet attempted. There is richer colour and perfection in the flowers and insects, one of which is partly worked in silver; also, this group contains my first bird, a humming-bird. I have never before felt the power so strong as during the past week. One day I felt that had I had time to work at so many things at once, that I could have painted landscapes or anything else whatever, excepting the human figure. I am rendered most happy through the progress which I am permitted to make. Much astonishment is felt in the minds of all who have witnessed these things.

“*October 24th.*—I rejoice to say that the class of power, that of landscape, which I have long been expecting, came on Monday week. I have, as yet, done but one sketch—and of course it is rude; nevertheless, it promises well, especially as every day I feel increasing power. I shall make use of the landscapes as backgrounds to the flower and insect groups. For the first four days after the new power developed, the power of insect drawing diminished greatly, and I was very much tried; nevertheless, later on it returned in fuller strength. Several remarkable phenomena have developed themselves lately in regard to the insect drawing. I make the outlines now in the evening, colouring them in the day-time; and it is frequently the case, that a simple butterfly will trouble me for a very long time; *for so soon as the lines are drawn in, by a mysterious process they will move out of their places, no matter how careful the measurements have been; within a few minutes they will all have moved themselves out of place, even visibly to my eyes.* At another

time my pencil will be pushed further than I want it to go. If I desire to alter a line after it is drawn, the pencil will not always follow that line. Then the compasses will frequently open and close of their own accord, whilst I hold them in my hand to measure with. Thus it has taken me, when thus spiritually opposed, two or three hours even to sketch in an exact outline from a specimen which ordinarily would have taken me ten or twenty minutes. Whilst colouring, I frequently lose the power, the loss announcing itself by a sense of lassitude in myself and perspiration. Every attempt has been made to mar the beauty and proportions of my specimens by evil spirits, sometimes with success. Thus, although I have advanced beyond my own early expectations, and expect to advance into other departments of the art, great anxiety attends the exercise of my gift." (Here commences, evidently, Mr. Rippon's experience of that mysterious antagonism which all experimental investigators of Spiritualism, sooner or later, become conscious of; that antagonism, which they variously term "undevelopment," "evil," "untruth," "destruction," &c. None of these investigators suffer from its operation more acutely than the drawing medium, especially if delicately and sensitively organized. After years of careful observation of these phenomena, one is inclined to believe that these distressing experiences invariably occur in what may be termed the ebb of the tide of magnetic power. Probably, careful observation would lead to the discovery of kindred phenomena in the exercise of the mental faculties upon the *natural* as well as the *spiritual* plane. Thus, *that all mental power comes to humanity in tides; with flood-tide, and ebb-tide, with a gradually persistent advance and increase up to a certain point—when as gradual and persistent a decrease and flowing back will set in, until a temporary cessation of action arrives, only for the tide again to re-commence its return; and this not only simply forward and backward, but rather with a triple movement, one within the other, with the spring and neap-tide, as well as the daily tides, and with a ceaseless advance and retrogression in each individual wave. Possibly this law, in operation throughout every phase of mediumship, may, during the period of retrogression, be the parent of the bewildering distressing, untruthful, and dark side of Spiritualism, whether regarded generally or individually. Let us all, therefore, cast anchor in our little vessels of mediumship, each one of us, when the ebb sets in, waiting in rest, hope and faith, until the flood-tide shall again surely return and bear each brave little vessel in safety towards the strand of Truth and Perfect Beauty !)*

Mr. Rippon goes on to say:—

"*December 22nd.*—On Sunday night last, I had the first germ of portraiture given me. It was apparently an imaginary

face, but expressive. It resembled a New Hollander. Last night it was intimated to me that I should be enabled to draw and colour minerals, a difficult task to do well. I still suffer from opposing influences. I hope that this evil wave will soon pass away for the present. The progress now appears to be towards landscape. *During the wave of opposition one day, six weeks ago, whilst drawing some markings on a moth, the whole raised itself up, and became reversed, so as to necessitate going over it again. After this, markings appeared on the paper made by no human hands.*

January 1st, 1865.—Yesterday afternoon, an increase of power for landscape came. Whilst sitting in the dark, I felt as if suddenly brought into the midst of two bodies, one body walking through beautiful scenery, beneath a most glorious sunset sky, the colours being most vividly perceptible to me. Portions of the scene were, I felt, to be embodied into the background of the next group which I shall commence. I am now engaged upon a group, containing a magnolia, with butterflies on and around the leaves. A caterpillar upon one leaf, a shell upon another, and a chrysalis hanging upon a third. The next group will have the landscape background referred to, and the following drawing promised me is to represent an antique vase or basket illuminated, hanging by golden chains from a ceiling containing flowers, with these insects around them."

Here terminates the portion of Mr. Rippon's diary in my hands, with reference to the drawing mediumship; but I am enabled to state that this gentleman has continued to produce drawings, more and more perfect in their execution and elaborations, both of insects and flowers, occasionally intermingled—as in the last subject referred to by himself in the diary—with spiritual and symbolic accessories. These accessories, inferior in power and correctness of drawing to the flowers and insects, but gradually perfecting, and at length developing into subjects of a purely spiritual and symbolic nature. Some of them are of a considerable size, and extremely elaborate, and rich in colour, resembling the illuminations of ancient missals, with words and sentences of Scripture, or otherwise, of a religious character, inserted in portions of the designs. To this class of drawings Mr. Rippon usually receives a written explanation. He has executed illuminations of this description, as well also as drawings of flowers and insects for various Spiritualists throughout England. A small specimen of his flower and insect drawing may be seen by any one interested in this article, at the Spiritual Athenæum, Sloane Street. As regards artistic excellence, the writer of this article considers that up to the present time Mr. Rippon's gift has most fully developed itself on the spiritual

natural plane, and it is in his insect drawing that he stands *unique*. The lithograph advertized in this Magazine, is a very fair specimen of Mr. Rippon's power, although not to be compared in beauty and elaboration to the more varied groups of flowers and insects represented in Mr. Rippon's largest and most perfected drawings; but then it must be borne in mind, that this lithograph is presented to its purchasers at the very moderate price of three shillings and sixpence. It is, however, a specimen of spiritual natural drawing of great interest, and should find its way into the portfolio of all collectors of spiritual drawings.

It only remains now for me to observe, that having watched with no common interest the development of this remarkable spiritual-artistic gift, I can conscientiously say, that I see no reason why, under favourable circumstances, it should not unfold into results as satisfactory as those of Audibon and Gould, always taking into account the peculiar scientific bias, study, and experience of Mr. Rippon. Having already paid one visit to the tropics to collect specimens of natural history, Mr. Rippon's inclinations led him to desire a return with the same object in view, where his newly-acquired artistic power would doubtless be felt by him as an invaluable acquisition, even as the want of it was upon his former visit much deplored; but whether he may, or may not, revisit those wonderful regions, teeming with strange and beautiful objects, so especially attractive to his imagination, surely at home some means might be discovered for the profitable employment of his remarkable talents, either in the illustration of scientific works, or in making drawings for collectors of specimens. As Mr. Rippon is entirely dependent on his own exertions for the support of himself and his family, and as yet is but little known in London, any suggestion or assistance from friends of Spiritualism would be felt by him as a great boon, and would be bestowed upon a worthy and singularly gifted young man.

It will be a matter of interest to observe whether Mr. Rippon's development will continue in the direction of spiritual-natural art, in the hard outlined purely scientific direction, in which, so far, it has progressed; or, whether, should he later come in contact with the art of the painter, rather than with that of the naturalist, his drawings will assume the fuller and softer characteristics of pictures, through the harmonizing influence of atmospheric effects, through the mystery of shadow, and glory of light—through the magical blending of colour with colour, and melting of form into form. Once brought within this sphere of pictorial art, its special charm of beauty would, one is inclined to believe, be soon wrought out through him by the Spirit, the Creator, and the Quickener."

MORE OF SPIRITUALISM IN BENGAL.

IN our number for December last, we republished a leading article from the *Bengalee*, a native journal of Calcutta, giving an account of circles and spiritual manifestations in Bengal. We now learn that these are widely extending, and exciting an interest in all classes of the community. One evidence of this lies before us in "*A Discourse on Spiritualism*, by BHOLANAUTH PAUL, M.A., third teacher, Hindu School, Calcutta; printed at J. G. Chatterjea and Co.'s Press, No. 68, College Street, 1867." This treatise, by a learned "Baboo," is put forward to arrest the progress which Spiritualism is making in Hindoo society; and it is curious to note how the well-known obsolete arguments and statements with which we are so familiar in England and America, are in Calcutta faithfully reproduced. The Hindoo Baboo talks of the "laws of nature" like a Scotch professor; and he exclaims—"Can we not be moral or religious without Spiritualism? Has it taught mankind any new truth? Has it discovered the elixir of life? Has it bridged the sea? Can it mitigate the horrors of a famine? It is impotent for all these. What is it then? A humbug! What next? A humbug. And what next? A humbug;" just as though he were giving a lecture at the Royal Institution. Coleridge tells us of a young woman who was supposed to be possessed of a devil, because, in a state of delirium, she spoke a language unknown to her in her normal state, which afterwards proved to be Hebrew; she, many years before, having served a clergyman who was in the habit of reading Hebrew aloud in her hearing. Even this old story is reproduced. As it travels all the world over in the wake of Spiritualism, we suppose it is to be inferred, that wherever a medium speaks in an unknown language, it is from having been familiarised with it at an earlier period of life; a point we think it would be somewhat difficult to establish.

Bholanauth Paul, M.A., is evidently a Comteist. He tells us:—

Spiritualism is impossible as a science, absurd as an hypothesis, and pernicious as a doctrine. It ignores the only true philosophy of the human mind—the philosophy ushered in by John Locke. It falls into a flagrant and dangerous error in supposing that there can be other sources of knowledge besides sensation and reflection.

To maintain the truth of Spiritualism, he affirms, "is to nullify the labours of a Bacon and a Comte."

It is to relegate the sciences which have reached the positive stage back again to the supernatural stage. If the action of physical causes can be counteracted by spiritual agency, it becomes the highest folly on the part of a Spiritualist to insist on the uniformity of the laws of nature. And if the principle of the

uniformity of the laws of nature be once abandoned, experience becomes impossible, and the truest wisdom would be to study how to ingratiate one-self with the spirit-race.

He adds :—

But physical causes are the only known and knowable causes which regulate natural phenomena. Therefore to look for other than physical causes is a piece of stupidity which is rather to be pitied than frowned upon. Nevertheless, Spiritualists commit this error. Higher than physical causes we cannot ascend. If we attempt to do so, we leave the domains of knowledge and reach the province of faith. We believe that the Great First Cause works by means of secondary causes. We are compelled to have faith in this truth by a rational and moral necessity of our nature. But we have no such rational necessity for thinking that He has delegated His power to our departed brethren, and experience we have not on such subjects. Thus American Spiritualism, which is regarded by its admirers to have inaugurated a new era of Spiritualism is but the offspring of a retrograde movement of the human mind to the supernatural stage.

Our Hindoo M.A. has, however, advanced a stage farther than the majority of his learned brethren in Europe; for he asks, "Is, then, Spiritualism wholly false? Has it not an idea of truth on which to rest? Are its defenders but so many men who have become the victims of a delusion?" And he answers his questions thus :—

To think so would be to take a more gloomy picture of humanity than we are warranted by facts—sad as they are. Errors, however monstrous and pernicious they may be, cannot but be built on a stratum of truth. There must be a solid something to support them. The Ptolemaic theory was accommodated to the sensible appearances of the heavenly bodies. The theory that the earth is flat does not contradict unscientific experience. And equally Spiritualism is not without its quota of facts. These facts are furnished by the phenomena of mesmerism, animal magnetism, electro-biology, or of hypnotism. A true philosophy would seek to account for them by some physical principle. Biologists, who are at the same time psychologists, are the fittest persons to carry on the investigation of these phenomena. We must patiently wait for the conclusions to which a combination of the deductive and inductive methods of enquiry will lead them.

It is a pity that the Baboo has not followed the recommendation given in his last sentence; and that he has not made himself acquainted with the fact that the mesmerists, biologists, and psychologists whose action has anticipated his advice have the fullest conviction that "physical principles" alone do not furnish any adequate solution of the phenomena in question. The suggestion, indeed, is so like what we have been accustomed to in our newspapers and reviews, that we think it must have been a British or American importation.

And yet, while our Hindoo philosopher, as we have seen, denounces Spiritualism, stigmatises it, and contemptuously asks concerning it the old question, *cui bono?* he all unwittingly bears this testimony,—and a more complete answer to his own sceptical questionings in this particular could not well be furnished :—

Spiritualism appeals to some of the most powerful elements of man's nature. It appeals to, that divinity within us which makes itself felt in its deep and intense longings, and prompts the wearied soul in this state of sojourn to wish

that it were freed of its clayey tenement. It has a *prima facie* claim on our sympathy. Who would not gladly follow it in its glorious and celestial visions! Who would not like to soar with it in its joyous flights from sphere to sphere?

And it is just here, as he admits, that science is impotent. In vain does he call and cry aloud: his Baal is deaf and dumb; science cannot respond to his heart-cries. Hear this confession of his devotee:—

One thing we can positively say, that science will never be able to satisfy men's curiosity as to the real nature of the soul, or answer the question whether it can exist separately from the body, or enlighten us as to the nature of its phenomenal, not to say nominal existence, when it quits the body. I speak from the very bottom of my heart, that I would travel into the remotest corners of the earth, ascend the snowy peaks of the Himalaya, or wander in the forlorn regions of Siberia, could I be convinced that by so travelling I could obtain the blessed vision of a spirit. I care not whether he be a good or an evil spirit. Sufficient it will be that it is a spirit that I see. The *vexata questio* of the immortality of the soul, over which the greatest luminaries of the world's pantheon have tormented their brains to no purpose, would be at once decided by an *experimentum crucis*. Atheism would be banished from the face of the earth, and materialism be at once doomed. Earth would be turned into a paradise, and the awful dilemma "to be or not to be" cease to darken with the horrors of doubt the brows of many a Hamlet.

Strange perversity of human nature, which scornfully repudiates the very boon it so ardently desires as soon as it is placed within its reach; which dashes to earth the proffered cup of consolation to gain which no labour would be too great, no sacrifice too costly; which asks of Spiritualism, what good can it do?—while confessing that the truth of which it is a demonstration, is, indeed a pure, priceless pearl!

It is, however, not so much to the opinions of this learned Hindoo, as to the facts which his pamphlet supplies, that we would call the attention of the reader. In his preface, dated "Calcutta, March 1st, 1867," he says:—

Spiritualism, like a contagion, is spreading over the country. It numbers amongst its proselytes the septuagenarian, as well as the youth of sixteen. Even the inmates of the zenana discuss its merits. There is hardly a street in Calcutta where a *circle* is not held. Two or three years ago English education, as a rule, had the wholesome effect of disabusing the minds of its recipients of all fears of ghosts. Now the tables are turned. The alumni of our schools and colleges now gravely talk of spirits and spirit-manifestations.

Besides speaking of "spirit rappers," he tells us that—"Occasionally, some of the mental and physical powers are highly developed. The somnambulist performs feats, or the medium acts a part which astonish people who know them only in their natural state. A medium, to take one instance out of many, naturally modest and taciturn, startles the company by his melody. There are not only writing mediums, but there are also speaking mediums, hearing mediums, and seeing mediums. There have appeared in this province of Bengal healing mediums. Diseases which have baffled the skill of learned and experienced men, are, it is vaunted by the Spiritualists, being cured by several healing mediums."

Notices of the discourse to which we have drawn attention, appear in the *Indian Daily News*, the *Lahore Chronicle*, and *The National Paper*. The latter in a leading article complains that "the disease of Spiritualism is fast spreading in this country. This article calls forth, in a subsequent number of *The National Paper*, an earnest defence of Spiritualism, in a letter of more than two columns; signed "A man striving to be spiritual, but belonging to no sect, and accepting no name."

Not the least noteworthy of the phenomena of Spiritualism is this of their constant recurrence whenever and wherever the proper conditions are presented. From New York, Paris, London, and Calcutta, the same testimony is given; the same phenomena are elicited. Even while differing as to the cause, those who have had opportunities for observation are in general agreement as to the facts. How is this to be accounted for? Is there a vast conspiracy of fraud from the Mississippi to the Seine, from the Thames to the Ganges, for no other apparent purpose than the botheration of philosophers and able editors? Perhaps these gentlemen will one day find it worth while to spare a little time from their engrossing occupations, and help their readers to a solution that may be a little more satisfactory than this.

T. S.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

AMONG those who are still accumulating evidence, and who read with avidity all that appears from time to time in the *Spiritual Magazine*, is one who holds a leading position in the literary world, and occasionally corresponds with me, who cannot believe all the marvellous statements which I am called upon in the faithful discharge of what appears to be my "spiritual mission" to record; and as there are doubtless many others in a similar frame of mind, I take this opportunity of saying that in every case where I have not been present, and cannot state the facts from personal observation, I have made the statements upon the direct authority of others who are as intelligent and trustworthy as I am; and in those instances where I am not permitted to publish names, I never hesitate to give full particulars to those who privately ask for the source of my information. Upon one point I desire to be emphatically under-

stood—it is, perhaps, the best answer I can give to honest sceptics, or to dishonest and untruthful detractors—that *in no one instance has any statement of a spiritual character which I have ever made in this Magazine been controverted or authoritatively denied.* In most instances, parallel facts are found to have been already recorded, and others are brought out from sources least expected, and only ventured upon when it is found that an experience hitherto kept secret is likely to meet with respectful consideration, instead of the fool's device of sneers and derision. One case stands alone, in modern times, as far as I know to the contrary. Its recital in this place may bring to light others of a similar character, and although it occurred more than half a century ago, and therefore does not come under the head of passing events; it is apparently so well authenticated, and so entirely novel in its character as a spiritual manifestation, that I am induced to place it upon record in this journal. It was first published in a paper called the *Itinerant*, in 1824, and again republished in the *Norristown Herald*, an American paper, on the 8th of July, 1829, from which I condense the story of

A SPIRIT REANIMATING THE BODY AFTER DEATH.

In 1813-14, Commodore Rogers, of the United States Navy, commanded the frigate *President*, of which ship William Tuck was chief officer, and Mr. R. L. Thorn was surgeon. At the period when the following narrative was first made public, there were many living witnesses of its truth, or, as the surgeon who wrote it says, he would not have dared to put the facts upon paper. It was not until ten years after the occurrence, and when he had obtained Commodore Rogers's sanction, that he ventured to do so. The story runs thus:—A sailor on board the *President*, then on a cruise off the Western Islands, was brought from one of the tops, having burst a blood-vessel. His name was William Kemble, his age about 23.

The surgeon at once put him under treatment. After some weeks he was in a fair way of recovery, when by an imprudence he brought on a fresh discharge of blood from the lungs, and after lingering some days he died. During the period that the surgeon had Kemble under his care, he had, he says, the best opportunity of judging of his habits, temper, and intellectual attainments, and under all circumstances his language and behaviour stamped him the rough, profane, and illiterate sailor.

His death being reported to the surgeon by one of his assistants, orders were given to see that the man's messmates did what was usual on such occasions, preparatory to committing the body to the deep. About two hours afterwards the assistant came in a state of great excitement to announce to the surgeon

that Kemble had apparently come to life again, and was then holding forth to the sailors in a most strange way. Mr. Thorn hastened down, and beheld, as he says, one of the most extraordinary and unaccountable scenes that it was ever perhaps the lot of any man to witness. Kemble, who was in a sitting posture, had awakened as it were from a sleep, and called for all his messmates who were not on duty, as well as the officers of the ship, to attend to his words. He then told them he had experienced death, but he was allowed to return for a short space of time to give them directions, and to warn them of their future conduct in life. The crew stood around in mute astonishment not a dry eye among them, paying the most serious and solemn attention to every word that came from the dead man's lips. His voice was clear and powerful, his eyes uncommonly brilliant and animated, but his whole body was cold as death could make it, and without pulsation. After a short address to the medical gentlemen who stood by, he peremptorily commanded them to bring Commodore Rogers there, as he had something to say to him before leaving. The Commodore consented to come, and the man addressed him thus :—

“Commodore Rogers, I have sent for you, sir, being commissioned by a higher power to deliver the message entrusted to me. Once I trembled in your presence, and was eager to obey your commands, but I am now your superior, being no longer an inhabitant of your earth. I have seen the glories of the world of spirits. I am not permitted to make known what I have beheld. Indeed, were I not forbidden, language would be inadequate to the task. 'Tis enough for you and the crew to know that I have been sent back for a brief period to reanimate my lifeless body, commissioned by God to perform the work I am now engaged in.”

He then, in language as chaste and appropriate as would have graced the lips of a divine, continued to speak to them for nearly an hour, reviewing vices prevalent on board of a ship, pointing out the relative duties of officers and men, he concluded a most eloquent address, by urging the necessity of a reformation. When he had finished, his head dropped upon his breast, his eyes closed, and he appeared to pass through a second death. The next day his body was consigned to the deep, and although the usual weights were attached to his feet, the body rose perpendicularly from the water breast high three times before it finally disappeared.

The Commodore was greatly surprised by this extraordinary event, and it is said it was the means of making him a more serious and religious man. He sent for the surgeon to his cabin to ask if he could give an explanation of the case on rational and

philosophical principles. The surgeon did make the attempt, which he confessed, however, was to himself very unsatisfactory; for when asked how this rough uneducated sailor could suddenly acquire the use of the purest language, properly arranged, and delivered with such fluency and effect, he was obliged to admit that "it was wholly inexplicable, except by supernatural agency. But (he says) the days of miracles are past, and I know I shall be laughed at by many for dwelling on or repeating this story. Was the sailor divinely illuminated? Was he inspired? or was the whole the effect of natural causes?"

This story, I may add, was further confirmed by Commodore Rogers acknowledging the facts through Mr. Joseph Nourse, then registrar of the Treasury, and it is no doubt still open to investigation by those who may desire to ascertain the facts of this extraordinary narrative.

I have said that this case stands alone, so far as I know at present, but as most manifestations of modern times have their counterpart, its recital may bring out other instances of a similar nature.

In itself it is not more wonderful than many facts witnessed during the religious revivals in this and other countries, when unlettered men and women, and even little children, possessed by the spirit or inspired by the Lord, have prophesied and admonished whole congregations of persons around them. It is not more wonderful even than many facts which the Bible itself relates. It tells us, for instance, that "The Lord opened the mouth of the ass" to reprove and arrest Balaam, who did not see "the angel of the Lord standing in the way" until the ass had spoken to him. A learned commentator says:—"The miracle by which the dumb ass was enabled to speak with a man's voice has been the frequent subject of cavil and ridicule with unthinking men; but when we consider that the power of God alone gave to any of his creatures the faculty of speech, and might as easily have given it to the brute as to the human race, we need not wonder that He should for a specific purpose confer that power upon a dumb animal. If the ass had opened her own mouth, and reproved the rash prophet, we might well be astonished. But when GOD opens the mouth, an ass can speak as well as a man." This is the mode of reasoning upon miracles adopted by orthodox Christian writers. As a Spiritualist who believes in the Bible history, I might question this explanation were it necessary, but I can find what is to my mind an easier one. "The Angel of the Lord"—A SPIRIT—who stood in the way and was seen by the ass, which caused her to swerve from the path and to fall down, finding that he was not seen by Balaam, entered the body, possessed the ass, and

spoke through her mouth, the more readily to accomplish his mission.

Had the ass died under the lash of Balaam, and then spoken to him, it could hardly have created more wonder, or have impressed him more seriously ; and there can be no doubt, with our knowledge of the power of Spirit, and the varied nature of spirit possession, the voice could as well have come through the dead as the living animal ; and in this view of the subject, we can receive the fact of the foregoing story of the sailor's spirit returning for a specific purpose.

"But the days of miracle are past," say the divines. No, they are not, say we ; nor is there any authority in the Scriptures to support such a conclusion ; on the contrary, we have at the present time the apostolic "signs" and "gifts," and they are but the fulfilment of Christ's promise—"He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do." My own faith in the miracles recorded in biblical history is confirmed, not weakened, by the spiritual manifestations I have myself witnessed in the present day.*

DIRECT SPIRIT DRAWINGS.

Mrs. E. MARSHALL, the well-known spirit medium, has recently given evidence of a new development in her mediumship, that of obtaining direct spirit drawings, numbering up to the present time fifteen, given in the presence of different persons and on different occasions. When I described this singular phase of spirit power several years ago, and exhibited some specimens of spirit drawings obtained by me in New York through the mediumship of Mrs. French, which were executed in pencil and in colours in a few *seconds*, there was one gentleman of my acquaintance, Captain G——, who very emphatically denied the possibility of the fact, and I have no doubt, in common with many others, pitied my too credulous condition of mind in receiving and treating such things as serious realities. Since that time, I believe no other drawings of that character have been given through any other medium in America ; and this fact, coupled with the discovery that some of the drawings then obtained were found to be close copies of pictures extant, a suspicion arose that Mrs. French had, after all, by an act of clever sleight of hand deceived our senses, and introduced pictures bought for the purpose.

I, however, have never doubted the integrity of all I per-

* This remarkable case is related by W. Turk, M.D., Surgeon of the United States Navy, and was communicated in a letter from F. B. Richardson, M.D., of Cold Spring, New York, to the *American Journal of Medical Science*. A copy of the narrative in full is in our possession.—ED.

sonally witnessed. The *conditions* which I have fully described precluding the possibility of deception being practised upon us. Judge Edmonds, Professor Lyman, Mr. Gurney, the celebrated photographer, and several others being present endorsed the drawings I then obtained and still possess.

It is a curious and instructive fact, that after the lapse of six years, the first corroborative evidence tending to uphold the reality of my experience in this particular phase of Spiritualism I have received from the very same gentleman who was foremost to deny my conclusions respecting it.

Captain G——, it appears, has for some time past steadily pursued his investigations through Mrs. Marshall's mediumship, with the invariable result of all honest enquirers—a complete conviction of the reality of the phenomena and of their spiritual origin.

Meeting him lately at the dinner table of a mutual friend, he reminded me of his former scepticism, and produced one of several drawings he had obtained under conditions similar to those described by me. This drawing was a portrait done in pencil of the German poet Göethe. It is of an oval medallion shape, with the name at foot in capital letters. I remarked upon the youthful character and appearance of the face, and quaintness of the dress, and I asked if he had had any opportunity of testing its resemblance to the original? Captain G—— at once produced an old volume from a library near at hand—the Life of Göethe—and showed me an engraving of which the drawing he had, was in all respects, the oval shape, the capital letters, &c., as nearly a fac simile as a moderately skilful artist could have copied it. Other drawings obtained through Mrs. Marshall under similar circumstances—that is without any mortal hand being engaged in the task—have been traced as copies from existing engravings; and a convincing incident occurred on one occasion of the pictures having been done by the invisibles at the moment was thus obtained. The card and a cedar pencil had been laid on the floor under the table, and in a few minutes the spirit intimated in the usual manner, that the point of the pencil was broken; it was accordingly taken up, and was proved to be broken off close to the wood.

It was suggested that the artist might as well mend it, and the broken pencil was replaced upon the floor with a penknife. In a very short time the drawing was finished, and the card and pencil taken up by Captain G——, when it was seen that the pencil had been mended in a very neat and masterly manner. To test the fact that it had been cut by the invisibles at that time, Captain G—— looked under the table and found the cedar chips which had been freshly cut from the pencil.

Mrs. Marshall has obtained similar evidences to those of

which we have recently heard so much as coming through the mediumship of Miss Nicholl, and if possible of a still more curious and interesting character.

A NEW MANIFESTATION.

A *séance* was held at the residence of Mrs. and Miss Houghton, 20, Delamere Crescent, when one gentleman and seven ladies were present.

After some preliminaries made by the spirits through Miss Houghton (who, in addition to her remarkable gift as a drawing medium is influenced to act and speak by impression) and the light being entirely excluded, the whole party were desired by the spirits to put their pocket handkerchiefs on the table, this being complied with, the following was also spelt out through the alphabet:—"John, you are to give the juice of the Spirit to the whole world, and pure wine to these dear friends to-night—we will bring the wine!" "The fruit of the earth is God's; eat and drink with thanksgiving." Miss Houghton was then impressed to rise, and under influence addressed the circle in the following words:—"Seek ye unto the Lord, not unto His agents—from Him alone cometh all good—from Him alone ask it—whatever he willeth to send unto His people, that He sendeth, but they who bring are but His ministers and messengers, to Him give the glory, gratitude, and thanksgiving." Shortly after this address the alphabet was again asked for, and they were told that "This is the grandest *séance* ever known; this house is blessed; we have brought it." What have you brought? was asked—"The wine." Upon the light being restored, all the handkerchiefs were seen gracefully grouped in the centre of the table, and resting upon them there was found a bunch of fine dark coloured grapes. No grapes were previously in the house. The gentleman was then directed to divide them, and there were exactly seven grapes to each person present, or fifty-six in all, which would constitute a goodly bunch of this delicate fruit. Each person was strictly enjoined to eat their portion at once, which they reluctantly did, desiring rather to keep the grapes to show to their friends.

This very remarkable and very interesting *séance* was closed by another address from Miss Houghton, in which the manifestation they had witnessed was likened to, and considered typical of, the sacramental service.

I know all the persons who were present at this *séance*, and the account I have given is stated to be quite correct by four of the party whom I have seen; and Mrs. Marshall, in corroborating the facts, added another which is very curious, she was relating on the following morning the incidents of the previous evening in the presence of her young daughter, who is also a medium.

The child said, "Oh, mother, I wish you had brought me some grapes from the spirits." She had scarcely uttered the wish, when, to their great surprise, it was gratified by a bunch of fresh grapes being laid upon the table. It was broad day-light, but there was no visible agency, nor any explanation given to them.

This statement is made to me by Mrs. Marshall, and though uncorroborated by any other person, yet taking into consideration the experience of the previous evening, I have no reason to doubt its truth. I am not, however, able to accept many theories and special interpretations which are made to account for and explain these marvellous manifestations.

Of the mysterious production of flowers and fruits, and other material substances in apparent violation of natural laws, tangible, palpable *facts*, open to the test of our ordinary senses, I must and do believe, and from my own experiences, I am compelled to accept the testimony of competent witnesses as to other phenomena, however wonderful or improbable they may appear to the uninitiated. I think, indeed, that there really is no known limit to the power which these invisible agencies can exercise under suitable conditions; and now, as it would appear, that we are receiving a new class of well-established facts from various points, entirely independent but corroborative of each other, I believe that we shall ere long witness others of a still more wondrous and startling character, which will tend at least to silence our adversaries, if they do not sweep away the last vestige of materialistic scepticism.*

MR. L——, OF NEW YORK, A NOVEL MANIFESTATION.

My friend, Mr. L——, of New York, whose extraordinary experiences have been published by me from time to time, and are doubtless familiar to most readers of this journal, has recently spent some days with me in London.

His opportunities of holding sittings with the medium Miss Kate Fox have not of late been frequent, but his convictions of the reality of all that he has previously witnessed, and the calm happiness which the repeated proofs he has had of spirit-life have given him remain unchanged. He speaks of Miss Fox's mediumship being as powerful as ever,† and he described the incidents

* Since this account was written, I have heard that some other very extraordinary incidents have occurred at three *séances* held at Mrs. Gregory's, Mrs. Berry's, and Mrs. Houghton's, the particulars of which I hope to give in a future paper, with the names of all the persons who were present.

† A reviewer in the *Quarterly* for April last, reviewing Mr. Dixon's *New America*, says:—"We have thought it unnecessary to recount the familiar story of the origin of Spiritualism in the visions of Andrew Jackson Davis, the cobbler and seer, of Poughkeepsie, and in the tricks since thoroughly exposed of Kate and Caroline Fox," &c. This is a fair specimen of the way these clever and veracious gentlemen write history.

at a *séance* he attended just before leaving New York, at the house of a friend, where the novel manifestation of a flock of birds was presented.

It was a dark *séance*, held in the drawing room. Miss Fox, and Mr. Willis, a well-known medium being present; shortly after turning the gas off, they were surprised by the fluttering and chirping of birds, flying apparently around the room, and alighting on the shoulders of some and the heads of others. Questions were answered instead of raps, by one, two, or three chirps and although the party could not touch or feel the bodies and feathers, the sensations otherwise created realised the presence of a large flock of the feathered tribe.

THE CONVENTION OF SPIRITUALISTS.

The Third Convention of Progressive Spiritualists has been held in London, under the presidency of Mr. John Hodge, of Darlington. The proceedings occupied four days; an ample report of which will be published, and when ready, may be had of Mr. J. Burns, of Camberwell.

I attended the Convention, and was happy to find that the President—whose calm self-possession and practical good sense entitle him to the confidence of English Spiritualists—repudiated the extreme views promulgated by the ex-secretary, Dr. McLeod, who has resigned his office, and is no longer officially connected with the association.

I have never been able to understand what these gentlemen, with the distinguishing title of “progressive,” aimed at. I could not see how they could expect to enlist the sympathies of intelligent Englishmen and women, whether they be Spiritualists or not, by proclaiming war against Christianity and the Bible! It is a simple fact, that the Spiritualists of Europe comprise, as a body, every form of religious belief; and Spiritualism, therefore, as I have more than once said, does not belong to any one sect or creed, but to all who recognise the cardinal fact of spirit-communion.

It appears, however, that the intention of the leaders of this movement has been misapprehended; or rather that Dr. McLeod, who has been their most prominent spokesman, during the last two years, has mis-represented the views of his colleagues, who, though differing in religious opinions among themselves, desire as an associated body to propagate the one central truth, and accordingly at this Convention the following declaration was formally made, and the resolution unanimously adopted, namely, “That whereas, all Spiritualists hold the one central belief in the intelligent communion with the spirits

of departed human beings, and that such communion may be and is of vast utility in the progress of individuals towards purer and happier lives, and in the progress of the entire human family towards harmonial brotherhood, therefore be it resolved, —That the members and friends of this association do unite together for the propagation of this central truth.”

The main objects of the association are to form committees in all parts of the United Kingdom, who shall correspond with the head committee, recommending duly qualified persons to deliver lectures on spiritual science and mediums for trance, or physical and test manifestations, to publish non-sectarian tracts, &c., and once in every year to meet in public convention.

I can see in such a movement, judiciously and temperately conducted, much advantage to the cause of Spiritualism, I therefore have at once enrolled myself a member, and I recommend all who desire to spread the truth of Spiritualism to do likewise.

The subscription is voluntary, but not less than five shillings per annum.

DR. J. F. GRAY, OF NEW YORK.

Among the earliest to recognise and to openly advocate Spiritualism in America, the name of Dr. John F. Gray, of New York, stands prominent. Highly cultivated, and of a deeply philosophical turn of mind, Dr. Gray is much esteemed by the community in which he resides, and, despite his steady advocacy of an unpopular truth, he ranks among the leading physicians of America, and enjoys at this day a most extensive and lucrative practice in the city of New York; notwithstanding the all-engrossing nature of his professional occupations, which have prevented him from visiting England, as he much desires to do, he keeps up an unbroken chain of investigation in spiritual matters, and holds for that purpose weekly meetings at his own residence, where he is assisted by some of the most advanced minds on that side of the Atlantic, the results of which will I believe ere long be given to the world. Mr. L—— has handed me an extract from a letter just received from the worthy doctor, which I am sure will be perused by the readers of the magazine with great interest:—

“ I envy you the opportunity of talking with the noble souls there who have been brave and ingenuous enough to look at spiritual facts, and openly to avow their results.

“ If Garth Wilkinson, his brother William, the Howitts and their associates, or any of them, ask how I stand to-day, tell

them *just there* where you found me in '61, and where I was in '51.

“Great good is to flow into modern civilisation from English pens employed on this stupendous work. Its modifications of natural science, of religion, of politics, and of medicine, must, I think, take their effective start in England. Bid the English Spiritualists *good cheer* in my name. The day dawn is near, and they must soon rise to their predestined work. We are having more test work of late in New York through Forbes and Mansfield, and I can but hope this kind of proof will be revived in other parts of the country very soon. God grant it! There is great need of it everywhere in America.

“In Europe, too, there is need of demonstrations and tests from the other life, but as they are in deep political fermentation, which gives quite enough excitement for one generation to bear and thrive under, I think our need and our use of spiritual revival is more immediate and pressing than theirs. Say something of this to Mr. Coleman.

“My circle goes on. Mr. Dale Owen attends it frequently.”*

MARGARETTA FOX.

There are three sisters of the Fox family, who possessed equally strong medium powers when they first became known to the world, in connexion with the Rochester knockings. The eldest married, and although retaining her interest in Spiritualism, has not for some years practised as a medium. Margaretta, the second eldest, embraced the Roman Catholic faith, and from religious motives, as it was thought, renounced Spiritualism. Catherine, the youngest, alone remained before the public; and she is the one known to the Spiritualists of England as the celebrated medium, whose wonderful manifestations have been so frequently spoken of in this journal. Since the death of the well-known American Arctic traveller, Dr. Kane, it has transpired that Margaretta Fox was secretly married to him. His family, however, denied her claims, and she has been induced, recently, to publish his letters, to prove that she was his lawful wife. It appears that after her medium powers have been held in abeyance for so many years, she has been again pressed by the spirits into their service at the very town of Rochester,

* The many friends of Mr. Dale Owen in this country feel disappointed at his long silence. It is satisfactory, however, to learn thus incidentally that he is still pursuing his investigations. When Mr. Owen was last in England, he expressed his intention to write another book. The political troubles of his country, in which he took an active part, would account in some measure for its delay, but it does not explain his reasons for ceasing to correspond with his friends in England.

where she was first developed, and is now once again before the world as Mrs. Margaretta Fox Kane, with undiminished powers, as a spirit medium.

MRS. EMMA HARDINGE.

This gifted and most indefatigable advocate of Spiritualism has informed me that she intends to leave America on the 20th of this month, and to take up her permanent residence in the neighbourhood of London. She has been collecting for some time past materials for a book, which, when written and published, will doubtless be one of the most valuable contributions to the literature of Spiritualism.

A FOUR MONTHS' TOUR IN AMERICA.

BY EDWIN HARRISON GREEN.

IN the autumn of 1866, Mr. Green left England for the United States, bearing an address from the British Association of Progressive Spiritualists to the Spiritualists of the United States of America. After a four months' tour in the States, Mr. Green returned to England, and in a pamphlet just published, has given us a bird's eye glance at Spiritualism on the Western Continent, which, with some abridgment, we proceed to lay before our readers. The following is Mr. Green's narrative:—

We arrived at New York on Tuesday, October 9th. I passed the evening with my old spiritual friend, Dr. Sparks, of Brooklyn, in whose house we held an interesting *séance*. I had the pleasure of meeting a very excellent trance, test, and clairvoyant medium—an Indian—who clairvoyantly examines the Doctor's patients. I may here state that I have met with many other North American Indians possessing remarkable mediumistic powers; also several coloured persons who are very good mediums. Thousands of the coloured race, who have been resident in the north, are good and zealous Spiritualists; and I was informed by persons on whose authority I could rely, that our faith is being received by this much depressed race with avidity.

I was very kindly received by Dr. H. B. Storer and lady, of New York, at the branch *Banner of Light* office, 354, Broadway. This office is the general resort of the friends of the cause, and a very pleasant resort it is. Strangers from every part of the world meet here, and receive every attention, includ-

ing introductions to suitable mediums. It is, indeed, a very useful institution—ably and courteously conducted by Dr. Storer and lady. In the office I had the pleasure of meeting many of the principal leaders and most active workers in the cause of truth. Here I met Andrew Jackson Davis, to whom I presented a copy of the address sent from England. He expressed his delight at receiving so kind and loving a greeting from across the stormy deep; and in return, he begged of me to convey his hearty good wishes to his English brothers in progression; that their arduous labours in the great cause may be crowned with success, being his daily and fervent prayer.

I called upon our talented and very highly-esteemed countrywoman, Mrs. Emma Hardinge, from whom, together with her mother, Mrs. Floyd, I received the kindest greeting. They, too, were delighted with the address, the elder lady declaring it had the true "English ring" in it. I was introduced to the lady with whom they were staying—Mrs. E. J. French—who has for many years been one of the most remarkable and useful of mediums. She is a speaking, healing, and clairvoyant medium, in all of which I received excellent tests. To her courtesy and kindness I owe very many pleasant hours, much useful information, and many valued acquaintances. I will just relate one instance which occurred during my stay there, as a specimen of her powers of clairvoyance. At this time Mrs. French was professionally attending a very interesting patient at the Metropolitan Hotel. On her return in the evening, she found she had been robbed of her gold watch. In a state of trance, two days afterwards, she saw that her watch was hid in a house situated in the Five Points. On her return to consciousness she despatched a policeman in quest of the stolen property, telling him the address, and stating exactly where he should find the watch concealed. Very much to the astonishment of the detective, and to the no small amazement and terror of the inhabitants, the article was found, and restored to her minus the annoyance of a public prosecution. On another occasion, whilst conversing with Mrs. E. Hardinge, the spirits entranced her, and in this state she minutely described a *séance* I had had with some mediums, and of which in her normal state she possessed no knowledge whatever. The mediums referred to are those so ably described by Andrew Leighton in the *Spiritual Magazine*, in his most interesting article on Spiritualism, and to whom I was introduced by the Rev. Mr. Benning, who has been long and favourably known to the American and British public as one of our most zealous labourers.

During my sojourn in the city, I had the pleasure of making the acquaintance of Mr. Partridge—so well known as a writer,

and also some time editor of that very ably conducted paper of the early days of Spiritualism, the *Spiritual Telegraph*, and conductor and President of the Public Debates in Dodworth's Hall. I had the great pleasure of spending an evening at his house, on which occasion the circle consisted of thirty of the *elite* of the New York Spiritualists. Both Emma Hardinge and her mother were present. Would, my friends, I could convey to you an idea, however faint, of the wonderful manner in which Emma was used by the Invisibles in the course of the evening! I felt it to be a privilege seldom enjoyed, to spend so many hours in the society of intelligent, experienced, and unprejudiced Spiritualists, and with a medium like "our Emma," as the Americans delight to call her. After seeing and listening to several grand personations, inspirational addresses, &c., the controlling spirit spoke of the "Double," and of the power of the human soul to leave its body, under favourable conditions, and to manifest through a medium in a distant part of the world. The spirit stated that there was a medium present (alluding to myself) through whom the real Emma had spoken and given tests of her identity, whilst her body was thousands of miles distant. This statement aroused a warm debate, in which Mr. Partridge, Albert Day, and other leading Spiritualists, took a prominent part. On Mrs. H.'s return to consciousness she was generally appealed to by the company, and nobly stood her ground, putting all conjectures to flight by stating that she had a complete knowledge of her spirit leaving the form, and felt it return. I was then called upon for my experience, and made a similar statement referring to our investigation of the "Double" question, for account of which see "Report of the Second Convention of British Progressive Spiritualists." This new phase of the phenomena is creating great research in scientific circles, and is looked upon as the forerunner of a new era in spirit intercourse. I took part in a discussion on this subject, which was held on the first Sunday in January, in Dodworth's Hall, presided over by Charles Partridge, Esq., in the course of which discussion many interesting facts were elicited, and varied experiences detailed by the Rev. Mr. Benning, in reference to this very absorbing and truly wonderful topic.

In the course of the following week, I had an interview with the Hon. Judge Edmonds, of New York city, who was much gratified by the presentation of one of our addresses.

I regularly attended the series of inspirational lectures through Emma Hardinge, who spoke on every occasion to crowded audiences in Dodworth's Hall. The densely-packed multitudes listened with profound attention to the magnificent orations given by the spirit in control, through the organism of

this wonderfully gifted medium. Truly it was good to be there; and I came to the conclusion that the two lectures I heard, through Emma, on my first Sunday in New York, fully repaid me for my inconvenience in crossing the Atlantic. I am now looking forward to the time when the different towns and cities in her much-loved native country shall be awakened by the resonant, never-failing flow of spirit-teaching through this harmoniously developed medium.

I accompanied Mrs. French to Lamartine Hall, where Mrs. F. was entranced and very efficiently used by the Invisibles. I presented and read our English greetings to the friends there assembled. They were highly delighted, and passed resolutions embodying their thanks, and expressing their desires for the prosperity of the cause in England.

A very curious incident occurred during my visit to Mr. Henry Gordon—the well-known New York medium for Roman Catholic spirits—and which I will insert here for the benefit of readers interested in ritualistic performances. Always bearing in mind the old adage which recommends the combination of business with pleasure, of course when I called upon him we had “a sitting,” in the course of which I was entranced. It was nearly dark when I entered the room, and as we sat the clouds of darkness depended around us until we could hardly see each other. Just imagine my astonishment when I woke up, to find the room arranged as an oratory, containing a very tastefully arranged altar, on which blazed innumerable wax tapers, gorgeously tinted and artistically symbolical bouquets of flowers adorning the various statues and candelabra; whilst books, emblazoned in their golden illuminations, crucifixes, and holy pictures, each played their part in the ritualistic ceremony. These symbolic forms, Mr. Gordon gave me to understand, were intended to express his joy at receiving a communication from his spirit-guides, it so seldom occurring that one medium receives a communication through another. He is impressed by his spirit-guides to make use of many ritualistic and symbolical observances and forms, during his *séances*, as related by Andrew Leighton, in the *Spiritual Magazine* for February, 1867.

In New York I visited many public and private test, clairvoyant, and healing mediums. The conclusion I have come to is, that although New York, Brooklyn, Jersey City, and Williamsburgh contains many mediums, both public and private, and in spite of what an Englishman regards as “excessive charge,” there is still a call for more; good, reliable test media being able to do well anywhere. Indeed, one very prominent feature of American Spiritualism is, that in spite of the effects of the recent war, and the great change it has naturally produced

in a growing country like America, both in individual position and social standing, — yet our great religious philosophy is steadily making its way; and it would be nearly impossible to find a church or society of any denomination throughout the country, where there are not some believers in spirit-intercourse, the same holding either public or private sittings. In all but name, it is preached from the pulpit; indeed, so general is the demand, that the literature, speeches, and sermons of the day are literally permeated by spiritual ideas. Spiritualism is a recognised power in America. We can trace its influence in settling the great cause of human freedom; in electing a Lincoln to the presidency, who was, as is well known, a zealous Spiritualist; and how, as year after year has rolled past, the great battle has been sustained against slavery by the Abolitionists through the strong and protecting power of the Invisibles through the Spiritualists. When the Spiritual ranks can twice supply a President for a great nation, and when men like the late deeply-lamented John Pierpont take part in the nation's councils, and the hosts of other spiritual reformers who at the present day fill responsible and honourable positions in the Government of their country—thus exercising their influence in the cause of progress in the United States,—who will say that the political speeches of our mediumistic countrywoman—who, after lecturing through California, exercised, as is generally acknowledged, a very great influence in re-electing the martyr-President; going through, as she has done, an amount of arduous labour, upheld by the Invisibles in their great power, unequalled by the strongest man who ever stumped the States—in the face of all this, who shall say Spiritualism is not a mighty power, and a grand engine for good?

From east to west, north to south, it is hardly possible to meet an individual who has not seen or is not cognisant, in some way or other, of spirit-intercourse. Occasionally one does meet a fellow who is neither a bigot, nor yet a sectarian minister of some conservative church, yet still appears to know very little of the phenomena. Such an one as this would probably reply to you, as a specimen of this sort once did to me:—"Wall, stranger, there *may be something* in it, but I'll let 'em 'paddle their own canoe;' there's plenty of room, without crowding, in this great country."

I should like to call my reader's attention to another evidence of the vast increase of Spiritualism, and how it is being silently acknowledged as a part of the nation's out-growth—viz., the multitudinous advertisements relating to the various mediums, as seen in every newspaper published in the largest and most important cities of America. If there was no demand for this

multitude of healing, test, and clairvoyant media, and if the general public did not largely patronise them, they could not maintain themselves.

Professed Spiritualists, as a body, do very little towards supporting mediums, as there are thousands of quiet, earnest, truthful mediums, of all phases of mediumistic power, scattered broadcast over that vast continent, and all in private life. In visiting each small town, village, or city east of the Rocky Mountains, there are always mediums to be found, either in a public or private capacity. In most of those places they entertain the regular itinerant lecturers, who visit nearly all parts of the Union, especially of the Northern and Western States. In many places they have their own hall or meeting-house, and where they have not, it is usual to be accommodated in the church school-house or chapel.

Passing over many unconnected fragments of my journal, I now transcribe the notes of my visit to Dr. J. W. Newton, the great healing medium of New York. Calling, in company with a friend, at the Doctor's residence at St. Mark's Place, we found him conversing with some of the leading Spiritualists of the day. Amongst others, I recognised Dr. Atwood, of New York, a good healing medium, and an arduous labourer in the field of spiritual reform. On our entrance, and ere my friend had time to introduce me, the Doctor walked up to me, and, taking hold of my head with his left hand, placed his right hand upon my throat, from which I was suffering acutely at the moment. Without giving me time to describe the painful sensations, he dashed off into an exordium as follows:—"In the name of the Lord Jesus Christ I bid this disease depart from thee"—at the same time making a few rapid passes over the throat, upon which the pain entirely left me, and I felt cured. Bearing in mind that there had been no communication betwixt us—that the knowledge of the disease and its remedy were simultaneously brought into play,—I considered this a very good test to a stranger. I handed Dr. Newton a copy of the address, and he desired me, on my return home, to express his earnest sympathy with the labours of the pioneer Spiritualists of Great Britain.

Dr. Newton kindly invited me to be present on the following Monday, in order to see him heal the sick by the laying on of hands. On reaching his residence about 10 a.m., I found it surrounded by a suffering multitude, each eager and anxious to be the first to gain admittance. With some difficulty I succeeded in getting my card passed in, when the Doctor's kind and gentlemanly assistant made way for me to enter. I found the hall and large rooms on the ground floor full almost to suffocation with the halt, the lame, the blind, the paralytic—all were there, many of

them having travelled great distances, and made previous arrangements to obtain an interview with the great healer. Perhaps the most interesting case I witnessed on this occasion was that of a little child, about six years old, who was suffering acutely from a contraction of the spine—so much so, indeed, that he could neither stand nor walk. Five minutes after his presentation to the great physician, the little fellow set off in a run across the room for a supply of bon-bons, which the kind-hearted Doctor had provided to induce his infantile patients to use their newly-recovered power of locomotion. Never shall I forget the heartfelt expressions of gratitude poured out by the delighted parents whilst thanking the Doctor, with tears streaming down their cheeks, for the manifestation of God's power to heal the afflicted through him.

Another case attracted my attention, and excited my warmest sympathies. Shortly after my arrival, I saw a poor old man carried into the room by a friend of his, who, old as himself, almost tottered under the burden. Completely paralysed on one side, he lay there helpless as a child. The Doctor commenced operations by "passing," "heading," and "pounding" him for a short time, by his healing hands. Suddenly the old man began to walk, sing, shout, cry, laugh, and jump about: last of all, he fell upon his knees and thanked the Great Father for the blessing received at his hands, in his miraculous restoration to health.

A poor old woman who had been deaf for a number of years, was the next to pass through the hands of this great medium of one of Heaven's best gifts. Poor creature! deaf to all sound, she failed in hearing the loudest shout. At the Doctor's touch this passed away, and in a few seconds she could hear the faintest whisper from the most distant corner of the room, to her own great joy and astonishment, as well as my own gratification at being present at so extraordinary an occurrence. In short, in the space of two hours I beheld, with increased feelings of wonder, and no little awe, upwards of forty cases treated and cured by spirit-power. It may be asked, "Are these cases permanent cures?" I answer, I believe they are. I may also remark that I had the pleasure of seeing and conversing with the party referred to, in the Doctor's rooms.

I have of necessity been brief, and can convey a very inadequate idea of the vast amount of good to mankind that has flowed, and is flowing from this source. Nevertheless, I hope even the cursory glance at this invaluable phase of mediumship may induce the public to investigate for themselves this part, at least, of the spiritual phenomena.

On returning from my tour in the South-Western States, I was introduced to Mr. Anderson, the spirit-artist. I met him at

the *Banner* office, conversing with Emma Hardinge. Mr. A. very accurately described several spirit-friends who were surrounding me at the time. I recognised, through his description, my step-mother, and other relatives and friends who have passed beyond the boundary to the immortal sphere, whence,—thank God!—spirits can and do return to cheer and strengthen us in every good work and deed. Mr. A. showed me the spirit-picture of an Indian chief, life-size, and without exception the most beautiful crayon drawing I ever saw. It was drawn by Mr. A. whilst in the 'trance state. At Mr. Jackson's, too,—the well-known kind and zealous promoter of our cause—I saw some splendid spirit-drawings done by the same medium.

On one occasion, I had the privilege of a *séance* with Dr. F. L. H. Willis. The peculiar phase of the phenomena, as manifested through him, is that of the spirits bringing him beautiful natural flowers, freshly plucked, and passing them through the ceiling of the room.

In Washington I was received by Dr. J. B. Ferguson, an old and valued friend. By him I was introduced to several very good mediums. In almost every communication received during my visit to the States, I received addresses from the spirits respecting our "Double Circle," and congratulations on the extension and spread of our glorious philosophy. From Washington I proceeded to Baltimore, accompanied by the Rev. Doctor, together with several of the leading politicians, governors, senators, &c., from whom, after being introduced by Dr. Ferguson, I received every courtesy and attention. On their way to a political meeting at Winchester, in Maryland, these men, distinguished for their intellectual ability and social worth, talked in an easy, genial strain about the great topic of the day—Spiritualism. They averred that they had been eye-witnesses, not once, but repeatedly, of very strange manifestations and phases of the phenomena.

I received great kindness, whilst in Baltimore, from the principal Spiritualists of that city. They are a very numerous and influential body, and take an active part in propaganda. Here I had the pleasure of forming the acquaintance of Mr. and Mrs. Danskin. I visited their really fine hall on the Sunday, and listened with much edification to their inspirational speakers. Mrs. F. O. Hyzer delivered two admirable lectures to a crowded audience, who had to reach the hall hours before the commencement of the services, in order to obtain seats. A committee having been selected from and by the audience, the subject was decided upon after Mrs. F. O. Hyzer had been handed to the rostrum. The subject selected was admirably treated by the "Invisibles," who at the termination of each lecture, embodied

the heads of the discourse in a beautiful poem, thus rendering the lectures most interesting. Mrs. Hyzer is a very popular inspirational medium, and highly valued by the citizens of Baltimore.

After visiting the oil regions of Ohio, I left Baltimore; sailing down the noble river, and pitching my tent in Cincinnati, I met with many earnest workers, and good mediums. The Spiritualists here form themselves into societies, or Lyceums, where they meet together to discuss the phenomena and its results. Passing rapidly through Louisville, in Kentucky, I had only time to observe that there, too, are many zealous, earnest, and devoted labourers in the cause. I visited nearly every county in this State, and in each had the happiness of finding good, earnest, progressive souls in every class of society. Guided by the "Invisibles," under whose protection I prosecuted my journey, and passing unarmed through many dangers, I invariably found myself led by the spirits to the house or hut of the faithful, humble truth-seeker. Proceeding onwards, I was rejoiced to find the Spiritualists of St. Louis rallying from the sad effects of the war. Miss Lizzie Doten, one of the most popular and successful inspirational speakers, was here holding forth to densely-crowded audiences. They are collecting funds here, with which to build a beautiful hall, the plans of which are already drawn.

Mr. A. Mitinberger told me they expected Mrs. Hardinge to lecture in March next, having made an engagement by mental telegraph during the time our talented countrywoman was lecturing in London, he being in St. Louis—five thousand miles off; but distance being immaterial to a spirit, who recognises neither time nor space, the engagement was entered into, and will, I doubt not, be faithfully carried through. The citizens are anxious to witness the fulfilment of this curiously-made engagement.

From St. Louis I passed on to Chicago, where I visited the publishing house of the periodical then known as the *Religio-Philosophical Journal*; and was introduced to many of the friends of progress, who are legion in this city, and with whom I had many interesting interviews and *séances*. I visited the Artesian Wells, discovered through Mr. A. James, the celebrated medium. My expectations were more than realised, and I have come to the conclusion that these wells, properly managed, are fully capable of yielding a rich return—thus enabling the managers and promoters of the scheme to establish and maintain hospitals, colleges, schools, and almshouses, as previously arranged by their spirit-guides.

My visit to Boston was a most pleasant one; and I take this opportunity of recording my thanks to the editors of the

Banner of Light, Messrs. Colby and White, together with their able and intelligent staff, from whom I received every kindness and attention. Mr. Colby informed me that three years ago a spirit at a private circle, who came through Mrs. J. H. Conant, spoke of the powers of the "Double," stating that he purposed visiting a circle in England, by whose means this phase of the phenomena should be brought before the public. Furthermore, he added that this new and important phase would conduce to the unfoldment of new truths, and teach a more perfect and intimate knowledge of the laws governing spirit-intercourse. Mr. Colby was highly delighted by a perusal of Mr. Etchell's able paper on this subject—the one read at our last Convention.

Through the kindness of the editors of the *Banner*, I was favoured with a private sitting with their celebrated medium, through whom the communications for their paper are enunciated. Our *séance* was held in her own residence, beautifully situated about eight miles from Boston. Accompanied by the editor and two other gentlemen, I proceeded to Mrs. J. H. Conant's, where we joined the family circle at tea, and I was much interested in the many objects of art which decorate the sanctum in which Mrs. Conant's *séances* are held, comprising some beautiful specimens of spirit-drawings, portraits, Indian pictures, &c. Mrs. Conant was entranced by a spirit intimately acquainted with the investigations carried on by the Huddersfield "Double Circle;" who delivered an admirable address on "Spiritualism in England, viewed in its Present and Future Aspects." I missed a considerable portion of the *séance*, as I, too, was entranced on this occasion. Upon my return to consciousness, however, Mrs. C. was again influenced, Mr. Colby receiving very excellent tests from spirit-friends who had never communicated with him before. I had also the pleasure of receiving a communication from my spirit-uncle, my father's brother, who wrote his name, and established his identity beyond dispute. Perhaps, however, the most interesting test of the evening was given by a spirit whom Mrs. Conant requested to ascertain what time the last train left for Boston, each member being ignorant of the precise hour, owing to some alteration having just been made. A mistake would have entailed anything but a pleasant walk on a very cold night in December. After a few minutes' absence, the spirit returned from the station, about two miles from where we were seated, stating that he had examined the time tables, and that there was a train due at five minutes to ten o'clock. Mrs. Conant kindly lent us her conveyance to carry us to the station, we resolving to trust the spirits on the occasion, in face of great opposition from some of the party, who contended there was no train at the time specified. Suffice it to add, that we

were just in time to get our tickets, the train leaving at the exact moment given us by our spirit-friend.

Many of the Boston gentlemen, who are best known as having paid great attention to the phenomena and philosophy of Spiritualism, have formed themselves into societies, which they designate Lyceums. The establishment of Peace Conventions, too, have been prosecuted in this part of America with indefatigable zeal and perseverance. In March, 1866, a Peace Convention was organised by K. Joslin, of Providence, Dr. A. B. Child, of Boston, and other zealous Spiritualists; President Adin Ballou in the chair. This is only one among the many conventional gatherings of earnest and zealous minds, and tends to show how Spiritualism is constantly at work in the right direction. Conventions for Spiritualistic purposes are held in nearly every State of the Union, and in several portions of the Western and Northern States. Institutions—state and local—and organisations for the various purposes of Spiritual propaganda, are too numerous to refer to, save in casual allusions. In California—through the unceasing efforts of our noble and self-sacrificing labourer in the cause of Spiritual truth, Emma Hardinge—the first organisation was brought into active working order at San Francisco. Following in her wake, came the large-souled Spiritualist and medium, Mrs. Cuppy, through whose inspired lips the angels have watered the good seed sown through our Emma, causing it to spread and grow, so that no portion of that vast State is without its believers in, and receivers of, the sublime truths revealed by the ministering angels.

Leaving Boston and its many wonderful mediums, I must briefly advert to the Spiritual Lyceums and Sunday Schools which have been organised.

To supply a long and deeply-felt necessity—there being no institutions to which Spiritualists could send their children to acquire the usual branches of education, free from bigotry, superstition, and theological dogmas. The Children's Progressive Lyceum, No. 1, of Philadelphia, is an admirably conducted institution, under the management of Mr. and Mrs. M. B. Dyott, who are untiring in their kindness and devotion to the interests of the children under their charge. Mr. and Mrs. Dyott act as conductor and assistant guardian of the Lyceum; they have both been presented with handsome testimonials, in the shape of silver services, to show how their efforts are appreciated by their young pupils, and the friends of the progressive cause. In Charlestown, too, there is a very successful Lyceum in full operation, where a great number of children are being educated. In Springfield, Massachusetts, the Lyceum is making rapid progress, both in numbers and discipline. It has more than

doubled its numbers since its commencement, and many of the children attain a very remarkable degree of proficiency in the various branches of education taught; thanks to the angels, under whose auspices these necessary institutions were organised, for inspiring the leaders and conductors of such establishments with a desire to spend their time and energies in inaugurating children's Lyceums; there are upwards of ten thousand children at present reaping the fruits of this noble enterprise.

A SEANCE WITH BARON AND MADEMOISELLE GULDENSTUBBE.

AMONG the incidents connected with the recent convention of the British Association of Progressive Spiritualists, held in London during the past week, not least in interest may be mentioned the *séance* held at the house of the Baron de Guldenstubbé, in Charles Street, Manchester Square, on Friday, the 14th of June.

An invitation had been extended to about thirty individuals, some of whom were members of the Convention, and others interested in the general subject of Spiritualism. Around a substantial mahogany table a circle was formed of about a dozen persons, including the host and hostess, Lady Newenham, Mrs. Gregory, Miss Nicholls (the now celebrated medium), Signor Damiani, and myself. The room was darkened, and directions were given by the communicating intelligence for Miss Nicholls to walk around the table ten times and touch each individual in the circle. This over, she took her seat at the table, amid loud and continued rapping. The circle joined hands, and Mdlle. Guldenstubbé repeated the Lord's Prayer in a slow reverent tone, which was accompanied by gentle raps at the end of each sentence. Each then placed his or her hands upon the table, touching the one who sat next, and thus forming an unbroken circle. In about a quarter of an hour a lady who sat near me said she smelled fern. At the same instant Mdlle. Guldenstubbé uttered an ejaculation of surprise; and on bringing in a light, a beautiful wreath, composed of fern leaves and double white pinks was found upon the head of that lady. The pinks were in bunches, placed about an inch and a half apart, and dexterously tied with cotton thread to the ferns. The flowers were wet with dew, and had every appearance of being freshly gathered. At the time the wreath appeared, a lady said she saw something like a flash of light pass in an oblique direction from the left-hand front window towards the circle. The window

was partly open at the top, but the shutters were closed and fastened. The room was on the first floor, 16 or 18 feet from the street.

Miss Nicholls, through whom the manifestations were expected, offered to allow herself to be searched, but the company declined to submit her to the ordeal; though I am informed that this has been done on previous occasions without a trace of deception being discovered. I should like to ask sceptics to explain how, even supposing the wreath to have been concealed, it could have remained perfectly fresh, cool, and dewy in a warm room for more than an hour, previous to its startling introduction upon the head of the lady; and by what species of legerdemain could the scent of the ferns and pinks have been hidden during the whole evening. I may add, that a person stood during the whole time with his back against the closed door of the room, and another stood just outside with a light, so that it was impossible for anything to be introduced into the room by ordinary means after the circle had begun. I offer no explanation, but simply state the facts, which were witnessed by Dr. McLeod, Mr. J. Burns, Dr. Wilmshurst, Rev. S. E. Bengough, Mr. Robert Cooper, of Eastbourne, and other well-known individuals.

WILLIAM TEBB.

RALPH THORESBY, THE ANTIQUARY, A SPIRITUALIST.

THORESBY was born in 1658, and died in 1724, and therefore was born in the last year of Cromwell—about nine weeks before his death—and died only three years before George I. Thus, in fact, he lived in the Commonwealth, and till within three years of George II. Notwithstanding, he was only 86 years of age at his decease. For more than half a century, however, he lived in familiar acquaintance with most of the distinguished men of his time, amongst them Sir Isaac Newton, Flamstead, Sir Hans Sloane, Lord Fairfax the great Parliamentary General; John Evelyn, Matthew Henry the great Biblical Commentator; Sharp, Archbishop of York; Hearne, the Antiquary; Bishop Burnet; Bishop Nicholson; Edward Calamy; Strype the celebrated annalist, author of "Ecclesiastical Monuments," "Survey of London," "Annals of the Reformation," the Biographer of Great Churchmen; Mr. Elstob, the famous Saxon scholar, etc., etc. All these, and many more celebrities, were his friends, and their correspondence with him constitute two octavo volumes.

Ralph Thoresby wrote a Topographical Survey of Leeds, a History of the Church of Leeds, made a great collection of antiquities, and his Diary, in two vols. octavo, is a work of much repute; yet, amongst such grave pursuits, and such grave and matter-of-fact intercourse with the learned and scientific, Thoresby was a steady and open Spiritualist. His biographer, the Rev. Joseph Hunter—a man of a later and more sceptical day—says, That this belief of Thoresby's "was a weakness of his which did not decrease with age;" which, as it was founded on solid evidence, and tended to strengthen and quicken his faith as a sincere Christian, it was not likely to do.

Amongst Ralph Thoresby's most intimate friends was Dr. Fowler, Bishop of Gloucester, who was also a zealous Spiritualist, and collected many curious and well-authenticated accounts of apparitions, amongst them that to Sir Charles Lee's daughter. Thoresby was weak enough to admit of providential oversight. He relates two such providences—lucky accidents they would be in the mouths of the present race of philosophers, the descendants of monkeys, as they boast themselves. These occurred to Archbishop Sterne, who had been chaplain to Laud, and attended him on the scaffold. Sterne, when a boy, went into a steeple with another lad to get a jackdaw's nest. The scene has been laid at Derby, and as Sterne was born at Mansfield, the location is not improbable. The nest being outside, a plank was put through the belfry window, and Sterne went out astride the plank whilst the other boy sat upon it within. As there were five young ones, and Sterne demanded three for his risk in going out, the other lad, in a passion, let the plank go, and Sterne fell into the churchyard, but received no injury.

Another time he fell into a mill-race, and was carried under the wheel. In the whole wheel there was only one board, or bucket wanting, but Providence so ordered it, that the void place came down at the moment, else he had been inevitably crushed to death, but was reserved to be a grand benefactor afterwards.

At Sir Hans Sloane's Thoresby met Beaumont, who wrote the well-known work on "Spirits and Apparitions," "Gleanings in Antiquity," etc., which must have been very agreeable to them both. At Dr. Halley's, the astronomer, Thoresby met Mr. Obadiah Od, who laughed at all belief in narratives of apparitions, witchcraft, etc. Some were affected, but mocked him by declaring also that there was no devil. "The Lord enlighten him," exclaims Thoresby, in his diary. At Dr. Farmer's, Chancellor of Norwich, he met with others who thought disbelief of the very existence of spirits as great wit,

but the worthy Bishop of Gloucester made him a present of his "Memoirs of Queen Mary," Queen of William III., which he had written to contest the growing infidelity of the age. He notes also the falling of an old church at Greenwich in the morning of a day, in the evening of which there was to have been a great gathering. This the simple piety of Thoresby accepted as a providential act, and not as a mere accident as the professors of modern philosophy would do. On the 11th of September, 1714, died his valued spiritual friend the very aged Bishop of Gloucester, and was buried at Hendon. The Bishop's death made him set about in earnest, and write down his accounts of remarkable apparitions, as he had so earnestly desired, and that he should publish them.

In 1724, he wrote down the account of the apparition of Sir Thomas Parkinson, as obtained from his nearest relatives, and afterwards from the woman who fell into a swoon at the sight of it, knowing that Sir Thomas was at King's Cross, beyond Halifax, at the time.

It was Thoresby who wrote and presented to the Royal Society the account of the wonderful cures done by Valentine Greatrakes, by laying on of hands, which was published in the "Transactions" of the Society, No. 256, vol. xxi. p. 332.

Were Thoresby's narratives of apparitions ever published? Lee more than once mentions reading them in M.S.

Correspondence.

SPIRITUALISM AND SPIRITUALISTS IN AMERICA.

A LETTER FROM JUDGE EDMONDS.

To the Editor of the "Spiritual Magazine."

New York, May 4, 1867.

SIR,—I have for some time observed that friends in England do not correctly appreciate the condition of Spiritualism in the United States, and I have lately noticed particularly an article in your number for April, from your correspondent A. L., under the heading of "Notes on Spiritualism and Spiritualists in the United States in 1866." In that article your correspondent says, "Only the other day I heard it asserted, by a well-informed legal gentleman, that Judge Edmonds had estimated the number of Spiritualists in the United States at 5,000,000," &c., and he questions the accuracy of the statement.

Upon that subject it is that I desire to say something.

It is easy for us here to see at once, from the tenor of your correspondent's remarks, what class of Spiritualists he fell among in this country, and as a consequence, how exceedingly limited were his means of observation. His associations here would afford him very little chance of seeing, knowing, or even hearing of the 80,000 or 100,000 Spiritualists in this city alone, and afford him none whatever of knowing anything about the vast numbers that are known to exist in our interior towns and our extended rural districts. I am, therefore, not surprised that he should have fallen into the error.

It is true that I did estimate the number in 1866 at between five and six millions; but I am now satisfied that I was mistaken, and am persuaded that the number is twice as large as my estimate.

Let me give you my reasons for this opinion, that your readers may judge whether my estimate is well founded, or is the product of a sanguine imagination.

I.—In 1854, I devoted several months to lecturing on this subject in different parts of the country, through a territory extending from Boston on the Atlantic shore, to St. Louis on the Mississippi, going so far South as Cincinnati on the Ohio River, and as far North as Milwaukee on Lake Michigan, embracing an area of some 1,200 miles long by 200 miles wide, and that the most populous and best educated part of the nation. I delivered some seventy discourses, and at my public meetings, and in social and private intercourse, saw many thousands of the people.

The conclusion I came to was, that we were then (in 1854) some 3,000,000 in this country. So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a conspicuous member of our Congress from one of our Western States, that if he was ambitious of political distinction, he must take the anti-slavery side in politics, for I had seen enough to assure me that every Spiritualist would vote on the anti-slavery side, whenever an opportunity should be afforded; that we were already so numerous, as nearly to have the balance of power, and were increasing so fast, that we should ultimately have it completely. I then belonged to the dominant Democratic party, and my prophecy as to its overthrow has been verified by subsequent events. In 1856, the anti-slavery candidate for the Presidency came very near being elected, and in 1860 was elected.

II.—Some two or three years before the death of Theodore Parker, whose popularity as a public speaker took him to all parts of the country, he told his congregation that at least

two-thirds of all the people of New England were Spiritualists. He was no Spiritualist himself, and uttered this as a warning.

III.—Some six or eight years ago, I bought a country place in the wild and romantic region of Lake George, and spend my summers there. Governor Marcy, who had been Secretary at War and Secretary of State, spent his summers at Balston Spa, about forty miles from me, and there he died. He was no Spiritualist, but said that he saw that almost all the people were Spiritualists in that vicinity, because I had located there. He was right as to the fact, but wrong as to the cause of it, for I had no hand in their conversion, but had found such a state of things when I went there.

IV.—My correspondence has been very voluminous. For now some ten or fifteen years letters have poured in upon me by the hundreds from all parts of the country, telling me of the spread of our belief in places, and among people of whom I had no previous information.

V.—Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose belief in Spiritualism I had no conception. They speak to me more freely than they would to a stranger, or even to their ordinary acquaintance, because I am so openly an avowed Spiritualist.

VI.—From all sources, and from the information which I get from our public speakers and newspapers, I can form something of an idea of the spread of our doctrines, and therefore it was that I estimated that we were some five or six millions.

VII.—The churches, so called, or religious sects, are professedly hostile to us; yet, bear strong testimony to our increase. Several instances have come to my knowledge where the preachers have freely denounced our heresy; but after doing so, have been waited upon by their hearers, and been assured, much to their surprise, that the most of their congregations were believers. The effect generally has been to cause such attacks to cease, but in one case—that of the most popular preacher in the country—it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult me on the subject, avowing their belief, and some of them asking of me whether it was not their duty to abandon their positions and enter upon the task of preaching Spiritualism.

VIII.—But, above all, comes to me this information:—Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic Bishops and Archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information, and the result was, that while Romanism and Protestantism combined numbered from

eight to nine millions, with some 45,000 preachers, Spiritualism numbered between ten and eleven millions, with 50,000 mediums.

Recollect, now, that this estimate comes not from us, but from our opponents—is not the product of our imagination, but the result of the severe scrutiny of those who have no sympathy with us.

I confess, however, that I believe it to be accurate. All my information goes to confirm it, and my error was in estimating the number too low, lest I might be accused of exaggeration.

But you, your readers and your correspondent, will very naturally ask, why does not this thing show itself publicly, so that everybody can see it?

I will tell you why.

For centuries past, the great curse upon Christianity has been sectarianism, whereby men were required to combine together to advance certain dogmas—to form societies, for the furtherance of whose views our most intense selfishness should be invoked; and such has been the effect, that at the time of the advent among us of spiritual manifestations, so great had been the dislike of the theology of the day, that at least four-fifths of all the educated classes in Christendom were actually unbelievers in the Christian religion.

We were early taught, by the unseen intelligence which was guiding this movement, to avoid this rock on which modern Christianity had become shipwrecked. Hence our effort has been to defeat and not encourage attempts at forming societies, getting up conventions, and establishing a sectarian press, whereby a hierarchy might be established and a control created in a few, over the individual opinions of the many. We have been for years true to that principle, and have taught priesthood and laity to worship where they pleased and how they pleased, but to keep ever in view the very foundation of our faith, namely, to love God and one another, and work out their own salvation. Hence when priests came to us, avowed their belief, and asked if they ought not to abandon their callings and preach Spiritualism—and such instances have not been infrequent—our answer was “No; continue as you are, so long as your congregations object not—let there be no concealment as to your belief, but preach the doctrines of Christianity, not the dogmas of a sect.” When laymen came and asked where they should worship, the answer was, “Wherever the good of your soul prompts you. If you love the forms and ceremonies of the Catholic Church, go there; if you prefer the simplicity of the Quakers, or the enthusiasm of the Methodists as best calculated to encourage or gratify in you the spirit of devotion, go there.”

And so when men would come to us, avowing their belief, and asking if they ought not to make a public avowal of it, they would be asked, "Why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes; his duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business." And when, in reply to this, people have said to me, "But you made a public avowal of your belief?" my answer has been, "Aye! but my position was such as to demand it, for the sake of the truth. If you are thus situated make the avowal, but beware, lest in doing so you may be governed by the selfish desire for martyrdom which has governed so many in all ages of the world."

The effect of all this line of conduct has been, that few have known who even of their own neighbours were believers. I can illustrate this by one instance. A gentleman who had been a member of Congress and one of our foreign ambassadors, was a correspondent of mine on the subject, and in one of his letters said to me that he did not know of another believer in his State, and he was surprised when, in reply, I informed him that the Governor of his State, the Chancellor of his State, one of his State's senators in Congress, and his brother and a former Governor of his State, were all believers and correspondents of mine. And I have known instances where members of the same family were believers without its being known to each other.

Now, a stranger—a mere casual traveller among us—would see nothing of all this; would know nothing of it, unless he fell among those who did know it, and not even then, perhaps, unless he made particular inquiries; and he would miserably misjudge, who, like your correspondent, would infer that this universally prevailing reticence was the product of fear.

On the other hand, our cardinal rule of action has been—build up no party, create no sect, cultivate no spirit of proselytism, make no parade of your faith, but let it enter your soul and govern your life, not by selfishly withdrawing yourself from association with your fellow-men and erecting something for your own exclusive gratification, but by carrying the spirit of God abroad with you into the world help to leaven the whole mass with its influence.

This principle of action has now been predominant among us for years, and the consequence has been that while a few, who could find no other congenial place of worship, have united together in forming societies, not one out of ten of true believers ever attend their meetings.

No man will probably question my belief in Spiritualism; yet, unless when I occasionally lecture, I scarcely ever attend

these meetings ; my daughter, who gave herself up for several years to her duties as a medium, never attends them, but worships in her own, the Catholic church ; the " Mr. L." of whom your correspondent speaks, I have never met at any of our meetings, and I have not seen " Dr. Gray," who is my most esteemed and intimate friend, at any of these in five or six years ; and very many in this city, whom I know to be unquestionable believers, I have never seen there upon any occasion, and they never attend at all.

And why should they ? As long as we seek to build up no party or sect, and crave no power over others or among men, what is there to require a public demonstration of belief that would attract the attention of a stranger, or give to a casual observer anything like an adequate idea of the wide-spread prevalence of our faith ? We who live in its midst see it, know it, recognise it as a power in our land, ready to speak whenever the emergency may demand. We see it everywhere—in politics, in religion, in literature, and in social life, leavening everything where it goes, and what more is demanded of it ? We say nothing more is asked, and we are content.

This is certain, that not only is its existence among us recognised and respected on all hands, but it is at this moment spreading with a rapidity far surpassing anything heretofore known. But this would not be apparent to a stranger, for it makes no public exhibition of its progress.

During our rebellion, its progress was very much suspended. A stranger would not have observed that.

Since the war ended, its progress has been greatly accelerated, but a stranger would not observe it.

I, however, can see it, and know it to be so ; and I am almost breathless in my astonishment at the spread with which it is moving through the land.

Let, then, our friends in England be well assured as to the onward progress which our glorious faith is making in this country ; and as to the fact that, under no circumstances, will any sect be built up out of Spiritualism by believers withdrawing themselves into selfish associations, and away from an intimate connexion with their fellow men, into whatever condition, Catholic or Protestant, Established Church or Dissenters, they may choose to place themselves in. But ours is a religion for all men, diffusing itself into every relation in life, and spreading among mankind, in this country and throughout the earth, with a celerity and a universality that no human power could produce.

I have thrown together these remarks thus hastily, amid the pressure of my other avocations, because it seemed to me that the views entertained by your correspondent, if suffered to go

unnoticed, would be calculated to engender a feeling of despondency, which the real facts of the case would by no means warrant.

I am, respectfully yours,

J. W. EDMONDS.

P.S.—I see your correspondent has much to say in regard to healing mediums. I wish you would call his attention to my Tract, No. 10, "Letters to the *Tribune*."

On pages 38 and 87 he may find some facts to aid him.

May 17.

Since writing the foregoing, I have seen that you, also, as well as your correspondent, deem my estimate of the number of believers in this country an "exaggeration." This affords me an additional reason for sending you the basis on which I found my estimate.

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

"LADY D. TOWNSHEND."

SIR,—In the *Spiritual Magazine* for the year 1860, in the number for May, I think, you published an interesting description of an appearance seen some years since at Lord Orford's, in Dorsetshire, by various witnesses, and which appearance was stated to resemble the portrait of Lady Dorothy Townshend, the sister of Sir Robert Walpole. In your number for July, 1862, you published a statement from myself respecting this lady, and I now ask you to repeat the boon, in order that I may inform those of your readers who were as much interested as I was in the story, that this lady's portrait, by Sir Godfrey Kneller, I have just seen at the South Kensington Gallery, being No. 236, next to Lady Mary Montagu's portrait. The sight of these two portraits will repay the trouble of the walk to Kensington. That of Lady Townshend represents a handsome woman in the bloom of life, with a green scarf over her shoulders and head.

Yours obediently,

London, 19th June, 1867.

CHR. COOKE.

AN OLD ROMAN CARICATURE OF CHRIST.

IN Wright's *History of Caricature*, p. 29, we have Christ crucified as a man with an ass's head, and another man standing by in an attitude of worship. We are told that this was found in Rome in 1857, when some excavations being made it came to light. During the alterations and extensions in the palace of the Cæsars, which had been made from time to time, it appeared that it had been found necessary to build across a narrow street which intersected the Palatine, and in order to give support to the structure above, a portion of the street had been walled off, and remained thus hermetically sealed from the days of the Cæsars to our own age. The walls of the street were found to be covered

with what the Italians call *graffiti*, scratches, or scrawls, of which a great number, consisting chiefly of writing, have been found on the walls also of Pompeii. This found in Rome is a caricature upon a Christian named Alexamenos, by some pagan who despised Christianity. The Saviour is represented under the form of a man, "says Wright," with the head of an ass extended upon a cross,—the Christian, Alexamenos, standing on one side in an attitude of worship of that period. Underneath we read the inscription ΑΛΕΞΑΜΕΝΟΣ ΚΕΒΕΤΕ (for σεβεται) ΘΕΟΝ. "Alexamenos worships God." This curious figure is one of the most interesting, as well as early, evidences of the truth of the Gospel history. It was drawn when the prevailing religion was pagan, and a Christian was an object of contempt.

Very true, Thomas Wright; but is it not also a very interesting evidence of another fact most luminously demonstrated at the present day? namely, that if the present British public, and especially its learned editors, had existed then, they would have been admirers of this caricature, and by no means found in the place of Alexamenos? At that day, to worship a carpenter of Nazareth who had been hanged—for crucifixion was the then fashion of hanging, and the most infamous of deaths, as God, must have appeared infinitely more insane—than for us to believe in modern Spiritualism. It cannot, therefore, admit of a doubt, that had our discerning British public occupied the place of the then Roman public, it would have done at Rome exactly as the Romans did. It would have treated the Christians as the most infatuated of people; and every learned editor would have exhausted his wit or his dulness on them as most astoundingly blasphemous and besotted creatures.

It might be as well for the British public to reflect a little on this fact; but this public, which believes itself the freest and the most enlightened of communities, believes most implicitly in the newspaper press. The ancient faith in prophets, patriarchs, apostles, and early fathers has evaporated, and given place to a more surprising faith in penny-a-liners—people who read Mill, and Buckle, and Carlyle, besides an amazing amount of novels and periodicals; who are chuckling over the credulity and gullibility of the Spiritualist utterly unconscious that they are at the very time wonderful examples of the credulity and gullibility of the British public. Nothing is more certain than that ninety-nine hundreds of our countrymen and countrywomen believe every syllable of all that the press has told them of the Davenports being not only gross impostors, but impostors who have confessed themselves to be such, and whose "tricks," as they are called, have been performed much better by the conjurers. Now, though every one who has taken the trouble to inform

himself knows that there is not a single word of truth in all this; and that the Davenports are no more impostors than that the *Times* is a mirror of truth, or that Gladstone is a dumb man; and though every person who has chosen to use his eyes, knows that no conjuror has ever done the things the Davenports do, or can possibly do them; yet the press has said it, and has carefully and unanimously refused any contradiction of its assertions, and the British public believes! And this most gullable and credulous of all parties still imagines itself a most wide-awake and undeceivable public! It is a simple fact, that no nation given up to a devout fetishism ever swallowed so much unmitigated delusion as the English public does from its newspapers. The Bible is fast going out, and the newspaper is come in. No whale ever swallowed so many herrings at a mouthful as an Englishman, who scorns the Spiritualist as a dupe, swallows lies any day in his favourite paper. Chillingworth said, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Englishmen;" but we may say, without fear of contradiction, "The newspaper, the whole newspaper, and nothing but the newspaper is the religion of Englishmen." The newspaper is the Englishman's gospel, in which he has a faith which beats that of Joanna Southcote or Joe Smith all to nothing.

MANIFESTATIONS IN WASHINGTON.

IN a private letter, written from Wheeling, Virginia, and dated April 3rd, 1867, Mrs. Spear writes—"Mr. Spear is prosecuting his emigration thought in all practicable ways. He has delivered his address (from English Spiritualists) to the President, and conversed with several members of Congress—Gen. Banks in special, who has always offered his services free to Mr. Spear since he began the study of the law. We have spent several weeks in Washington, and met a medium, who will sit for coloured pictures for us to send to England. He has been in the General Post Office department in that city for thirty years, and is the father of a family, of which all the members are mediums of some description. I saw a piano at which one of the daughters was sitting rock like a cradle, with six men seated on the top. It was in a large drawing room where eighty persons were; and two large chandeliers, with twelve jets of gas brightly burning."

MADAME DE STAEL.

It is said of Madame de Stael that she believed that the spirit of her father was her guardian angel; and when her thoughts were most pure and elevated, she said it was because he was with her. She invoked him in her prayers, and when any happy event occurred, she used to say with a sort of joyful gladness, "My father has procured this for me." She had a profound idea of the efficacy of prayer. Once when her little daughter was dangerously ill at Frankfort, she exclaimed, "Oh! what would become of a mother, trembling for the life of her child, if it were not for prayer?" After her father's death, she went to Italy; and as she felt the balmy influence of the spring in this lovely climate, with a trembling superstition she ascribed it to the intercession of her father.

EXPERIENCES OF SPIRITUALISM.

UNDER this title we reviewed in our last number a pamphlet in which the writer (who, by the way, we are informed describes himself incorrectly "A late Member of Mr. Home's Spiritual Athenæum"), as the result of a week's experiences in Spiritualism, concludes that all the modern manifestations are made by evil Satanic spirits. We have just received a new pamphlet, entitled *Notes Relating to Certain Spiritual Phenomena*, by RICHARD BEAMISH, who gives his address, "Woolston Lawn, Southampton," and whose experiences are of a totally opposite kind to those of Mr. and Mrs. Chevalier;—Mr. Beamish being converted by the spirits from his former Unitarian opinions to a belief in the divinity of Christ. We draw attention to this, not as any evidence of the truth of the doctrine in question, for there is a diversity of theological opinion in the spirit-world as there is in this; but because it is only by putting these varied experiences side by side, and deducing from each the portion of truth it contains, that we can correct the partial, one-sided judgments we are apt to form from a slight and superficial acquaintance with the subject, and attain that breadth and comprehensiveness of view which shall include all sides of it as far as these can at present be discerned by us. We have only space for the concluding paragraph of the pamphlet. Mr Beamish says—

Finally, although each communication presented its own peculiar character—now being addressed to the intellect, now to the affections; yet all concurred in impressing upon our minds the value of prayer, the efficacy of repentance, the importance of the study of the Scriptures, and the unity of the Spirit of the Father and the Son, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST THE POWER OF GOD AND THE WISDOM OF GOD."